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J. Herbert Russell



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THE  
**CHRISTIAN ADVOCATE.**

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CONDUCTED BY

**ASHBEL GREEN, D. D.**

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**VOL XII**  
**FOR THE YEAR 1834.**

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— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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# THE CHRISTIAN ADVOCATE.

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JANUARY, 1894.

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## Religious Communications.

### A NEW YEAR'S SERMON.

#### *The Believer waiting for his Change.*

JOB, xiv. 14, latter part.—“All the days of my appointed time will I wait till my change come.”

A New Year's day is commonly regarded as a season appropriated to joy and festivity. Whence, my brethren, is this idea derived? and what good reason can be assigned for its indulgence? Do we intend by our rejoicing to express our grateful sense of the Divine goodness, by which we have been preserved through another year? This, indeed, is both rational and pious; and the pleasure which arises from such a source ought not to be suppressed, but encouraged and cherished. Considering however the general indications of the event, they seem plainly to direct us to serious, rather than to light and airy contemplations. The pleasure which has just been admitted to be proper, though real and exquisite, is of the serious kind; and surely nothing can be more serious than to be reminded that our lives are fast hastening to a close, and that we are speedily to render up our account for every deed done in the body,—which is the most natural train of thought that the occurrence of a new year can suggest to a considerate and pious mind. Hence it happens, that although the season is usually devoted to unthinking levity, by those who wish to escape from all serious thought, it is impossible to say any thing of a religious kind that shall be *appropriate* to it, without leading to those meditations which are apt to be esteemed gloomy. I say for myself, brethren, that I have never been able to frame a new year's discourse, which would not serve, with very few modifications, for a funeral sermon; and the reason is, that the flight of time, the shortness and uncertainty of life, and the importance of our being habitually prepared to stand before our final Judge, are equally suggested by both these occasions.

Searching for a topic which might give some variety to the strain in which I have heretofore addressed you, my attention has been drawn to the text; which, after all, can vary it but little. It was originally uttered by Job, in a meditation he indulged and to which he was led by his afflictions, relative to the vanity of man, or the shortness and sorrows of human life. The words themselves are expressive of a pious resolution, patiently to wait till God should please to put an end to all his sufferings by the stroke of death: or, perhaps, we may say more generally that they announce a determination to leave quietly to God's disposal all the events of life and death; only waiting on him for the knowledge of his will, and for grace and strength to do or suffer it, till the final

change contemplated, should terminate the sufferer's weary pilgrimage. Considering the expression, as I propose to do, in a detached and general view, we may, I think, without doing violence to its natural import, consider it as authorizing the following positions—

I. There is a purpose, unspeakably important, for which each of us was sent into this world:

II. The period allowed to each of us, for the execution of this purpose, is fixed and determined by God:

III. It is our duty piously and patiently to wait, till this period be accomplished:

IV. When it is terminated, we shall experience a change in the highest degree important and decisive.

After briefly discussing each of these points, a short application shall conclude the discourse.

First, then, there is a purpose, unspeakably important, for which each of us was sent into this world. Is not this a truth, which by plain implication is taught in the text? Does not an appointed time, waiting for the completion of it, and looking for a change, imply that there is a design to be answered by our present situation, as well as by that which is future? Was this space assigned for no purpose? Is it to be a period of mere idle and useless existence? or is it to be filled up at the pleasure of every individual, without any responsibility for his conduct? Certainly not—To suppose this, would be to impeach the wisdom and moral equity of the Creator. The intimation is strong in the text, and it is abundantly confirmed by the unequivocal decisions both of reason and Scripture, that the present is a probatory state; a state in which preparation is to be made, and a character to be formed for the eternal world. All that we see of man is a riddle, unless he is to exist beyond the grave; and unless his present dispositions and actions are to have an influence there. The condition of man at present is marked with the greatest inequalities, and apparent violations of equity. The wicked are often prosperous and successful, and the virtuous are frequently disappointed and overwhelmed with distress. How strikingly was this exemplified in the case of the holy man who uttered our text? It seems necessary, then, in order to vindicate the moral government of the Deity, that there should be a state in which these irregularities shall be equitably adjusted; in which vice shall be punished, and virtue and piety rewarded.

Man, moreover, is endued with faculties which aim at objects that, in the present life, he never attains. With powers capable of endless improvement, he dies almost as soon as that improvement is begun. If his Creator be, as we cannot but conclude that he is, both wise and good, it is altogether incredible that a creature should be formed by him for uniform disappointment; should be made to possess powers which are never matured, but invariably blasted in the bud. These considerations led even the heathen philosophers, strongly to hope for and expect a life to come; a life for which the present was to be regarded only as a period of preparatory discipline, a state of infancy and tutelage. Divine revelation establishes this deduction of reason, as an unquestionable fact. Its whole import is, that there is a future state of happiness and misery; that this future state will be determined by our present conduct; and to teach and persuade us to shun the evil, and to choose the good. The unequivocal and abundant teaching of the holy oracles is—"Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Wo unto the wicked! it



shall be ill with him, for the reward of his hands shall be given him—Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap—For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad—and the wicked shall go away into everlasting punishment, but the righteous into life eternal.” It appears, then, that the purpose for which we were sent into this world is, to prepare for another; that our condition hereafter, (which will be a condition either of infinite happiness or infinite misery,) will entirely depend on the temper which we have here possessed, and the part which we have here acted. How unspeakably important does our present character and conduct appear in the light of these solemn truths! Consequences—eternal in their duration and boundless in their magnitude—follow inevitably from the complexion of that moral character of heart and life which we here possess. Thoughtless and inconsiderate man! awake and think of thy situation! An endless existence of unutterable joy or wo, is pending on what thou now art, and on what thou now dost. Thou art now deciding thy own condition for an interminable state of enjoyment or of suffering—Thou art now upon this awful probation! Every thought, word and action, constitutes a part of it. Every fleeting moment brings thee nearer to the end of it; nearer to the time when the seal of an unchanging destiny will be set upon thy state. Think then of the circumstances in which thou art placed; look into thy heart; take counsel of thy conscience; take heed to all thy steps; for nothing ever was so important and interesting to thee, as that thou shouldst be prepared to go hence whenever thou art called. And let us remember—

II. That the period of our departure cannot be prolonged by any of our wishes or efforts, being fixed and determined by God. This is a truth to which the text directs our attention. The time which is there mentioned is called “an appointed time.” And this appears to refer to an expression still more explicit in the fifth verse, where it is said “his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass.” Numerous passages of Scripture might be added to these, all going to establish the point, that in the counsel and determination of God, the period of human life, as of every thing else, is not uncertain or fluctuating, but fixed and decisive. Reason, also, confirms the same conclusion. To suppose the Deity either ignorant of any event, or changeable in regard to it, is to suppose him imperfect; and this is to deny his essential character. How the absolute determinations of God coincide with the freedom, operation, and influence of second causes, I pretend not to explain, and expect not, in the present state, fully to understand. But I think it perfectly consistent with this to say, that I believe both; because, on proper evidence, I ought to believe, and do believe, a great variety of facts, the *manner* of whose agreement I can neither illustrate nor comprehend. From each class of these facts, I also deduce practical consequences of the highest importance. In the instance now in view, I derive from the assured belief that means and instruments, under the Divine blessing, have an influence in preserving life, an encouragement to endeavour to avoid danger, to strive to preserve my health, and to recover it when it is lost. I know that if it be preserved or restored, it must usually be in the use of these means; that the means are as much in my power as any thing whatever can be; and that I am, therefore, blameable if I neglect them. Consequences

equally important, I also draw from a full belief of the other fact—that all depends on God. I derive from this an impressive sense of his sovereignty, a conviction of my being absolutely in his hand and at his disposal, my obligations to reverence and fear him, and the comfortable thought that no accident, and no design of any wicked being, can destroy my life, or do me any injury, contrary to his sovereign will.

In regard to the subject immediately before us and to which I shall now confine myself, the entire disposal of human life by the will of our Creator, teaches us that it is infinite folly and presumption to reckon with certainty on a long continuance here; and especially on a period in which we may indulge in sin. How wicked, how infatuated, to calculate on having a protracted space to offend that God in whose hand our life is, and who can cut it short at any moment? What! shall we expect that Heaven will grant us time to be employed in insulting it! Verily if it be granted, it is likely to be granted not in mercy, but in judgment to the presumptuous sinner—granted that he may have time to fill up the measure of his iniquity, and become ripe for a more awful doom. But experience as well as reason, teaches us that it is folly without a parallel, to reckon with certainty on length of days. We see that God's appointed time for different individuals leaves no room for such a calculation. At all periods, from infancy to old age, we see our fellows finishing the space assigned them. Reasons not fully known to us, but doubtless wise and sufficient in themselves, decide that one shall have a longer, and another a shorter period. Time enough is allowed to each to be prepared for that account which he will be called upon to render up; for this account will be proportioned to the means and opportunities enjoyed. But, when called, neither youth, nor health, nor prudence, nor friends, nor physicians, nor wealth, nor esteem, can disappoint or delay the fixed purpose of Jehovah. He will not be influenced by any of these circumstances or considerations, but the stroke of death shall unavoidably do its office, on him who has lived his appointed time. Let us now consider—

III. That it is our duty piously and patiently to wait till this period be accomplished. This was the resolution of holy Job, as expressed in the text. "All the days of my appointed time will I wait"—Taking this subject, as I have proposed, in a general view, it may be affirmed with propriety, that the duty of waiting for our great change comprehends in it, 1. Preparation or readiness to depart; 2. Expectation or desire of the destined moment; 3. Patience while it is delayed, or acquiescence in the will of Him whose coming or determination we look for. It will I think be found, that *to wait*, always refers to some one of these ideas, or to the whole of them united.

1. It implies preparation or readiness to depart. When we wait for an event, the implication ever is, that, let it come whenever it may, it will find us in a state promptly to obey its call—with every thing done which is necessary to be done, or which we wish to do, before its occurrence. We cannot be said to be waiting for our departure out of time into eternity, unless we are thus circumstanced, in regard to that momentous transition—unless all that is necessary to fit us for it, and render it a happy event to us, is fully accomplished.

What then, my hearers, is necessary, to render our departure from life a happy event? It is, be assured, *essentially* necessary, that our natures should be renewed—that our hearts should be changed and sanctified by the Spirit of grace. For—"except a man be born again he cannot see the kingdom of God." Every one of us possesses, by

nature, a heart wholly depraved—"The carnal mind is enmity against God." This enmity must be removed; this heart of alienation must be taken away—or we can never be partakers of the happiness of the world to come. It becomes impossible, because, without holiness, God will never admit us to his blissful presence; and even if he would, we should be miserable still, for the want of that temper, taste, and disposition, which are necessary to qualify us to enter into and enjoy the pure and spiritual exercises which constitute the happiness of glorified spirits. And as this change is absolutely indispensable, so it is equally necessary that it take place in the present life; for after death there can be no change. Then it will be said—"He that is unjust let him be unjust still; and he that is filthy let him be filthy still." The Holy Spirit is the Almighty agent who performs this work; and hence the inspired declaration that we must be "born of the Spirit." He must enlighten us to see our guilt and danger. He must give us eyes to behold, and a disposition to accept of the Lord Jesus Christ, as all our salvation and all our desire—trusting entirely to his merits for pardon and eternal life. The influence of the Holy Spirit must bring us truly to loath and repent of all sin; to see its abominable nature; to desire most earnestly and sincerely, a deliverance from it; to love holiness; to delight supremely in God; to possess real benevolence toward all men—enemies as well as friends; and to discharge, as we have opportunity, all the duties which we owe to our Creator, to each other, and to ourselves. These dispositions and exercises are the fruit and evidence of a new nature; they proceed from a sanctified heart; they are its natural produce—flowing like sweet waters from a pure fountain. Thus qualified, the renewed soul holds spiritual communion with God at present, and is fitted to find its highest happiness in him to all eternity. But without this qualification, we cannot have such communion now, and, as we have seen, we cannot possibly be prepared for the enjoyment of God, and therefore cannot be admitted to it, at the hour of death.

You perceive, then, that those who are unacquainted with this great spiritual change—who have not been reconciled to God through Jesus Christ, who have not truly repented of sin, cannot, with any propriety, be said to be waiting for their change. The essential preparation for it, they have as yet, wholly neglected. They have forgotten or disregarded the main concern, the great errand, on which they were sent into the world. Whether they be in the morning, the meridian, or the decline of life, the great business of life is yet untouched by them; it is still all upon their hands; and it urges them to put forth all the powers of their souls—calling on God for help—in an immediate and effectual attention to its demands. But those who know by happy experience what it is to have passed from death to life, have made what may be denominated the *essential preparation* for death. They are so waiting for the coming of their Lord, as that his appearance, whenever or however it shall take place, will be a happy event to them. Yet it is important, and will be found highly comfortable,

2. To possess and cherish the desire that the appointed hour for dismissal from the world should speedily arrive. This seems clearly to have been the disposition of the penman of the text. He plainly intimates, that although he would endeavour to wait with resignation, as long as God should please to continue him here, yet it was his choice and inclination to be speedily dismissed. The same sentiment is distinctly expressed by the apostle Paul; "I have, said he, a desire to depart and to be with Christ, which is far better." Through an undue

attachment to the world, the weakness of their faith, the want of present and satisfactory evidence of their interest in the covenant of grace, and a clear view and sensible anticipation of the entertainments of the heavenly world, it frequently comes to pass, that those who are the real heirs of glory, are unwilling for the present to leave the world—fearful of the hour of death, and desirous to have it delayed. In opposition to this, it should be their aim, to acquire a firm and settled confidence of their covenant interest in the Redeemer, to have their affections weaned from the earth, their worldly concerns so settled and arranged, and their minds so constantly and daily raised up to God, and so delighted in the contemplation of his glorious excellence, as that they should long to be swallowed up in the near and perfect vision of him; as that the summons to depart would be to them a matter of real gratification. This may be called an *actual* and *habitual* readiness or preparedness for their dissolution. It is that temper and state of mind in which every child of God would wish to be found, when the messenger death shall deliver the mandate to depart. I say not, indeed, that this state of habitual desire “to be absent from the body and present with the Lord,” is one of easy or general attainment. But I do say, that it is not only desirable and possible, but that it has been actually attained by some, and that it ought to be pressed after, with serious care and diligence, by every real Christian. We ought to endeavour to have our minds so habitually filled with holy desires after God and glory, as that we may view the coming of our Lord like the arrival of a friend, for whom we have been long looking, with anxious and earnest expectation. This it is, in deed and in truth, *to wait* for our change. But,

3. While it is delayed, we ought to exercise patience, and resignation to the will of Him who hath appointed the time of our release. This is to be the guard and qualification of what you have just heard. We are not to be impatient, or to murmur and repine, that the hour does not arrive, at which we are to have done with the world. Of this, it may be thought by some, there is little danger; and in reality it is that extreme which is less frequently seen than the other. Yet its occurrence is sometimes witnessed. It is not a thing unknown in experience, that a child of God should find it far more difficult to be willing to live than willing to die. The pious author of our text himself, was an example of it. Some of his expressions appear to manifest an impatient wish to be released from his sufferings by death; and the whole spirit of our text, as used by him, is a resolution to guard against this unjustifiable emotion. Elijah and Jonah are other instances, with which the sacred records furnish us, of good men who sinfully wished to die. Nor are instances wanting in every age and place. What shocking proofs are given us of this, when men, through rage or despair, put an end to their own lives, and rush, all covered with their sins, to the tribunal of their insulted Creator. Wicked men, who either deliberately disbelieve a future state, or who have no distinct or impressive apprehensions of what awaits them there, are not unfrequently seen to be impatient for death. But good men may also indulge in a degree of this spirit; although preserved, while reason holds its throne, from carrying it to the horrid lengths that have just been mentioned. The cares, and burdens, and perplexities, and fatigue of worldly business, or of relative duties, may sometimes urge them to this sinful impatience. Long sickness, or much bodily infirmity, or heavy afflictions of any kind, may tempt them, as they did Job, to indulge it.

The languor, lassitude, and various inconveniences and sufferings of old age, are sometimes seen to produce it. The believer hopes for unmingled happiness beyond the grave, and is ready to be dissatisfied that he is detained in a state of sorrow and affliction. But he ought to remember, that "his times are in the hand of God," and that duty demands that this concern be resigned entirely to the divine disposal. The believer should recollect that it is not acting the part of a good servant, to be reluctant to work till evening, nor of a good soldier, to be too desirous of being called from his post. He should remember that it is incumbent on him to *suffer* the will of God, as well as to *do* it; and that the former of these is often as important, both to himself and to others, as the latter. He should remember that the reward of fidelity is so great, that he may well wait, and do, and suffer, as long, and as much, as God may require, before it be conferred?—eternity will surely be long enough to be happy. While, therefore, he may and ought, with the apostle, as already stated, to indulge a desire to depart and to be with Christ, he should also be willing, as the apostle was, to stay as long as he may be profitable to the church or to the world; or may, in any wise promote the divine glory: and longer than this, he may be well assured, God will not suffer any of his children to remain in exile from their heavenly home. Cordially, therefore, let them adopt the language of the text—"All the days of my appointed time will I wait till my change come"—I am now to remark briefly—

IV. In the last place, that this change will be, in the highest degree, important and decisive to all. It is spoken of with emphasis in the text—it is denominated "*my change*," as if there were no other that could be mentioned or thought of, while this was in contemplation;—or as if no other deserved notice in comparison with this. And such, in reality, is the fact. Death will change all the circumstances of our present existence. The body will change its appearance and its capacities. It will change from an animated and attractive form, into a lifeless and unsightly lump of clay. The soul will change worlds. It will change time for eternity, a state of probation for a state of eternal fixedness of character and perceptions; a state where happiness and misery are blended together, for one where there will be either happiness or misery without any mixture, and with an intensity of which we can now have no adequate conception; a state where things are seen through the dim medium of the senses, for one where the unimprisoned spirit will discern God and eternal realities, with naked and unobstructed vision.

Widely different, as already hinted, will be the nature of that transition, which the righteous and the wicked will make, when their last final change shall come. The wicked will then change their indifference to religion, into an unavailing and endless agony of soul, that they wasted the period of probation, without making preparation for this momentous event. The infidel will change his unbelief of revelation, and his sneers at its truth, into an awful conviction of its verity, and into curses on his impiety and folly, for neglecting the counsel of God for his eternal well being. The prosperous and pleasurable sinner will change his wealth, his pomp, his fame, his flatterers, and his sensual indulgences, for the blackness of darkness for ever, the society of blaspheming spirits, tormenting devils, and the gnawing of that worm which shall never die. The giddy, the thoughtless, and the vain, will change all those sportive scenes, which once allured them, and kept their souls from God, for weeping and wailing, and gnashing



of teeth, without hope and without end—awful change!—beyond conception awful—to all who shall then be found to have lived without God and without Christ in the world. “O that they were wise, that they understood this, that they would consider their latter end.”

But unspeakably joyous and glorious will be this change, to all the people of God. Faith will then be changed into vision, and they will behold their Saviour, face to face. They will change all the sufferings of time for all the ecstasy of eternity. They will change a state of infirmity for one where no inhabitant shall ever say I am sick; but where all shall possess eternal health, activity, and vigour. They shall change the scoffs and reproaches of wicked men for the approbation and applause of God and angels. They shall change a state of labour for a state of rest and reward. They shall change all their doubts and fears, their languor, coldness and sluggishness, in the divine life, for a perfect and enduring assurance of God’s love, and the most delightful freedom in his service. They shall change, in a word, a state of sin and imperfection, for a state of immaculate holiness and resemblance to the blessed God—where no enemy or temptation shall ever again assail them; where the body of this death shall no more oppress them; where they shall have no more contentions and conflicts with any of their corruptions; but where the soul shall be completely purified, and shall drink without interruption, and with ever increasing delight, of the rivers of pleasure which flow at God’s right hand. Thrice blessed and desirable change! Come the happy hour that shall bring it near!—“Come quickly; even so, come Lord Jesus.”

In closing the subject, fidelity to my Master, and to their own souls demands, that I solemnly call on those whose consciences inform them that they are yet in their sins, to accept the offered grace of God to-day. To-day you enter on a new year; and after all the days and years you have passed, the whole business of life, as you have heard, is still before you—it is still all on your hands. Is it not time to set about it in earnest? May not “the time past of your life suffice you to have wrought the will of the flesh?” When do you propose to be wise for eternity?—O beware, I conjure you, that you be not surprised into remediless misery! Resolve, in the strength of an Almighty Saviour, that this year, this day, yea, from this good hour, you will be for God—that the care of the soul shall be to you the “one thing needful,” till its salvation is ensured, by a vital union with the Lord Jesus Christ. If my earnest wishes, and prayers, and entreaties, under the blessing of God, shall induce you thus to resolve and act, you will look back to this year, this day, this hour, as one ineffably happy—the one when happiness inconceivable and endless began, and was made assuredly yours.

Let those who are yet in painful doubt on the subject of their spiritual state, be reminded by this day and this discourse, that their time for ascertaining their true standing as candidates for the weal or woe of eternity, is fast stealing away, and that they know not how soon, whether doubting or resolved, their decisive change will come. “How long halt ye between two opinions?” Be exhorted to aim at a higher standard of piety than you have yet proposed to yourselves; and if you reach it, your doubts and fears will be likely to vanish with the attainment. Instead of poring over your past experience, go right to the foot of the cross, and as perishing sinners embrace a crucified Saviour, who is as freely offered to you now, as he ever was. If your faith, invigorated by the Spirit of all grace, shall give you sensible freedom to



trust yourselves simply and solely on the righteousness of Christ, and shall shed abroad his love in your hearts, quickening you in all duty, and giving you a hatred of all sin, you ought to be comforted and established—If you are not, your fears and doubts will then be infirmities, which if they follow you to your great change, will, after it is past, leave you entirely and for ever.

Christians who possess “a good hope through grace,” “the full assurance of hope,” “a hope full of immortality”—this surely must be a joyful day to you. The recurrence of every such day, is a way-mark to travellers on the journey of human life; and this day you see another of these significant monitors, that your pilgrimage is rapidly approaching its happy termination; that you are one marked portion of time nearer, than on the last occurrence of a new year, to the *great change* which will carry you from earth to heaven. “Rejoice always, and again I say rejoice;” but be not impatient. Say, with the holy man who spoke our text,—“all the days of my appointed time will I wait, till my change come.” And while you wait, be active and exemplary in every duty. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Keep in mind that all the trials of this mortal state, only “work out for you a far more exceeding and eternal weight of glory; while you look not at the things which are seen, but at the things which are not seen.” Yes, dear brethren, often look across this vale of tears, and the valley of the shadow of death, to the region of light and life eternal that lies beyond. There every sorrow will be turned into joy, in the immediate presence and vision of that precious Redeemer to whom you now look by the eye of faith—There

“His own soft hand shall wipe the tears,  
From every weeping eye;  
And pains, and groans, and griefs and fears,  
And death itself shall die.

“How long, dear Saviour, O how long!  
Shall this bright hour delay;  
Fly swifter round, ye wheels of time,  
And bring the welcome day.”

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*From the Christian Observer for October ult.*

#### THE THEBAN LEGION.

The vale of the Rhone, in the environs of St. Maurice and Martigny, is one of the interesting spots so frequently visited in Switzerland. The snowy pinnacles of the Dent de Midi; the various other Alpine elevations; the beautiful water-fall, rushing down the rocks like a liquid avalanche; the extensive forests mantling the mountains; the rolling and impetuous Rhone—these, and a thousand nameless beauties, give an impression to the scene which none who have a heart to feel the beauties of nature can fail to experience. But of the many Christian travellers who have gazed on these works of the Creator, few, comparatively, appear to have recalled to memory that it was amidst these scenes that is said to have occurred one of the most remarkable examples of martyrdom with which ecclesiastical history has made us acquainted. It was here that the Theban Legion, consisting of more than six thousand Christian soldiers, died voluntarily for Christ their Master. The Roman army, under Maximian, was on its march for

Gaul. At Octodurum (Martigny) the emperor commanded a festival celebration in honour of the gods, and the Christian soldiers were called on to participate. Far was it from Christian firmness in those days to yield to the most distant appearance of idolatrous worship. The Theban Legion retired to a strong position, under the command of Mauritius, its chieftain, in order to avoid the sacrifice to idols. Maximian, in consequence, inflicted a decimation of the whole legion. Gladly, calmly, triumphantly, did each tenth soldier present his breast to the sword. The survivors remaining faithful to their Saviour, a second decimation was ordered; and this second band of martyrs showed themselves as unshaken in their fidelity to their Redeemer as their deceased brethren. In this second execution, Mauritius their leader was sacrificed. At length, Maximian, seeing that their constancy was invincible, ordered the execution of the whole of the remainder of the legion; all of whom, unresistingly, calmly, firmly, patiently, died in their ranks, faithful martyrs to Him who had died for them on Calvary.

The feelings excited by recently visiting the scene of this deed of Christian chivalry suggested the following lines.

#### THE THEBAN LEGION.

Days of the Alps return !  
Ye meaner thoughts, retire !  
Burn, rock and mountain-valley, burn,  
As once with martyr fire !

'Tis not thy torrent force,  
Old Rhone, I gaze along :  
Rush, white and deep, thou cascade hoarse,  
To win another's song.

Let others laud the plain  
Where vines entwine the bower,  
The forest's clime, the snow's domain,  
Or Mont Blanc's thunder tower.

But, thousands of the brave,  
Where, where your Alpine bed ?  
I seek, I sing, your mountain grave ;  
I hymn the martyr dead.

'Twas not the crimson flow,  
Of battle round you poured :  
Your sovereign laid your legion low ;  
In peace your eagles soared.

'Twas not the rebel shout  
Which rolled through all your host :  
Those lightning spears the panic rout  
Of Roman foes might boast.

For Christ, the Martyr King,  
Here flowed the blood-red tide ;  
A trophy to his cross to bring  
Here soldier-like ye died.

Twice thro' each tenth heart ploughed  
The fatal sword its path ;  
And last, the whole bright phalanx bowed  
Its legion strength in death.

No cry along your line,  
No coward shriek was there :  
St. Maurice gave the martyr sign,  
" For Christ to die we dare."

Soldiers ! your fight is done—  
Long past your victor day.  
The crown of life immortal's won—  
Ne'er past your victor lay.

Christian, maintain thy field ;  
Thy contest, too, will cease :  
With Christ to lead, with Christ to shield,  
Soon Victory ! triumph ! peace !

What, though a fiercer foe  
Than Rome, tyrannic frown !  
Heaven's power shall lay that foeman low :  
On ! onward to thy crown !

As the history of the Theban Legion is questioned by some authors, perhaps some of your readers, who have leisure for such inquiries, will favour us with their opinion of its authenticity.

ANGLICANUS.

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FOR THE CHRISTIAN ADVOCATE.

#### THE TRIUMPHANT DEATH OF A CHRISTIAN NO CAUSE OF WONDER.

The subjoined piece was written after reading the two following

verses, reprinted in the Nov. number of your Advocate, from "The London Christian Observer."

"Angels, as you wing your way,  
From the realms of endless day,  
Deign to grace our lower sky:

Come, and wonder;  
Come and see a Christian die.

"Ye who tempt the heirs of glory,  
Ye who hate redemption's story,  
See your leader vanquish'd lie:

Come and wonder;  
Come and see a Christian die."

Why should angels bend their flight,  
From realms of uncreated light?

Why forsake their native sky?

Can *they* wonder

Christians should triumphant die?

Know they not the happy land  
By the breeze of heaven fanned,  
Where the saint at God's right hand,  
Boundless blessings shall enjoy?

Can *they* wonder,

When they see a Christian die?

Come they?—Yes—but 'tis to wait

"Till the good man meets his fate;"

Then to heaven's glorious gate

Bear his soul triumphantly,

Not to *wonder*,

That the saint should calmly die!

Why should fiends from hell below,

In wonder to his death-bed go?

They may envy—for they know,

*Easton, Pa. Dec. 1833.*

Heaven's eternal weight of joy.

Would *they* wonder,

Tho' the saint should long to die?

Burning memory points to where,

Life's pure river sparkles there;

Trees, whose boughs luxuriant, bear

Fruits of immortality;

Can *they* wonder,

Should the Christian love to die?

They who once from heaven fell,

Down into the deepest hell;

Whose tortured tongues alone can tell

An angel's wo—an angel's joy:

Can *they* wonder,

Ransomed Christians long to die?

Christian, bought by priceless blood,

Welcome to the throne of God,

Tho' your head beneath the sod,

In corruption mouldering lie!

Happy Christian,

'Tis your privilege to die!

Will the weary wanderer weep,

When his couch is spread for sleep?

Will the runner slack his speed,

When he sees the glittering meed?

Will the warrior trembling fly,

When the shout is *victory*?

Child of earthly misery!

Heir of heaven's unwithering joy!

Oh! the wonder,

Should the Christian shun to die!

I. L. G.

In poetry or in prose, we shall always welcome to our pages communications from the author of the above beautiful verses. We feared he had forgotten us.

## Miscellaneous.

*Translated for the Christian Advocate, from the Archives of Christianity, of the 26th of October ult.*

### A PARTICULAR KIND OF HYPOCRISY.

Hypocrisy is the daughter of pride; it is found in all ranks of society, and under all forms; and it is, moreover, never entirely extirpated from the human heart.

In order to class all sorts and kinds of hypocrisy, it would be necessary to have a nomenclature more complicated than that of Linnæus or of Berzelius. We have known hypocrites of philanthropy, who have lived and enriched themselves from their generosity to the poor; hypocrites of humility, who were never so much displeased as when they were taken at their word; hypocrites of virtue, who had attained perfection in concealing or in varnishing their vices; hypocrites of liberty, who clamoured for new privileges for the people, which they were the first to crush, if they mounted into power. Among these numerous

kinds of hypocrisy, the greatest disgrace attaches to religious hypocrites. This is just: the more sacred the subject of abuse, the greater is the shame and the crime of the abuser. He who was the TRUTH itself, combatted with all the energy of his divine words the hypocrites of religion—the doctors of the law and the Pharisees. He never refused his compassion or his benefits to the female sinner, to the publican, or to the Samaritan; but to that vile and odious hypocrisy which feared not to profane things the most sacred, which covered itself under the impostor's mask, which dishonoured God himself, according to the expression of Scripture, by the appearance of a piety which all its conduct falsified—religious hypocrisy Jesus Christ always reproached, in expressions of the most lively indignation.

There is, nevertheless, a particular kind of religious hypocrisy which has not been sufficiently noticed, and of which even those who are guilty of it cannot perhaps well render an account. We will characterize it in a few words.

If you have been engaged in labours and instructions for the promotion of Christian piety, and have reiterated, as often as you could, your conversations with your friends on the great truths of revelation, have you not frequently met with persons who have said to you very seriously—Faith in Christ is a most precious treasure; most happy are they who possess it! it sweetens the ills of the present life, and affords consolations under all its pains; it prompts to acts of devotedness which no other means are capable of producing; it helps to vanquish the most impetuous passions; it helps, above all things, to die with a sweet peace; it promises, in fine, to open to the believer the portals of eternity. Yes, blessed they who believe! I wish to believe the gospel as they do. But I cannot have that sincere and persevering piety which yields so many blessings in this world, and presents still greater in eternity.

Here is the language (if not the very words, at least the sense) which you have heard a score of times in the conversations of the world, and from persons worthy of the highest esteem. What are we to think of it? And what inference would naturally be made from it, by a stranger not acquainted with our manners? He would believe, most certainly, that these persons would neglect nothing to obtain a religious faith, the absence of which caused them such great regret, and which they professed to regard as the most precious of all treasures. He would think, without doubt, that they would seek, with a care the most indefatigable, that which they had declared to be “the pearl of great price”—that they would read the Bible as often as possible, that they would implore frequently of God to enlighten their minds and touch their hearts, that they would earnestly seek to enjoy the society of pious men—in a word, that they would employ the various means which might encourage the hope that they would at last obtain the Christian's faith—For the stranger of whom we are speaking would say—I think thus, because when an object which I exceedingly desire to obtain is before me, I regard neither labour nor fatigue. If I am ambitious to get a post of honour from the state, nothing hinders me—no journeys, solicitations, petitions, nor even humiliations; if I seek to be rich, I retrench something from my hours of sleep, that I may devote it to any enterprise I may have in hand; I also observe a strict economy in my family, and sometimes deprive myself of things of real necessity. If then I have an earnest wish, as these persons in conversation declare they have—if I have an ardent thirst to obtain faith in the truths of revela-

tion, it is evident that I ought to seek, in all the ways that are accessible to me, to obtain the object of my desires.

Alas! how great would be the astonishment of this stranger, when one should say to him in reply—you are altogether in error. The people of whom you have been speaking, it is true, express a strong desire to believe the gospel; but they do nothing, absolutely nothing, to obtain what they say they desire. They never read the Bible; they do not examine the foundations on which it rests its authority; they scarcely ever pray, and when they do, it is very coldly; they care little for the society of Christians; and they act in every respect as if religious faith was the most useless, the most insignificant, and the most frivolous thing in the world—But these persons, then, speak in one way and act in another, the stranger would reply—Precisely so—And do you pretend that they are sincere? They repeat that they are, at least, if one can understand what they say—But it is either a mockery, or an inconceivable delusion. Whoever belies his words by his acts is a hypocrite; for hypocrisy is nothing else than the contradiction which exists between what a man says and what he does—between the appearance of a thing and the reality.

Men of the world—you who so often profess a desire to believe, and yet do nothing in order to believe, the conclusion is inevitable; you have been hitherto, and you are yet, guilty of HYPOCRISY. May you reflect upon it seriously!

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#### THE IMPORTANCE OF SUITABLE TRAINING FOR THE GOSPEL MINISTRY.

Several manuscripts of the lamented Dr. Fisk have been sent us by his mourning relict. Among others, we have found the following paper, which appears to have been intended as part of a contemplated inaugural address, or an introductory lecture, when he should enter on his duties, as professor of church history and church government, in the Western Theological Seminary. We have only to regret that it is incomplete. Yet as far as it goes, it is excellent; and we doubt not will be read with great interest by those for whom it was specially intended, and indeed by many others—We have also found the commencement of another paper on *Mental Science*, in continuation of the series of essays, all from his pen, which have been published in the *Christian Advocate*, on that important subject. But this is only a fragment, in which the subject of the contemplated essay is merely stated—*Heu! Mors ultima linea rerum est.*

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The importance of a *well educated ministry* in the church, was never greater than at the present time. There never was a time when it could be considered unimportant. Next to personal piety, always indispensable, and good mental capacity, without which there can be no education, good mental training and discipline must be held in the highest estimation. The gifts of God stand first, by grace and by nature, not always united, but never to be separated in the ministry—next to these, stand high attainments in the government, direction, and employment of those gifts.

In the development of mind, every part of its education is important, from the first direction given by maternal lips, to the last instruction

which fits for the commencement of official duty. It becomes me now to speak only of that part of education which is considered as holding an immediate connexion with preparation for the ministerial office. But it is a fact that not a few minds, of native energy and subjects of renewing grace, have been so badly trained, either before or during their academic course, that all efforts to reclaim them, during what is called their theological course, are fruitless.

A *well educated ministry*, therefore, can and will be attained, only through our primary schools, academies, and colleges. But there are other departments of knowledge, imperfectly taught in these institutions, or not taught at all, which are indispensable. These cannot be adequately gained at the present day, except in seminaries for the purpose. The exigencies of the church, the methods of qualifying men for other professions, as well as public sentiment, render theological seminaries indispensable in this age. Whatever may have been the case in former times, or whatever may be the case hereafter, the question is settled for the present state of things. There are indeed some objections to institutions of this kind, but I know not what good thing there is among men, against which there are not some objections made. It is said they are expensive institutions to the church, and after all they are liable to become corrupt in doctrine, and so be engines of mischief.

It is true they are expensive in their first endowment—so are colleges and medical institutions, but they are not to be abandoned on that account. The fair statement of this question is, can the object be otherwise gained; and is it worth the expense when it is acquired? Unless it can be shown that the object, that is, a competent theological education, can be as well gained without this expense, or when it is acquired, that the acquisition is not worth the cost, the objection is not controlling. No argument is necessary to show that the object is unattainable in any other way at so small an expense, and as for its value, it is not to be estimated by money.

It is also true that theological seminaries may become corrupt in doctrine and do great mischief. But what is to be done? Is there any institution which may not become corrupt? The history of theological learning is full of perversions and corruptions, in all the forms in which it has been taught—in universities, in colleges, and by private instructors. This is an experiment, in some respects new, and therefore cannot be decisively estimated in the light of history. It is separated from the schools of philosophy; is in the hands of the church and under ecclesiastical supervision, and therefore as safe as means can make it. A question here arises, which presents this point in its true light: are we to make no adequate provision for a thoroughly educated ministry, because those means may be perverted? Rather let us trust God to preserve them in favour of truth, erect around them all the appropriate barriers against corruption, and embalm them in the prayers of the church.

A ministry, *well educated*, must be taught in the principles of sound *biblical exegesis*,—in the doctrines, precepts and promises, deduced from correct *biblical interpretation*—and in the *organization, character, government and history* of the church. Less than this cannot furnish a competent education for the ministry. To instruct well and fully in the *first branch*, must put in requisition more than the time, talents, and acquirements of any one man. Oriental literature and exegesis of the Old Testament, is enough for one man's life and study to teach.



Grecian literature and exegesis of the New Testament, will demand all the time and talents of any one teacher. The *second branch* is equally important, and should have the undivided attention of at least one instructor. While the first branch of instruction will teach a student how to understand his Bible, the second branch will teach him how to use and apply it, to himself and to others. To teach this correctly and practically, is immensely important, and no one man can do more than to fulfil the duty. The *third branch* is as laborious and indispensable as either of the other. The *origin, character, and government* of God's church are too important to be hastily passed over. Deep, careful, and even critical examination, are necessary, in a course of instruction on this branch. The church is a divine institution, whose organization, character and government are to be ascertained from the Bible. Its history is spread over a vast surface, interwoven with the history of many countries and different policies of government, involved in obscurity by the ignorance, prejudice, and superstition of ages. Ecclesiastical history alone is a laborious subject of investigation, and must occupy the patient and persevering attention of any one man's time and efforts, if he teach it profitably to his pupils.

In entering upon the duties of an office, specially devoted to the instruction of candidates for the ministry, in the origin, character, government, history, relations and destiny of the church, I may be indulged in a few remarks on the importance of this department. I appreciate the other departments of instruction, in this and similar institutions: they stand confessedly indispensable. But, if I mistake not, there is an importance attached to this department, which ought to have a higher estimate than it has sometimes received.

The things included in this department are unspeakably interesting. The mere fact, that it respects an organized society, which God regards with tenderness, preserves with care, blesses with his richest favours, and employs to effect the highest purposes of his glory, tells its interest and importance. Can we be uninterested, to know the true character and appropriate regulations of an institution, which God so honours, to which he makes known his will, for which he preserves the world, and governs all things; by which he makes known his manifold wisdom, power and grace? Can we over estimate the importance of correct knowledge, pertaining to this church?

The church of Jesus Christ has excited the most earnest attention of men. When she was confined, by the peculiar dispensation of God, to one nation, she was regarded with strong and affectionate attachment by some; and by others with fear and bitter enmity. Since she came under a new dispensation, and is set up as the light of the world, to bring the nations to God, she has been the object of scorn and violent hatred by multitudes in private and in public, in the market place, and in seats of legislation: she has been persecuted by all classes of men, and in all possible ways which could express the malignant rage of men or demons. Others again, have regarded her with feelings of kindest tenderness and strongest attachment: accordingly, her interests have been promoted with much care, and cherished with earnest zeal. Thousands have watched her movements, and prayed for her enlargement. The *organization and character* of such a community must be a subject of high importance. To aid her sons, designed for her sacred ministry, in attaining correct views of what pertains to her scriptural character, form and government, is the first object of this department. The character, privileges and duties of her members; all the rights of

her citizenship; the ordinances and means of her instruction, regulation and sanctification; the character, qualifications, rights and duties of her officers; the influence she is intended and calculated to exert upon the world, and her instrumentalities for its accomplishment, are some of the things included in this first object.

The second is, to trace her *history*, and estimate the influences which have been exerted for her integrity, preservation, enlargement and purity; also the efforts to corrupt, change, cripple and destroy her. This object embraces facts of important character, spread through the records of more than fifty centuries. But a grand result of the whole is, to learn the development of God's plan and government, in the dispensations of his providence and grace toward his church.

These are subjects of vast importance to the minister of Christ. It is not a mere matter of speculative interest to ascertain what have been the forms of error, by which the church has been corrupted or disturbed; what have been the persecutions by which she has been assailed; where she has prospered and where languished; the causes which have operated and the instrumentalities employed for her enlargement or her diminution. Every thing which relates to the character and history of the church, must have great influence on the active duties of the ministry. There is, in God's plan of government throughout, an adaptation of means to the ends to be accomplished. In no department of his administration is there a more obvious and necessary adaptation than in the kingdom of his grace.

The ministry of reconciliation furnishes the most important agency which God employs in building up and educating his church. It is best adapted to exert a salutary influence over the minds of men, in all the stations and relations of life. But it is not merely because it is a living responsible agency, nor because those who exercise the office are subject to like passions with other men, and can therefore sympathize with the faithful and joyous, or with the tempted and afflicted; but because they can feed the people with knowledge, are well instructed in the things of the kingdom, and know how to guard them against the encroachments of error. Surely they must know the character and history of the church, in which, and for whose benefit, they are to exert such a vast influence. The mere statement of the objects and their influence, is an unanswerable argument for the importance of this department.

But at the present time there is a *special* importance attached to this branch of study and instruction. It is a day of great agitation and controversy in the church. In this agitation the ministry must participate, to a greater or less extent. It is impossible for them to be unaffected by excitements, which move the whole mass of society, and are shaking it to its foundation; excitements which affect the personal feelings and interests of all; and deeply affect the dearest interests of the church. Here a full, correct and definite knowledge of the church's character and history, is well calculated to settle our agitation, lead us to confidence in God, and to employ the best means to quiet, or regulate the excitements which arise. There is always danger in exciting the passions of men; an affectionate and even earnest interest in the pursuit of a laudable object, is indeed desirable and important, but an agitating excitement of the passions is never safe, unless it be directed by more than ordinary wisdom.

In matters of religious controversy the ministry must be deeply involved, from their office and responsibility. It is utterly impossible for

men, set for the defence as well as the inculcation of the truth, to avoid controversy in such a time as this. The adversaries of truth will contend, and must be left boastfully to occupy the field, or be opposed by those whose business it is "to contend earnestly for the faith once delivered to the saints." Here again the light of history, well estimated and improved, may have a very salutary influence upon the controversies of the day.

The same topicks of controversy may recur again and again, which have long since afflicted the church, and been settled in a way that ought henceforth to exclude them. Controversy is always attended by some unhappy influences, although oftentimes the means of eliciting and establishing the truth. When this has once been done in any given case, the historical instruction is valuable, to diminish the attendant evils and confirm the happy results.

The encroachments of error at the present time are made, as in former ages of the church's history, through the subtleties and speculations of philosophy. The errors may have new names, and some new illustrations, but their character is old, their influence long since developed, and their disastrous results stand recorded on the pages of history, as beacons to warn the present generation. Let the ministry be well instructed in the history of the church, and taught how to estimate newly revived errors by their old character and results, and much unprofitable speculation may be saved; in which event we may look for a more stable, consistent and useful ministry. We are already beginning to see a salutary influence of this department, emanating from some of our seminaries, and we hope for still more salutary effects yet to be seen. Among all the inventions of the age, the novelties and wonders are mostly produced by new associations of old facts and principles; new combinations of old theories and speculations; and new applications of the same philosophy, produce what is considered new light in theology. There are, in reality, few errors that are new; and as for theological truth, it is not susceptible of improvement. A thorough acquaintance with ecclesiastical history will most assuredly confirm every judicious mind in the truth of these remarks. \* \* \*

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*From the Christian Observer of Nov. ult.*

#### CRITICAL REMARKS ON THE SICKNESS OF HEZEKIAH.

The account of Hezekiah's sickness, with which we are furnished by the writers of the Books of Kings and Chronicles and the Prophet Isaiah, is one of the most interesting events recorded of the history of that excellent prince: yet it is, I think, rarely understood: and though it is plainly calculated, if not rightly understood, to be rather dangerous than profitable to the reader, it does not appear that any of the more popular interpreters have pointed out what I conceive to be the easy and natural solution of the difficulties with which it is confessedly encumbered.

Its chief difficulties may be thus briefly stated: That a pious king should, under a dispensation of which temporal rewards and punishments formed the immediate sanction, be treated with an early death; and that so distinguished a believer as Hezekiah should prize life so highly, and regard its termination with so much alarm.

A careful examination of the authorities which illustrate the history of his reign has led me to think that his sickness was *judicial*, and that

death was threatened as the punishment of a grievous transgression. This view of the subject meets the difficulties. For if it can be shown that he had committed a great and scandalous sin, it will be acknowledged that there is nothing extraordinary in his being singled out as the object of punishment. If his conscience was burthened by a sense of guilt, it will readily be conceded that there is nothing surprising in his fear of death.

As it is my wish to state the considerations which have led me to entertain the opinion I have expressed as briefly as possible, I shall not enter upon a vindication of the dates I assign to the events of Hezekiah's reign. It will be sufficient for my present purpose to follow the chronology which Mr. Townsend, in his "Arrangement," has adopted from Prideaux. I will premise my remarks by an extract from his "Table."

A. C.		Years of Hez.
715	Sennacherib succeeds Shalmanezzer . . . . .	13
714	_____ invades Judah—Hezekiah's sickness . . . . .	14
713	_____ invades Egypt . . . . .	15
712	. . . . .	16
711	. . . . .	17
710	_____ returns from Egypt to Judea—his army destroyed . . . . .	18

One of the first acts of Hezekiah had been to shake off the disgraceful yoke which the sinful weakness of his father Ahaz had imposed upon the kingdom of Judah. After acquainting us with the various reforms which marked the commencement of his reign, the sacred historian informs us, with evident satisfaction, that "the Lord was with him, and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not." (2 Kings, xviii. 7.) The last years of Shalmanezzer were occupied by the war which terminated in the capture of Samaria and the final conquest of the kingdom of Israel, (2 Kings, xviii. 9—12,) and by an attempt to reduce the revolted provinces of Syria and Phœnicia. (Joseph. Antiq. ix. 14; Prid. b. 1; Halls, vol. iii. p. 427.) His successor, Sennacherib, immediately upon his accession turned his arms against the kingdom of Judah: "In the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them." (2 Kings, xviii. 13.) The first determination of Hezekiah in this emergency was worthy of his character and his principles: he prepared boldly to meet the foe: "he strengthened himself," by fortifying Jerusalem, and by collecting an army for its defence. His language to his people breathed a pious and noble confidence: "Be strong and courageous; be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him—With him is an arm of flesh, but with us is the Lord our God, to help us, and to fight our battles." His people responded to these admirable sentiments; they "rested themselves upon his words." (2 Chron. xxxii. 7, 8.)

But what is man! Hezekiah himself quailed before the threatening danger. As the enemy approached, fear and distrust prevailed over his holy resolution and confidence. We mourn as we read the humbling narrative. "Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold." Hezekiah's treasures were inadequate to pay the sum required: he has recourse to a base expedient; he imitates the sacri-

lege of his impious father: "Hezekiah gave him all the silver that was found in the house of the Lord and in the treasures of the king's house. At that time did Hezekiah cut all the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria." (2 Kings, xviii. 13—16.)

Such was the melancholy progress of unbelief. The once faithful Hezekiah had exhibited a publick and scandalous distrust of God. He had not feared to violate Jehovah's temple. He had "given great occasion to the enemies of the Lord to blaspheme." The backslider must be chastised, or he will not be reclaimed. "In those days was Hezekiah sick unto death." Like another Nathan, "The prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." (2 Kings, xx. 1.) The fallen monarch was overwhelmed with grief. In fervent prayer he besought the Lord to remember his former zeal and piety. He did not pray in vain. His sickness (which has generally been supposed to have been an attack of the plague) was miraculously removed; and his repentance was succeeded by the promise of an addition of fifteen years to his life, and of the deliverance of Jerusalem from the Assyrian foe. A striking miracle was wrought to convince the desponding penitent that "on the third day he should go up unto the house of the Lord." (ver. 11.)

In accomplishment of Isaiah's prophecy, during three years "the king of Assyria led the Egyptians prisoners, and the Ethiopians captives." It is highly probable that Hezekiah had, upon his repentance, refused the payment of the unlawful tribute, for we next find Sennacherib again besieging Lachish. It is unnecessary to trace the history of his unfortunate campaign. The negotiations of his proud and impious ambassador, and the miraculous destruction of his powerful army, are fully described in the sacred books. The few remarks I have yet to make will apply, though indirectly, to the main subject of this paper.

Prideaux (vol. i. b. 1,) seems to think that the disgraceful treaty which averted the attack of Sennacherib was concluded subsequently to the sickness of Hezekiah. This opinion is mere conjecture; and I cannot but regard it as completely refuted by the ascertained dates. The sacred writers expressly state that the first Assyrian invasion took place in the fourteenth year of Hezekiah; the sickness could not have occurred till the *very end* of that year; for the king survived it but fifteen years, and he reigned only twenty-nine.

Hales has fallen into a remarkable error, in supposing that the expedition of Rabshakeh was prior to the invasion of Egypt. (vol. iii. p. 427.) It is unnecessary to produce opinions upon a plain point; but I may observe that Prideaux and Townsend are against him. The opinion of the great chronologer introduces sad confusion into the history.

But there is one point in which this learned writer has made a discovery of which I am surprised to find that Mr. Townsend has not availed himself. There can be no doubt that Merodach-baladan's embassy of congratulation was subsequent to the treaty with Sennacherib. It must, therefore, have been subsequent to the destruction of the Assyrian host. It was not till after that event that Hezekiah could again boast of a treasure. He then "had exceeding much riches, and prospered in all his works." (2 Chron. xxxii. 27—30.)



*From the New York Observer.*

### INFALLIBILITY.

Every body knows that the church of Rome lays claim to infallibility. She contends that there is *no mistake* about her; that she *cannot* err. Now this very *modest* claim of our sister of Rome, (for in the matter of churches I reject the relation of mother and daughter,) I am constrained to question, and that for such reasons as the following:—

1. She cannot herself tell us where her infallibility is to be found. She is sure that she has it somewhere about her, but for the life of her she cannot tell where. Some of her writers say that it is with the Pope. Others contend that it resides in a general Council. And another opinion is that both the Pope and a Council are necessary to it. Now I think they ought to settle it among themselves *who* is infallible, before they require us to believe that *any one* is. Let them *find* infallibility and *fix* it. After that it will be time enough for us to admit its existence. But

2. We will suppose that it is the Pope who is infallible—each successive Pope. Well, where did they get their infallibility? Why, it was transmitted from St. Peter, to be sure. Christ gave it to him, and he handed it down. But was Peter infallible? There was a day when I suspect he did not think himself infallible—when smitten to the heart by the reproving look of his Lord, he went out and wept bitterly. There is no doubt that he made a *mistake*, when he so confidently pronounced, “though I should die with thee, yet I will not deny thee”—and let it be remembered that this was after Christ had said, “thou art Peter, and on this rock,” &c.

If Peter was infallible, I wonder he did not at once settle the difficulty of which we have an account in Acts xv. Why was the matter suffered to be debated in the presence of his infallibility? It seems that Peter on that occasion claimed no pre-eminence. Nor was any particular deference paid to him by the council. He related his *experience*, precisely as did Paul and Barnabas. *James* seems to have been *in the chair* on that occasion. He speaks much more like an infallible person than any of the rest. He says “wherefore my sentence is, &c.” What a pity it is for the church of Rome that Peter had not said that instead of James. We should never have heard the last of it. But it was the Bishop of Jerusalem, and not the Bishop of Rome, who said it. It cannot be helped now. Will my Catholic brother take down his *Dowry* and read that chapter?

But again, if Peter was infallible, I am surprised that Paul *withstood him to the face, because he was to be blamed*. That was no way to treat a Pope. But Paul had always a *spice* of the Protestant about him. And yet Peter did not resent Paul's treatment of him, for in his 2d Epistle he speaks of him as “our beloved brother Paul.” I suppose that Peter himself did not know he was infallible. Men do not always know themselves.

Once more: if the superiority among the disciples belonged to Peter, it has struck me as strange that, when a dispute arose among them who should be the greatest, our Saviour did not take Peter, instead of a little child, “and set *him* in the midst of them,” and remind the others that the *supremacy* had been given to him. I think the other apostles could not have understood Christ in that declaration, “thou art Peter, &c.,” as the church of Rome now understands him, otherwise the dispute about superiority could never have arisen.

Now, according to the Catholic doctrine, Peter being infallible, each successive Pope inherits his infallibility; and therefore never a man of them could err in a matter of faith—nor even the *woman* Joan (for in the long list of *Papas*, there was by accident in the 9th century one *Mama*, though this, I am aware, is denied by some)—even she retained none of the *frailty* of her sex.

It is well for the Church of Rome that she does not contend that her Popes are infallible in *practice*, for if she did, she would find some difficulty in reconciling that doctrine with history. It is very true that one may err in *practice* and not in *faith*. Nevertheless, when I see a man very *crooked* in practice, I cannot believe that he is always exactly *straight* in doctrine. I cannot believe that all I hear from him is good and true, when what I see in him is false and bad. Take for example such a one as Pope Alexander 6th; when he, the father of such a hopeful youth as *Cæsar Borgia*, and the chief of ecclesiastics too, tells me, with a grave air and solemn tone, that it is a shocking wicked thing for an ecclesiastic to marry, I cannot help demurring somewhat to the statement of Cæsar's father. But I must proceed with my reasons.

3. If a man says one thing one day, and the next day says another thing quite contrary to it, I am of opinion that he is one of the days in error. But what has this to do with the business in hand? Have not the Popes always pronounced the same thing? Have *they* ever contradicted each other? Ask rather, whether the wind has always, ever since there was a wind, blown from the same quarter. Now here is reason why I cannot allow infallibility to belong to either Popes or *councils*.

4. I would just ask for information, how it was when there were *three* contemporary Popes, each claiming infallibility. Had they it between them? or which of them had it? What was the name of the one that there was *no mistake* about? How were the common people to ascertain the infallible one, for you know their salvation depended on their being in communion with the true Bishop of Rome, the rightful successor of St. Peter.

5. The more common opinion among the Catholics is, I believe, that the infallibility resides in a Pope and general council together. Each is fallible by itself, but putting the two together, they are infallible! Now I admit that in some languages, two negatives are equivalent to an affirmative; but I do not believe that two fallibles ever were or will be equivalent to an infallible. It is like saying that *two wrongs make a right*.

I may trouble you again on infallibility hereafter.

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It may be well for Presbyterians to be occasionally reminded of what a steadfast adherence to gospel truth and order cost their ancestors. With this view let them read what follows—It is an extract from the "Scots Worthies"—We take it from the Cincinnati "Standard."

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JOHN BROWN, OF PRIESTHILL,

*A Scottish Martyr.*

On one of those days, when driven from his home, he fled for refuge, to a deep ravine, or moss hag, that had been formed by the current of a water spout, carrying shrubs, soil, moss and all before it, to the dale land beneath, leaving a frightful chasm, amidst a vast field of heath. Its deep mossy sides made it inaccessible to strangers: only the neighbouring husbandmen knew where the brakens hid the rocks,

whose shelvy sides conducted to the bottom. In the sides of this natural alley were dens and caves, sufficient to hide a large company. In one of these Priesthill intended to spend the day in prayer; and had begun to pour out his soul, in the words of Lamentations iii. 40, &c. when a sweet sound reached his ear, that seemed to proceed from another part of the place. At first it was in a soft under voice, as afraid to be heard; but soon arose above all fear, joined with others; and he heard a Psalm distinctly sung.

"It is the hallowed sound of praising God; and by some fellow sufferers," said John Brown, as he arose from his knees to search them out. And to his no small joy, he found David and William Steel, his neighbours; and Joseph Wilson, from Lesmahago, in the cleft of a rock that jutted half away into the ravine. The Steels had had a narrow escape the day before this. And it was to avoid such harassing that they now fled to the ravine.—Nor did they flee in vain. They found, to their sweet experience, this dreary waste a Bethel; and in their harassings and hidings, as it was with Moses on the mount, they felt nearest God when farthest from creature comforts. All day they read God's word and prayed by turns; and during the dark and silent watches of the night, by turns they prayed and praised.

The seventy-fourth Psalm was deeply imprinted on their memories, from its being remarkably descriptive of their situation. The whole of it was sung about midnight; and while the wind carried the sound to the dale land below, faith carried the matter up to heaven. They felt a peace that made them loth to part. Every one was sensible that the presence of God had been with them. And in this spirit these poor hunted saints spent the time till morning dawned, and the lark rose above their heads, joining his note with theirs, in praise to God for the light of another day.

William Steel, who escaped death from the persecutors, and lived many years after the revolution, said often, if ever there was a time in his life that he would wish to enjoy over again, it was especially that day and night he spent in the moss hag. They all thought it would be their last meeting on earth. He was the first that ascended from the ravine, to look if the enemy were in view; and it being a clear morning, and no person in sight, they all followed, and were standing to consult on the separate paths they would take home, to prevent them from being seen, when they were struck silent by a voice, sweeter than any thing they had ever heard, passing over the ravine, singing these words:—

Oh! let the prisoner's sighs ascend  
Before thy sight on high;  
Preserve those by thy mighty power,  
That are ordained to die.

And again, while they stood silent, another voice sung, in tones of exultation:—

Though ye have lain among the pots,  
Like doves ye shall appear,  
Whose wings with silver, and with gold  
Whose feathers covered are.

After standing for some time, looking at one another, some of them thought they had left other worshippers in the moss hag. Others thought that the sound echoed from a greater distance. "Whoever or wherever the words come from, we have little concern," said John



Brown; "one thing we may take comfort from, they are God's words to his church in affliction, and that is our situation."

John Brown, as usual, had arisen with the dawn, and had offered up the morning sacrifice. His wife often told how remarkably the Psalm, sung that morning, tended to gird up the loins of their minds. It was Psalm xxvii. 1—4.

After worship, the gudeman went to the hill to prepare some peat ground; the servants were also out, and engaged at some distance in their wonted employments. Of a sudden Claverhouse surrounded the helpless man with three troops of dragoons, and brought him down to his own house. He left his implements of industry with great composure, and walked down before them, more like a leader than a captive.

Meanwhile Janet had alarmed her mother, by telling her that a great many horsemen were coming down the hill with her father. "The thing that I feared is come upon me; O give me grace for this hour," said her mother, hastily taking up her boy, and wrapping him in her plaid; and taking Janet by the hand, she went out to meet her foes, praying in secret as she went.

The leisurely way of examining persons by law, in which there was some semblance of justice, was now departed from. Claverhouse simply asked John Brown, why he did not attend the curate? and if he would pray for king James. Upon hearing his answer, Claverhouse said, "Go to your prayers, for you shall immediately die;" which command John immediately complied with, and that in such a manner as filled the troops with amazement. On his family it had a different effect. His wife, who was great with child, with another in her arms, and Janet at her side, stood while he prayed "that every covenanted blessing might be poured upon her and her children, born and unborn, as one refreshed by the influence of the Holy Spirit, when he comes down like rain upon the mown grass, as showers upon the earth."

There is a light in the Christian's life that discovers the spots of the wicked, and torments them before the time. When Claverhouse could bear his prayers no longer, and had succeeded, after interrupting him twice, with the most blasphemous language, to raise him from his knees, John Brown said to his wife—"Isabell, this is the day I told you of before we were married;" and added, with his usual kindness, "you see me summoned to appear, in a few minutes, before the court of heaven, as a witness in our Redeemer's cause, against the ruler of Scotland. Are you willing that I should part from you?" "Heartily willing," said she, in a voice that bespoke her regard for her husband, and her submission to the Lord, even when he called her to bow before his terrible things. "That is all I wait for: O death, where is thy sting? O grave, where will be thy victory?" said John Brown, while he tenderly laid his arms around her, kissed her and his little boy, and lastly Janet; saying to her, "My sweet bairn, give your hand to God as your guide; and be your mother's comfort." He could add no more; a tide of tenderness overflowed his heart. At last he uttered these words, "Blessed be thou, O Holy Spirit! that speaketh more comfort to my heart than the voice of my oppressors can speak terror to my ears!" Thus, when the Lord brought his witness to be tried, he discovered a magnanimity, which, as he fell, conquered his persecutors.

"If, in the Christian's life, there is a light that discovers the spots of the wicked, so, in the martyr's heroic grappling with death, there is

a *heat* that scorches them past enduring. It was doubtless under this feeling that Claverhouse ordered six of his dragoons to shoot him, ere the last words were out of his mouth; but his prayers and conduct had disarmed them from performing such a savage action. They stood motionless. Fearing for their mutiny, Claverhouse snatched a pistol from his own belt, and shot him through the head. . . . And while his troops slunk from the awful scene, he, like a beast of prey that tramples and howls over a fallen victim, insulted the tender hearted wife, while she gathered up the shattered head, by taunting jeers. 'What thinkest thou of thy husband now, woman?' 'I ever thought mickle good of him,' said she, 'and now more than ever.' He, seeing her courage, said, 'it would be but justice to lay thee beside him.' She replied, 'if ye were permitted, I doubt not your cruelty could go that length; but how will ye answer for this morning's work?' With a countenance that belied his words, he answered, 'To men I *can* be answerable, and as for God, I will take *him* in my own hands.' Thus saying, he hastily put spurs to his horse, and left her with the corpse. She tied up his head with her napkin, composed his body, covered it with her plaid, and when she had nothing further to do, or contend with, she sat down on the ground, drew her children to her, and wept over her mangled husband."

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We earnestly recommend to all our readers a careful perusal of the following able and candid discussion, by a valued correspondent, of one of the most important subjects of Christian theology.

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*For the Christian Advocate.*

## THE NATURE OF THE ATONEMENT.

### No. I.

The coming into the world of God's "only begotten and beloved Son," must have had an important object. It took place about 4000 years after the creation. It had been the subject of many promises and prophecies: it had been foreshadowed by many types and figures; and it had excited long and anxious expectations before "the fulness of the time had come"—not, however, more than its importance demanded. But the predicted time having arrived, he came; and found good old Simeon waiting for him, the second temple standing in its glory, the daily sacrifice still smoking on the altar, the sceptre of Judah just passing into Roman hands, and John the Baptist ready to receive him, to set him apart to his offices, and introduce him to Israel as the promised Messiah. He was "conceived by the Holy Ghost, born of the virgin Mary," announced and hailed by angels, and honoured by "wise men from the east," who had seen "his star," and were conducted by it to the place where he lay.

The object of all this he himself declares—"He came to give his life a ransom for many." A *ransom* is a price paid for the release of one who has forfeited or lost his liberty; for one who is either too weak to break his chains, or too poor to pay his ransom, and whom a friend redeems and sets free. This was the condition of our race. Our lives were forfeited; the law of God condemned us to death—eternal death; and "the law was holy, just, and good." The law could, therefore, afford us no relief. We could do nothing but bear its penalty, and that would leave us hopelessly wretched. From this condition Christ came to ransom

us, and that ransom the passage quoted tells us was "his life;" and to give his life for this end was the great object of his mission. That object was accomplished on the cross; and our Redeemer's death, under these circumstances, we denominate **THE ATONEMENT**; or that on account of which sinners are pardoned and saved.

A right understanding of this most interesting and important transaction, we consider of the highest moment. But important as it is, a great variety of opinions have been entertained on the subject. The friends of the Christian system have been obliged to defend themselves against the whole body of those who deny the Bible to be a revelation from God. And then again, they have been put upon their defence of the truth, by those Unitarians who claim for themselves the Christian name, although they deny this vital part of the Christian system. In addition to all this, the *nature* and *extent* of the atonement have been debated at great length, and with much spirit, (not always Christian) in the bosom of the Christian church itself.

The following definitions of the atonement will show, with sufficient clearness and accuracy, the views of the parties to this controversy. The one defines the atonement to be, "a proper satisfaction to the divine law and justice, vicariously made by the Lord Jesus Christ, dying as a substitute, and bearing the sins of his people in his own body on the tree; in virtue of which they are renewed by the Holy Ghost, and freely justified." The other has defined it to be, "a satisfaction rendered to the *public justice of God*; giving him an occasion to express his displeasure against sin, and exercise his mercy in the forgiveness of sinners." Out of this distinction has arisen, as I think, the great question as to the extent of the atonement. *We* limit the atonement, as to its intended application, to the subjects of salvation; but we do not limit its value, which we fully and freely admit to be sufficient for the salvation of all mankind, if God had so designed it. My present object is, to inquire, what is the true nature of the atonement, according to the teaching of the Holy Scriptures. I say, the *Holy Scriptures*, because we can learn the true nature of God's institutions, only from God himself. In order to arrive at the object which I have in view, I shall—

I. Show, That that definition of the atonement, which describes it as "A satisfaction to the *public justice of God*, giving him an occasion to express his displeasure against sin, and exercise his mercy in the forgiveness of sinners," presents an inadequate and unscriptural idea of its nature. In the view of this definition, I would reverently ask—Was the death of Christ necessary, for such a purpose? Is not the Divine displeasure against sin, sufficiently illustrated by the sufferings and death of our whole race? by the multiplied and inconceivable miseries under which our world has groaned, for nearly six thousand years? and by the everlasting destruction of the finally impenitent? And if God, as an act of *mere mercy*, had pardoned even the whole of our race, would not the eternal damnation of all the fallen angels, have been a sufficient and perfect illustration of his displeasure against sin?

Now, if this illustration could have been made, without the sufferings and death of the Saviour, (as it is humbly conceived it might,) why was it necessary that he should have died for such a purpose? Would he have died for no higher end? God does nothing in vain.—He does not perform a miracle, unless the occasion be worthy of it. In all Christ's doings and sufferings, there was *a needs be*—"Thus it

behoved him to suffer." If there had been another way by which the great object could have been effected, would it not have been taken? There needed no farther illustration of what was already written, as with a sunbeam, on the inconceivable misery of our world, and the everlasting perdition of the fallen angels. It does appear to me, that the atonement does mean something more, *much more*, than this; for under this view of the subject, I cannot perceive, how it was necessary, that Jesus should have died; and if not *necessary*, surely it would not have taken place. Let those who entertain the sentiment I oppose, think again on the subject.—Have they not been mistaken? Have they not thoughtlessly endeavoured to accommodate this great scripture doctrine to a philosophical system? Does it agree with any view of the sufferings and death of Christ, contained in the bible?

Further—The view of the atonement, now opposed, proceeds upon the supposition, that the pardon and justification of sinners, is an act of *mere mercy*. Now, that God exercises mercy in the pardon of sinners, the writer feels no disposition to deny. He would cordially unite, with all those who sing,

"O to grace, how great a debtor."—

But he at the same time believes, that the *justice* of God is as strikingly illustrated, in the plan of redemption, as his mercy; and so it is thought the scriptures consider the subject. So the Apostle John seems to have thought, when he penned the following words—"If we confess our sins, he is faithful and *just*, to forgive us our sins, and to cleanse us from all unrighteousness:" And Paul, when he said, "Whom God hath set forth, to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be *just*, and the Justifier of him that believeth in Jesus."

Now, how the justice of God appears, under the view of the atonement here contemplated, I am utterly at a loss to conceive—or even what concern it has with justice. And yet, we are told by the Holy Ghost, that God is *just*, in performing this act of grace—just, in the view of the propitiation found in the blood of Christ. All this is easily understood and explained, under what I believe to be a scriptural view of the atonement; but under the view to which I advert, it seems to me no more than a mere flourish of words, conveying no definite meaning to the mind. And, I am constrained to say, I strongly suspect it would never have been thought of—certainly not, as suggested by the word of God—if some philosophical dogma had not been hardly pressed, and that men laid hold of the first plausible imagination, which presented itself to the mind. Upon this objectionable plan, I find it difficult to ascertain what such expressions as these mean—"The Lord, our righteousness;" "Christ Jesus, made of God, unto us righteousness;" "Bring in an everlasting righteousness;" "Make reconciliation for iniquity;" "He will magnify the law, and make it honourable;"—with a multitude of others of similar import. Is the word of God so lame on a subject of such tremendous importance, involving all the hopes of our ruined race! or am I blind? Let the men of God, the expounders of the revealed will of Jehovah, the ambassadors of God to men, the comforters of those whom guilt has distressed, the priests whose lips should keep knowledge, think and inquire, whether such be the nature of the atonement? Are these the

teachings of the Holy Ghost? Think again, and let God speak by you.

The view of the atonement which I discard, appears to me to be very nearly akin to a branch of Unitarianism—It certainly leaves the *law and justice* of God where it finds them; for it has nothing of the nature of a satisfaction in it. And how, without a definite satisfaction, duly rendered, a transgressor can escape the curse denounced, who can tell? This is the language of the Lawgiver—"Cursed is every one that continueth not in all things which are written in the book of the law to do them." To deliver us from this dreadful state, "Christ was made a curse for us"—How emphatical on this point is the Scripture.—"For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." The Unitarians admit that Christ died, but not as an atoning sacrifice—not to satisfy the divine law and justice—not to "bring in an everlasting righteousness"—not to free us from the curse of that law which we had violated. He died, say they, as a martyr for the truth, to show that he really believed what he taught. Thus putting the death of Christ upon a level with the death of James or Paul. And I see not why, under the view to which I am objecting, the death of these men might not have answered the purpose as well as the death of Christ, if it be not considered as a proper sacrifice of atonement to satisfy the divine law and justice. The alleged design, "To illustrate the divine displeasure against sin," does not alter the case. Is it to be credited, even for a moment, that God would, for such a purpose—a purpose too, otherwise amply provided for—would he *unnecessarily* have put his only begotten Son to shame? And is there any thing in the death of Christ which, under this view of the subject, bears a single characteristick of a real atonement? Was it not in this school that Socinus received the rudiments of his education? Will men, to get out of the mire, plunge the whole body into the bottomless slough of *Socinianism*? C.

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### Review.

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LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States.* By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.

(Continued from Vol. XI., page 553.)

As professor Miller says "I cannot allow myself to doubt that a very large majority—nay, nineteen-twentieths of the whole number of our ministers are sufficiently near to the Scriptures and to each other, in respect to all the essentials of truth, to be comfortably united in Christian fellowship and co-operation;" and as we have expressed a very different opinion, we feel disposed to state distinctly, from our accredited Standards, certain articles of faith, which seem to us to be essential, and which notwithstanding are openly impugned and rejected by preachers and writers in the Presbyterian church, without any efficient discipline being applied to correct and prevent the evil.

In speaking of "essential truths," we observe that professor M. mentions those which are "sufficiently near to the Scriptures." This is the favourite language of those who do not in their hearts approve of our Confession of Faith and Catechisms—of those who do not like what professor M. has ably and conclusively written and published,



to show that the very design of our doctrinal Standards is to make known *how we understand the Scriptures*; and which, be it remembered, is the understanding that every man who is licensed, or ordained in the Presbyterian church, solemnly declares to be his own. The advocates and propagators of unsound doctrine always profess to go right to the Scriptures—they sometimes even glory, in not being trammelled or restrained by any frame-work raised around the Bible. They well understand, that if they can be allowed to put their own licentious construction on the language of Scripture, the field is open for endless controversy, and for advocating any heresy which they may choose to adopt. They forget—we will not say *they remember to forget*—that they have already told the church how they do, or did, understand the Scriptures; that this understanding was the ground of their admission into the church; that if they abandon this ground they ought also to abandon the church; and that they violate their solemn engagements, while they keep their standing in the church, and yet set at nought the terms on which that standing was given them, and by which alone they can with good faith retain it. But although professor M. has used the language, we have no suspicion that he has adopted the principles of the latitudinarians. We are satisfied that he believes with us, that the whole authority of our publick Formularies is derived from the sacred Scriptures; that if they were not a just exposition of the leading truths of the word of God, they would have, and ought to have, no authority at all; but that as they do soundly expound, and clearly set forth, the doctrines of the holy oracles, in such a manner as to discriminate truth from the endless errors which men of corrupt minds have professed to derive from the volume of inspiration, these Formularies, taken in the obvious sense which their language bears, are solemnly obligatory on every minister of the Presbyterian church. In an argument with professor M. therefore, it is fair for us to take our acknowledged Standards as exhibiting “the essential truths of Scripture,” as held both by him and by us.

In chapter iii. sec. vi. of our Confession of Faith, we find the following article—“As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, and sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only.” The framers of this article appear to have intended it as a *summary* of doctrines, to be afterwards explained more at large; and have placed it under the general title of “God’s eternal decrees.” We take it for the very same reason that its authors composed it—as containing a summary; and one that exhibits, at a single view, the most of the important points that are now impugned by preachers and writers in the Presbyterian church. We mean also to add, from the Confession of Faith and Catechisms, a portion of what they contain on each of the topicks, in the general statement.

As we intend to state no points which we have not, with our own eyes and ears, seen or heard publicly opposed or denied, and which but for the space it would occupy, and the labour of transcription it would require, we should like to quote in the very language of the impugnors, we shall not dwell on the doctrine of particular election. We do not

recollet to have seen or heard a *direct* denial of this point, among the clergymen of our church; although of the laity we know that not a few make no hesitation in rejecting it avowedly and utterly; and although many clergymen do actually contend against doctrines which, by fair implication, necessarily involve that of particular election—The Methodists have had considerable success, in some parts of our church, in inculcating their notions on the private members of our communion; and it is well if a number of our clergy also, are not tinctured with their sentiments in regard to election, as we know they are on the subject of human ability.

I. Then, the elect, and of course the whole human race, have “fallen in Adam.” The Confession of Faith, chap. v. sec. iv. says—“The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men\*—yet so as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be, the author or approver of sin.” On this point we will depart from our general course, and make a quotation, which we think—although we do not say or believe that the writer himself thinks—directly contravenes the above important doctrine of our Standards. A professor of a Theological Seminary in the Presbyterian church has made a publication in the form of letters, in which he says (page 4) “God is properly the AUTHOR of that which is produced or brought about by his direct agency, the nature of which he approves, without any free agency coming between his agency and the event, so as to produce it.” And again (page 8) he says—“Then according to Scripture and sound philosophy, to God alone belongs causation, and he alone is uncaused. While he is the HOLY EFFICIENT CAUSE of all our thoughts and volitions, there is no agent between him and these effects, causing them, and producing them. But before God could be the author of sin, his agency and causation must include an approbation of sin, and so be sinful; to suppose which would be blasphemy.” Thus it appears, according to this theological professor, that the difference between God’s being *the Author* of sin, and *the efficient cause* of sin, lies wholly in this—that the former terms imply God’s *approbation of sin*, and the latter terms *do not imply it*, but leave room to maintain that he utterly disapproves of it. The position is, that sinful thoughts and volitions are creatures of God’s own immediate production, which he utterly disapproves; that is, he forms, by his sole and direct efficiency, creatures which he hates the moment they are formed. It would be blasphemy to say that he loved these creatures, at any instant after he has formed them; but it is sound philosophy and theology to say that he hates these creatures of his immediate efficient power, from the very birth of their being. Now, in our humble opinion, this distinction between an *author* of a thing, and the *efficient cause* of that thing, is what no one would make or understand, without some sapient professor to teach him. To us it seems to be a distinction without a difference—And we have no doubt that whoever should say, without an explanation, that *God is the immediate efficient cause of sinful thoughts and volitions*, would be understood, by every one acquainted with the English

\* We shall make our quotations by connecting only the clauses which bear on the points we touch. We shall endeavour, in no instance, to mutilate or vary the sense; and of this our readers will be able readily to judge for themselves, by the distinct references we shall always make.

language, and who had not heard of this theological system, as affirming, unequivocally, that *God is the author of sin*. We once heard a man say, when a strange thing was mentioned—it takes such things as that, to make some of all sorts. And so it is, in the *variety* of theological notions now afloat in the Presbyterian church—it takes such a system as the one we have just mentioned, to make up the assortment. Yet when the Executive Committee of the Board of Missions of the Presbyterian Church, refused to commission two young preachers who, it was well ascertained, had imbibed the sentiments above exhibited, they received a letter of severe reprimand from the teacher of those hopeful youth, and were threatened with a complaint to the General Assembly. Nor was the threat an idle one—The complaint was made, and very seriously discussed; and although the Committee at length escaped without censure, yet so also did the complainant. Nor have we ever heard, and do not believe, that this system of theological instruction has ever met reproof, from any judicatory in the Presbyterian church.

In chapter vi. sec. iii. and iv. of our Confession of Faith, it is said, speaking of the fall of our first parents, and of their sin—"They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." In chapter vii. sec. ii. it is stated—"The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience." In questions 12, 16, 18, of our Shorter Catechism (to save space we omit the fuller statement of the Larger Catechism) we read as follows—"When God had created man he entered into a covenant of life with him, upon condition of perfect obedience—The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression—The sinfulness of that estate, whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin"—The eighty-second question and answer of this Catechism are as follows—Q. Is any man able perfectly to keep the commandments of God? A. No mere man since the fall, is able, in this life perfectly to keep the commandments of God, but daily doth break them, in thought word and deed."

Let our readers mark well how many direct contradictions of the above extracts from the publick authoritative Standards of our church, are at present publickly avowed, orally and in print, by ministers in the Presbyterian church, who have solemnly adopted those Standards at their licensure or ordination. (1) It is explicitly and repeatedly stated, in the foregoing extracts—"That the first covenant made with man, was a covenant of works"—that it was "made with Adam, not only for himself, but for his posterity." But it is now denied that there ever was a covenant of works made with Adam, either for himself or his posterity. All the errors under this general head unavoidably involve this denial—whether made in explicit terms or not—The federal headship of Adam is discarded as an antiquated notion. (2) It is explicitly declared, in speaking of the sin of our first parents, that



—“They being the root of all mankind, the guilt of this sin was *imputed*.” At present, in the Presbyterian church, the imputation of Adam’s first sin to his posterity, is absolutely scorned. We will not say that “nineteen-twentieths” of our clergy reject it, but we do seriously fear that at least a moiety of them disbelieve it. (3) It is unequivocally declared in the Confession and Catechism, that “the same death in sin and corrupted nature [of our first parents was] conveyed to all their posterity”—that “the sinfulness of that estate whereinto men fell consists in the guilt of Adam’s first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin.” These positions of our Standards are denied as openly and positively, although we hope not quite so generally, as that of the immediately preceding item. In regard to the quotation from the Catechism, we heard a clergyman in the Synod to which we belong, on being asked, before the Synod, if he believed it, answer categorically, “I do not.” (4) It is stated in the above questions from our Standards, that—“From this original corruption [derived from our first parents] we are utterly indisposed, *disabled*, and made opposite to all good, and wholly inclined to all evil—and that “this corruption of his [man’s] whole nature is commonly called original sin.” This fundamental point in Christian theology, for which all the Reformers contended, (and none so earnestly and ably as Calvin,) which is called in some Formularies, “Birth sin,” and in ours, as we have just seen, “Original sin,” is now violently impugned and totally set aside, by not a few religious teachers, in both the Presbyterian and Congregational churches. Taking ground on some dogmas of their “philosophy, falsely so called,” they maintain that “all sin consists in voluntary action—in man’s *own act of choice*,” and consequently that infants, before they are capable of discerning good and evil as the objects of *choice*, are perfectly free from sin; as destitute of any moral taint as Adam was at his first creation—from whom, it is maintained, they inherit no corruption whatever, and to whom they sustain no other relation, than that which every infant now bears to his father. This is Pelagianism of the highest kind; and it is rampant, and spreading like a leprosy, in many portions of the Presbyterian church. (5) Our quotation from the Confession of Faith affirms, that by man’s “original corruption” he is utterly “*disabled* to all good,” as well as “made opposite” to it, and “inclined to all evil:” And the Catechism teaches, that no mere man since the fall is *able*, in this life, perfectly to keep the commandments of God.” Now it has even become fashionable to deny this outright—to maintain that man has natural ability to keep all the commandments of God, and to keep them perfectly. We have not long since seen it stated in print, by a Presbyterian minister, that Satan never invented a more successful artifice to ruin souls, than the preaching of the very doctrine of our Standards—the natural inability of unsanctified men to obey the commandments of God.

II. As our Confession of Faith and Catechisms teach the entire corruption, depravity, and impotence of man in his natural state, so they hold forth with equal clearness and explicitness, that his recovery to holiness and the divine favour, is wholly from the power and free grace of God. It is said, Confession of Faith, chap. vi. sec. iii., that “Man by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace—promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and *able* to believe.” And in the

Larger Catechism, in answer to the sixty-seventh question, it is affirmed that "Effectual calling is the work of God's almighty power and grace, whereby—he doth in his accepted time, invite and draw them [the elect] to Jesus Christ, by his word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and *able*, freely to answer his call, and to accept and embrace the grace offered and conveyed therein"—We omit the answer to the question on effectual calling in the Shorter Catechism, which is of the same import as that here recited.

The foregoing doctrine of our Confession of Faith and Catechisms notwithstanding, we have heard a sermon from a Presbyterian minister, the avowed purport of which was to show, *what* God had done for the salvation of man, and that he had done *all* that was necessary and proper to be done; and yet the gift and work of the Holy Spirit was not mentioned, or alluded to, from the beginning to the end of the discourse. It was not intimated in all that was said, that in the great concern of renovation, and the acceptance of Christ as he is freely offered in the gospel, man needed the quickening influence and the special aid of the Spirit of all grace—nor indeed any assistance whatever, beyond the proper exercise of his own powers. That man is essentially active in *regeneration*—in regeneration strictly considered, and as distinguished from *conversion*—is both proclaimed and printed; although our Standards explicitly declare that he is "dead in sin." In fact, the *effective*, and often, we believe, the *intended* impression, made on the minds of their hearers, by the preachers to whom we refer, is, that men are fully able to convert themselves, without any other divine aid than what every man, under the light of the gospel, already possesses—They are told that they can and ought to *will* it; and if they do, they will go away renewed in the temper of their minds. We have been credibly and recently informed, that a Presbyterian minister said—we understood, *publicly* said—that we ought not to pray that God would convert sinners, but that he would convince them, that they can convert themselves. And indeed this is only putting into words, the system which is substantially taught and inculcated, by the whole class of preachers and writers to whom we here refer.

III. In the chapter on justification, in the Confession of Faith (chap. xi. sec. i.) it is said—"Those whom God effectually calleth, he also freely justifieth—by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God." Again; in the iii. sec. of this chapter, we are taught that "Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf." In both the Catechisms the same doctrine is clearly laid down—We quote only the Larger Catechism: Question 70. "What is justification? A. Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins and accounteth their persons righteous in his sight; not for any thing wrought in them or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone."

Now, there are preachers and writers in the Presbyterian church, who, if they had distinctly intended to gainsay almost every idea con-

tained in the essential article of our Creed, as stated above, could scarcely have done it more effectually and explicitly, than they have studiously attempted to do. According to them, the *atonement* (a word not found in the *doctrinal* part of the Standards of our church) did not consist in "Christ, by his obedience and death, fully discharging the debt of all those that are justified; and by making a proper, real and full satisfaction to his Father's justice in their behalf." All this is most unequivocally denied. It is explicitly asserted that Christ did not endure the penalty of the violated law of God, in behalf of his people; and of course did not discharge their debt—That the atonement is merely an exhibition of the displeasure or wrath of God against sin, and was made for all mankind alike and equally; was an offering made for the race; did not by itself secure the salvation of any one; and consequently did not make a proper, real and full satisfaction to the justice of God in behalf of all those that are saved; for these men profess to reject the doctrine of universal salvation. In a word, all ideas of *substitution*, or that Christ took the sinner's place, and obeyed and suffered in the room and stead of his people, are completely, and by some indignantly, rejected. And as to his righteousness, consisting of his active obedience to the law of God, and passive endurance of the penalty—being *imputed* to his people, as the meritorious cause of their justification, it is regarded and treated as an absurdity, and even as an impossibility. The old orthodox terms, of *atonement*, *justification*, and the *righteousness of Christ*, are retained; for what purpose we know not, if it is not to blind the populace, and leave them impressed with the belief that there is no real difference between the sentiments of these men and their orthodox brethren.

We wish it to be understood, that a principal part of our purpose, in making the exhibit that we are now closing, is, to let our readers see what is the *doctrinal* difference, between the parties that now divide and distract the Presbyterian church. Let them look at it, and consider it well: And when they have done so, we ask

1. Is there not only a *real*, but a *wide* difference? To us it does seem, after the most serious and impartial view that we have been able to take of the whole matter, that here are *two systems*—two systems which, in their characteristic features, are directly opposed to each other. If we understand the doctrinal system of our Confession of Faith and Catechisms, the principle of *IMPUTATION* is fundamental, and essential to the whole. Deny the imputation of Adam's covenant breaking sin, with its consequences, (as specified in our Standards) to all his posterity; deny the imputation of the sins of believers to their Surety Saviour, and the full satisfaction which, when imputed, he made for their sins, to divine law and justice; and deny the imputation of the finished righteousness of Christ to his people, for their justification before God, and their title to eternal life—and you deny a very large part of the very essence of the doctrinal standards of our church. But the party contemplated do unequivocally deny all this; as well as the other fundamental principle of regeneration, as being *exclusively* the work of the Holy Spirit.—The most frank and candid among them will tell you so expressly. Question them on each of the points to which imputation applies, as stated above, and they will tell you, that they do not hold this, that, or the other. Yet they will preach, after all, in such a manner as to lead the people to believe, and many of their ministerial brethren to believe, that they cannot be far wrong—that the most of the difference between them and their brethren, is only a difference

in language—a dispute about words—that in reality they all think alike—or as professor M. has it, “are sufficiently near to the Scriptures and to each other, in respect to all the essentials of truth, to be comfortably united in Christian fellowship and co-operation.” Great was the delight which this declaration gave to the whole party. It was the very thing which they wished, and which they still wish and labour to have believed. It gained an admission of the letter which contained it, and a few of the succeeding ones, into their periodicals. But they found, after a while, that they must treat the professor pretty much as a Quaker preacher treated Whitfield, when he had spoken a short time in one of their meetings—“Friend George, said the Quaker interrupting him, I think thee has said *about enough*”—and so no more of the professor’s letters, so far as we have seen or heard, have appeared in any of their papers.

2. Is it credible that “nineteen-twentieths of the ministers of the Presbyterian church, are sufficiently agreed in all the essentials of truth, to be comfortably united in Christian fellowship and co-operation?” We take it for granted, not only from what we personally know of professor M., but from what he says in immediate connexion with the quoted passage, that those who materially disagree, in relation to the points which we have exhibited from the Constitution of our church, cannot be comfortably united in Christian fellowship and co-operation. It follows necessarily, that his estimate is, that not more than one in twenty of our ministers, hold the obnoxious system which we have endeavoured to expose. Now, without stating any calculation of our own, we shall offer a few reasons briefly, why we think the professor’s estimate must be exceedingly erroneous. We first mention the free and fearless manner in which the advocates of unsound doctrine preach and publish their opinions. Would they do this, if they were not well assured, that far more than one in twenty are prepared to stand by them? Or if they would still state, preach and print as they do, *could* they do it, without suffering discipline? No, assuredly—They well know that there is *a large party*—in the General Assembly of the church, probably *a majority*—who either through fellowship with their errors, or reluctance to offend those who are in such fellowship, will see them safe and sound through any jeopardy into which the orthodox may endeavour to bring them. Again. Look at the Theological Seminaries in our land, that send forth their pupils to become, and who actually and immediately become, ministers in the Presbyterian church. Are nineteen-twentieths of these, substantially sound in the faith? Have the professors of the Seminary in which Dr. M. sustains his office, been able to prevent many of their pupils from maintaining and advocating, through their whole course, several of the obnoxious sentiments to which we have adverted; and from preaching and publishing them, after they have left the institution? We know they have not. But let us not be misunderstood. We believe the professors in that Seminary have honestly and faithfully laboured to embue the minds of their pupils with sound doctrine; and that they sincerely lament that they have too often laboured in vain. We firmly believe the evil arises from the minds of some of the youth being so preoccupied with wrong views before they enter the Seminary, and from knowing that popular opinion is much in their favour, that they can neither be convinced of their errors from all the lectures they hear, nor restrained from defending, and even endeavouring to propagate them, in the institution: And others, who leave the Seminary, apparently and avowedly sound

in the faith, find so many clergymen opposed to their sentiments, and the popular current in the places where they are located so strongly set against them, that at length they yield and swim with the tide. Could this take place, to half the extent to which it has taken place, if nineteen-twentieths of our ministers were substantially orthodox? We are confident it could not. Once more, and finally—Whether it is known to professor M. or not, it is known to us, that on one side there are strong hopes, and on the other side strong fears, that in the event of the death of any one of the present professors of the Princeton Seminary, a man of the same, or similar theological tenets with the defunct, could not be chosen in his place. “Nineteen-twentieths” of our clergy substantially sound in the faith, when this is the case! Impossible—We fear that even a majority will not be found so, or not found so with sufficient firmness and decision, whenever another professor is to be elected in that Seminary. We are ready to weep over the prospect; although it is probable we shall not live to see the event. Our duty, we think, consists in making known the danger, that measures may, if possible, be taken to prevent its being realized.

(To be continued.)

## BRIEF NOTICES OF RECENT PUBLICATIONS.

**AN ADDRESS**, delivered before the *Alumni Association of Nassau Hall, on the day of the Annual Commencement of the College, September 25, 1833. By John Sergeant, LL. D. Published by request of the Association. Princeton. Printed by Baker and Connolly. 1833.*

We have read this address with unqualified pleasure and approbation; and we should wonder how a gentleman so weightily and constantly occupied, as we know its author to be, with important professional engagements, should have acquired such an accurate and minute knowledge of the whole process of a right education, if he had not shown so satisfactorily, in this composition, what an amount of information, on subjects not professional, may be acquired by one who loses no portion of his time—This reveals the secret. We wish that many may be benefited by the disclosure.

The address before us is calculated to be profitable, not merely to the alumni of Nassau Hall, and to other proficients in literature and science, to whom it was orally delivered. It is eminently calculated to instruct all parents; and espe-

cially those of some intellectual attainments, and who are able to give a liberal education to their children. It is also equally adapted to profit all young persons, who love and seek mental improvement. We know not what number of copies have been printed, but we hope they are numerous, and that they will be widely distributed. Our space is precious, but we must give two short quotations; and the nature of our work determines us, in making extracts, to select the following:—

“For encroaching upon the appointed day of rest—putting aside all serious considerations—there is no excuse at all. It is not an evidence of industry in one’s avocations, but the contrary. It is not profitable, even upon a mere worldly estimate, but injurious. It is commonly the refuge of laziness and disorderly habits, which, neglecting things when they ought to be done, suffer them to accumulate, with the expectation that the arrears will be cleared off on Sunday. A man who yields to this temptation, does not labour seven days—he allows himself seven days to do the work of six, and after all, the work is not done. The thief procrastination will be sure to steal more than one day out of the six, and leave to the seventh an undue proportion of work, even though its own



proper duty be at the same time left entirely unperformed. What was said by Sir Matthew Hale in 1662, doubtless he would have been able to repeat in 1833. 'I have found by a strict and diligent observation, that a due observance of the duty of this day hath ever had joined to it, a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me.' But apart from the considerations which governed that pious man, and deserve the deep attention of every one, no one who seriously reflects, will fail to be convinced, however paradoxical it may appear, that more work can be done in six days, than in seven. The fact is believed to support the argument. Speaking as a witness, after some experience, and careful observation, I can say, that many of the most industrious, and, in their respective walks, the most eminent men I have known, have been those who refrained from worldly employment on the Sabbath. But to return to the point under discussion—how do those who promise themselves a period of rest and of rational enjoyment, after the fatigues of a long day of uninterrupted labour, propose to spend it, if in the course of Providence it should be mercifully granted to them? I will not attempt to answer the question, but leave it for those to reflect upon, whose experience and studies have enabled them to decide what the chances are, that the buds, and the blossoms, and fruit, which in the order of nature are the ornament and delight of the season of genial warmth, will come forth in the frosts of winter."

"Of all the blows that can be levelled at this good cause, there is none so deadly and destructive, as that which aims to sever or to weaken the union of learning and religion. Our fathers thought them inseparable. When they were to build up an edifice for instruction, they laid its foundation in piety, and they humbly invoked the Divine aid to fill the whole structure with the light of truth. Nor did they neglect the appointed means. Within its walls they fixed an altar, not like that in Athens, inscribed to 'the Unknown God,' but to Him, who having always manifested Himself in the works of creation and providence, has also made Himself known by the revelation of His attributes, and of His holy will. Around this altar they thought it right to assemble daily the youth committed to their care, and to endeavour to provide that its fire should be fed, and its services be performed, by pious and learned men:—that so the perfume of its offerings might fill the atmosphere of the nursery of youth—all human learning be accompanied with the spirit of devotion, and the recollection of our dependence, and our duties be con-

tinually present with the effort to improve the faculties of the mind. Such an institution was to be an Alma Mater. It was to fulfil a mother's duty, not only with a mother's affection, but with the deep religious sense that is seated in a pious mother's heart, to guide and govern that affection, so beautifully exhibited, in the first lessons of childhood, when the little hands are upraised towards heaven, by the mother's side, before the tongue has power to give utterance to praise or thanksgiving. But now, there are those who would separate religion from learning, who would exclude the altar from the nursery of youth, and leave the place of instruction without any visible manifestation or acknowledgment of duty to our Maker. If such a proposal were limited to scoffers at religion, to such as indulge in sneers and sarcasms at all that is serious, to men who vainly imagine they make themselves giants, by raising their puny hands against heaven, it would not be surprising, and, comparatively, it would be harmless. They are few in number, and of little weight. The real matter of astonishment, not unmixed with deep concern, is, that it should find favour with any one else. That it can be entertained for a moment must be owing to ignorance or thoughtlessness. Here, then, the body of educated men must take their stand. By all the means in their power they must endeavour to avert the pestilent mischief of desecrating the places of instruction, of separating the culture of the heart from that of the mind; and, under the pretence of a liberal morality, of rejecting the only morality that is clear in its source, pure in its precepts, and efficacious in its influences—the morality of the gospel. All else, at last, is but idolatry—the worship of something of man's own creation, and that thing imperfect and feeble like himself, and wholly insufficient to give him support and strength."

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THE NATURE, LAWFULNESS AND PROPER USE OF CREEDS. *A Sermon, by Ezra Fisk, D. D., a Professor in the Western Theological Seminary.*

The appropriate text of this sermon, is 2 Tim. i. 13.—"Hold fast the form of sound words, which thou hast heard of me, in faith, and love, which is in Christ Jesus."

This discourse appears as the twentieth, in a series published monthly at Pittsburgh, Pa., under the title of *The Presbyterian Preacher*—which we take this opportunity earnestly to recommend to the members of the Presbyterian church, as worthy of their patronage.

We have here the last publication of its lamented author. At his request, we put into his hands the copy now before us, which he had not previously seen in print; and while he was apparently convalescent, we saw him perusing it, lying on his bed—alas! it was his death-bed. The discourse may be considered as his legacy to the Presbyterian church; which we devoutly pray may be valued and regarded as it ought to be. The subject is treated in that clear, argumentative, and convincing manner, which characterized all the productions of Dr. Fisk. We give two important quotations; one near the close of the sermon, and the other the concluding paragraph. By these, our sainted brother “being dead, yet speaketh;” and O, that what he here says could reach the ears and the hearts of every member of a church judicatory in the Presbyterian church.

“My next remark is, that the same firm and consistent adherence to our creed, which this subject demands of us as presbyters, we are bound to exact of those who unite with us.

“If a man is to hold fast the summary of gospel doctrine, which he professes to receive, the transaction involves the adoption of both the form and the sentiment. This tampering with a creed, adopting a part and rejecting a part, receiving some of its contents according to the obvious meaning of its terms, and others in a sense opposite, or entirely different from the common and obvious meaning, is introducing a confusion into the church. Are not the facts so at this hour? Are there not many presbyteries in great difficulty, from having neglected to require an adherence to the standard of faith in its obvious sense? It is passing strange, how men, claiming to be honest, can adopt a creed, many of whose essential features they do not believe, and by which they do not consider themselves at all bound. Such cases have doubtless occurred. We ought to guard against the admission of such persons. We ought to exact of every man, who would enter our connexion, an agreement with us in the essential and important articles of our confession. The right of presbytery to examine every man, who seeks admission as a member, is just

as clear as the obligation of the man so admitted to hold fast “the form of sound words” which he adopts. Can there be any doubt on this subject? Certainly every presbyter is bound, intelligently, consistently, and firmly, to hold the confession of faith which he has adopted. He owes it to his divine Master. Has he adopted a summary of faith from the inspired directions of his Lord, and is he not bound by it? If obligation can bind a conscience, it reaches him. But he owes it to the church, and to his brethren who bear office in the church. They have a right to know what he believes, and what they may expect him to teach. The church looks to that form of sound words, which he has said he “sincerely receives and adopts,” as his pledge to teach them gospel truth. To hold a sentiment opposite to this would subvert all confidence, and destroy all security that the church will not become the sport of philosophical speculation—it would unsettle the principles of verity, soundness, and peace. Are ministers of the same communion and fellowship, bound to keep the unity of the spirit in the bond of peace, and yet are they to have no common principles of union, no recognised test of soundness, and no admitted basis of peace? The supposition is absurd and ruinous. Every minister who adopts the confession, owes to the church the fulfilment of his pledge, and the judicatory is bound to exact it, both from all who unite with it, or come under its care as religious teachers. At such a time as this, the presbytery would be untrue to its responsibility, in neglecting to exact of its candidates for admission, this adherence to the standards of the church.

“Another remark may here be made; whenever a minister changes his views of religious doctrine, and abandons the creed he had formerly adopted, he ought to leave that branch of the church, and give his presbytery the earliest notice of his change of sentiment and instruction.

“Plain, simple honesty, demands all this of him. The pledge which a man gives when he unites with a judicatory, is not a declaration that he is infallible. I admit that a man may honestly change his theological views, and embrace doctrines at variance with his formerly adopted creed. But the same conscientious honesty should induce him peaceably to withdraw from the connexion, and connect with some other branch of the church. The principle and object of the creed demand this honest course.

“It also follows from the same premises, that those who abjure their formula, and at the same time refuse to withdraw, must be treated according to the rules of discipline adopted along with the creed.

“Such cases of change and refusal, we

know have occurred in many instances, both in the earlier and later history of the church. But how to reconcile them with the principles of honesty and truth, is to me unknown. That a man should be under a promise to do one thing, and be bound to do the opposite in such a case, is inexplicable. His pledge covers his whole continuance in the relations assumed. Here it should be remembered, the change of relations only can absolve from the pledge. If he believes his pledge was wrong, he must change his relation to his brethren, in order to withdraw his consent to abide their decision in the Lord. If he now believes that the presbytery is not a court of the Lord Jesus Christ, is he to testify that by defiance; in all the effrontery of his self-gratulation, to trample on the order and authority of the judicatory, to disregard the feelings of his brethren, and to despise their conscientious attachment to their creed and form of government? Because he happens to think differently from what he once thought, and what his brethren still think, is he to treat them as bigots and persecutors, when they insist on fulfilling their pledge given to him most solemnly, and, as they think, in the fear of God? If he believes the formula, which he once adopted, is not a form of sound words, let him orderly and peaceably withdraw his pledge; then, and not till then, will we give him credit for his honesty, however we may regard his zeal."

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"I cannot forbear to remark, that those who refuse to adopt any creed, and oppose the use of all confessions of faith in the abstract, are generally opposed to the truth contained in the creed. They desire to be free in the propagation of error. Sooner or later this will be found their principal object, and the main-spring of their objections to creeds. I have not time to gather the facts, which substantiate this remark, nor to trace the facts to that self-exalting spirit, which leads men to place as much confidence in the result of their own speculations as in a "thus saith the Lord." But I appeal to the whole history of the church, in which the course and conduct of all opposers of creeds will be found to confirm this statement.

"Finally, my brethren in the holy ministry, suffer me to repeat the injunction, "hold fast the form of sound words, which you have heard and adopted, in faith and love, which is in Christ Jesus." This is a time when the enemy of righteousness is employing his subtilty to root out the influence of gospel truth in the church. Already philosophy, so called, has transformed a portion of our denomination, to say nothing of what is effected in others.

It is time, my brethren, to study well, and use freely, the language of our formula of doctrine. It is time to hold it fast in its spirit and letter. It is time to speak out plainly on this subject; to call old errors, new modelled, by their old and proper names. The cause of truth is too precious to be wrested from us by a specious philosophy. The responsibility under which we act is too solemn and fearful for us to be silent or indifferent. Souls are too precious to be neglected or misled by dangerous error. Let us be faithful unto death. May the Lord keep us in the truth, as it is in Christ Jesus."

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**THE PATRIOT'S PLEA FOR DOMESTIC MISSIONS.** *A Sermon preached before the Synod of Philadelphia by their appointment, at Columbia, Pa., October 31st, 1833, by Rev. Wm. M. Engles, Pastor of the Seventh Presbyterian Church, Philadelphia.*

The design of the author in this discourse, will best be learned from the following prefixed

"ADVERTISEMENT.

"The following Sermon was delivered in compliance with the appointment of the Synod of Philadelphia, to aid the efforts of the Board of Missions of the General Assembly. A number of those who were present at its delivery expressed a desire for its circulation through the press; urging as a reason, that, from the nature of its argument, it might reach the judgments of some who would not probably be affected by the *religious argument* for Christian Missions. From this consideration, the author has been induced to publish it for gratuitous distribution."

As peculiarly adapted to his purpose, Mr. Engles selects for his text

Prov. xiv. 34.—"Righteousness exalteth a nation; but sin is a reproach to any people."

We heard this able discourse delivered, and are glad to see it in print. Not like too many sermons, which seem eloquent when uttered, but are found to be vapid and disjointed when they proceed from the press, the one before us is calculated to interest in the reading as well as in the hearing. The following extract, which is all we have room to insert, gives, in our judgment, a just view of the



perilous state of our country, and the only effectual means by which enduring safety can be secured.

"In the popular phrase of orators, our country may be lauded as the land of the free, as the asylum of the oppressed, as enlightened, virtuous, and happy; and sanguine and enthusiastic Christians may joyfully celebrate the rapid triumphs of religion, and hail the dawn of the millennial glory already descried, but to our mind their hosannahs are premature, and the indications are more ominous of evil than of good. Look around your dwelling places, and extend your observation to a distance, and you will perceive enough of the aboundings of iniquity to disturb that repose which we fear, has in many instances been induced by the premature and ill-judged congratulations of too sanguine Christians. The work of reform, so far from being completed, is scarcely commenced; the harness is to be girded on for the coming contest, and not to be laid aside for the celebration of a victory. Crime awfully abounds in our country, and its frequent perpetration is characterized by even an increasing spirit of desperation. The public journals are loaded with its shocking details, which might almost stir up in the mind of the sensitive reader, the misanthropic wish for

"A spot unvisited by human kind  
Where he might lonely live—unnoticed die."

The criminal calendar is filled with the atrocities of the parricide and fratricide, of murders for revenge, and murders for gain, of suicides, and of bloody-minded duellists. Robbers depredate by day and prowl by midnight, and the dark haunts of the libertine and gambler are multiplied. And then again, we have vice somewhat modified at the race-course, the theatre, the tavern, and the ball-room. We are

assailed on every hand by the muttered blasphemies of the profane, and repelled by the bloated visage and staggered gait of the drunkard. And widely spread is the influence of infidelity and of doctrines which are not according to God. And almost universal is the love of gain; the absorbing interests of secular business, and the dishonesties of traffic; men hastening to be rich that they may pamper their lusts, and selling their hope of heaven for the pelf of earth. And we have the virulence of party politics, embittering the mind and alienating men from their brethren; and the cupidity for office, and the falsehood and slander which are employed with unsparing profusion, to blacken the reputation of opponents, that in their ruin, political ascendancy may be secured.

"These and similar evils stalk through the land, and instead of decreasing, become in most instances more manifest, and spread a pestilential atmosphere around, which threatens the health and life of the body politic. Unless these dishonouring features in our national character are effaced, the catastrophe seems inevitable, which will prostrate the best hopes of our best citizens. What method of cure shall be adopted? We repeat it again;—to grapple successfully with a monster so hideous and formidable, we must enter the field armed with the panoply of God. He has indicated the means and secured their efficacy in that single declaration, "Go ye into all the world, and preach the Gospel to every creature; and lo, I am with you always, even to the end of the world." From the simplicity of the mean, it may be derided by the world as the "foolishness of preaching," but with the promised accompaniment of God's power, it can make a Felix tremble amidst his sensual indulgences, and shake the purposes of an Agrippa, in his ambitious aspirations."

## **Literary and Philosophical Intelligence, etc.**

*Institution for the Blind.*—Those who have witnessed the institutions for the blind abroad can well conceive the precious advantages which are to be obtained by them. How delightful it is to behold this class of persons, who had been cast off, as it were, by an insurmountable barrier, from communion with their fellow creatures, now restored and brought back again to the bosom of the human family, by the ingenious contrivances which have been invented for their education and improvement. The halls where they reside, instead of presenting a melancholy spectacle of helpless beings brooding over their

irremediable fate, are now the abodes of joy, and contentment, and happiness—the haunts of busy industry in all the different branches of the mechanick arts—of studious occupation, even in many of the higher departments of science, and of instructive recreation in the more elegant accomplishments. The greater sensibilities acquired by all the other senses make them a substitute almost for the loss of sight. The *touch* is the principal avenue through which this flood of light has been poured upon the benighted understanding. The fingers now can master the most elaborate and intricate specimens of work-

manship, as well without almost as with the aid of vision—can perform the most difficult pieces of musick often better, perhaps, because the ear also in blind persons is so much the more perfected—and what is yet more extraordinary, by the *alto rilievo* method of marking out diagrams and maps, i. e. by elevated lines sensible to the touch, these persons become excellent *geographers* and *mathematicians*. For the same reasons they set up types and learn to read with remarkable facility. Could Milton have *seen* these miracles which have been wrought since his time—could he have heard, as we have, the halls of their dwelling places echoing with the delightful strains of exquisite musick, and the sounds of gladness, gaiety, and merriment every where enlivening the busy scene of their occupations, he could scarcely have felt it in his heart to have penned those sublime lines, in which he has portrayed his own affliction and the desolating sentiment of despair with which it seems to have overwhelmed him!

—— Thus with the year!

Seasons return; but not to me returns

Day or the sweet approach of ev'n or morn,

Or sight of vernal bloom or summer's rose,  
Or flocks or herds, or human face divine;  
But clouds instead, and ever-during dark,  
Surround me; from the cheerful ways of men

Cut off, and for the book of knowledge fair,

Presented with a universal blank

Of nature's works, to me expung'd and ras'd,

And wisdom, at one entrance, quite shut out.

*Hong or Security Merchants.*—This class derive their name of "Security Merchants," chiefly from the circumstance that no ship is allowed to open her cargo till one of the Hongs becomes security for her to the government—security that no smuggling shall take place, and that the crew shall commit no outrage or disorder. The Hongs have generally acted with the highest mercantile good faith to Europeans. The East India Company deal almost entirely with them. The great bulk of the foreign trade on the part of the Chinese is confined to ten or twelve natives, so called. The Americans deal chiefly with the "outside" merchants, who are thus denominated because they are not connected with the fraternity, and who are, in fact, the retail dealers and shopkeepers of Canton. There is less security with these, but better bargains are sometimes got from them. When the East India Company take out British manufactures, their servants at the factory send for the Hong merchants, and show-

ing them samples, allow them time to make their offers. The goods are then sold either to the best bidder, or by division among the whole body, in shares. The cottons are generally sold to the best bidder; but the woollens are divided among the Hongs, according to the proportions of tea received from them; not, however, in the way of barter, for the transactions are kept quite distinct. All accounts are kept in the Tale, which is not a coin, but a weight, equal to  $1\frac{1}{4}$  oz. and estimated in the silver of Spanish dollars. Assuming the value of the dollar to be 4s. 4d. the tale is worth 6s.; but the East India Company have affixed to it an arbitrary value of 6s. 8d. in their accounts. Very few of the Europeans know any thing of the difficult language of China, and the transactions with all foreigners (including Frenchmen, Dutchmen, Danes, &c.) are conducted in broken English.

*Heat Produced by Friction.*—We stated a few weeks since, that a machine had been invented in this state to warm factories and all large publick edifices by friction. We had but little definite knowledge then of its merits or structure, but within a few days we have seen it in operation in this town. We now speak from personal observation. The machinery which generates the heat, consists of a pair of horizontal circular plates of cast iron, enclosed in a brick oven, about four feet in diameter, and weighing 1600.

They operate upon each other precisely like a pair of mill stones, with this exception, the upper one is stationary and the lower one revolves. The ordinary speed is eighty revolutions a minute, and the velocity is sufficient in two hours to raise the thermometer in the oven in which they are enclosed to 500 degrees. The size of the plates, their thickness, and the velocity with which they revolve, are considerations which the size of the building to be heated must regulate. From the top of the brick enclosure or oven, a funnel is projected, and from this the heat can be thrown off, as through ordinary furnaces, to any part of the building.

We saw the machinery put in operation when cold, and in fifteen minutes, the heat from the mouth of the funnel in an upper story, was almost too much for the naked hand to bear. There is yet much scepticism as to its final success, but we can see no reason for it ourselves. It has been thought the iron plates will soon wear out, but it is ascertained by experiments that these smooth, hard surfaces will subtract from each other but very little. The machine is exceedingly simple in itself, can be put and kept in operation by a band passed round a shaft inserted in the lower cylinder, and without danger or

attendance, kept in operation day and night, with the aid of a water wheel.—  
*Northampton Courier, Mass.*

The American Turf Register for the present month, contains a letter addressed by the editor, J. S. Skinner, Esq. to Gen. Gratiot of the United States army, on the importance of procuring the best wild horses of the prairies south-west of Cantonment Gibson. The horses that are found running wild in herds over that vast country, extending westward to the foot of the Rocky Mountains, or in the possession of the Osage chiefs, are represented by all accounts to be of the finest and most powerful kind, superior to the very best horses among us, for speed and endurance. The celebrated naturalist, Mr. Audubon, rode one of them more than *three thousand miles* continuously, without his losing a meal, or complaining a day; and an intelligent officer writes to Mr. Skinner that "no one has observed the Osages galloping over the boundless prairies, under their fervid sun, and maintaining this gait for hours, viewed their muscular and handsome steeds, and compared his own jaded nag with the bounding and restless animals around him, but has confessed the superiority of their horses." The race is supposed to be descended from the Arabian stock, through the celebrated Andalusian horses of Spain, brought there by the Moors, and thence exported to the Spanish American provinces.

Arrangements have been made through the agency of several officers of the army, to have some of the best of the kind selected and imported into this region, for the purpose of improving the stock.

*Manufacture of Salt.*—A company has been incorporated by the Legislative Council of Florida, having for its object the manufacture of salt at Key West. It is stated that the enterprise affords an opportunity for an unusually profitable investment of capital. The salt pond on the island, which is to supply the water, measures 340 acres, a greater extent of surface than is furnished by any of the Bahama ponds, with one exception. The water is at all times at least 100 per cent. stronger than sea water, and in dry seasons has been known to reach the point of saturation. The range of the thermometer at Key West, is such, that the process of evaporation can be continued without interruption throughout the entire year.

*Yest.*—Good housewives, who take pride in setting sweet and light bread before their families, feel vexed at nothing more than bad yest. And they are sometimes put to a great deal of trouble in procuring a good article. The following is said to be a good recipe for making it: Boil one pound of good flour and a quar-

ter of a pound of brown sugar, and a little salt, in two gallons of water for one hour. When milk warm, bottle it and cork it close, and it will be fit for use in 24 hours. One pint of the yest will make 18lbs. of bread.

*Newspapers.*—The number of newspapers and periodical journals published in any country, affords a true index of the measure of its civilization and general intellectual advancement. If then, so much depends on newspapers, they who steal them, they who borrow, they who make an unauthorized practice of taking the first use of them at other's doors, and they who neglect them entirely, are in various degrees culpable, for they stand in the way of their legitimate support and circulation.

In Asia, it is computed, that there is one paper for every 14,000,000 of inhabitants; in Africa, one for every 5,000,000; in Europe, one for every 106,000; and in the United States of America, one for every 40,000 inhabitants. In precisely the same ratio is the comparative progress of civilization in these different divisions of the earth.

*The Artichoke.*—English medical papers state that this plant has been recently introduced into very important medical use, particularly in rheumatic and other more acute cases. The Boston Medical Journal says, "the leaves should be gathered before their vitality is affected by the frosts. The fibrous and fleshy portions of them should be cut into strips, and by bruising in a marble mortar the juice is readily extracted. In order to preserve this juice, one-fifth part of its weight of alcohol may be added to it, and in this way it is equally valuable for use, if not more so, than when wrought into the more expensive form or tincture."

*Population, Produce, &c. of the West India Islands.*—It appears from official documents that the population of the West India islands, subject to Great Britain, consists of 77,460 whites, 113,890 coloured free, and 692,700 slaves; the annual produce 3,816,000 cwt. of sugar, 19,769,500 lbs. of coffee, and 7,808,000 gallons of rum. The exports to Great Britain amount in value to 8,603,000*l.*, and the imports in return to 4,025,000*l.* The shipping employed in this immense trade amounts to 264,700 tons.

*Curious Custom in Sweden.*—It is an almost universal custom in Sweden, during the Christmas holidays, to expose a sheaf of unthrashed corn on a pole in the vicinity of their dwelling, for the poor sparrows and other birds which, at this inclement period of the year, must be in a state of starvation.

## Religious Intelligence.

### FOREIGN.

Almost the whole of the *Missionary Chronicle* for November last, (which is connected with the *London Evangelical Magazine*,) is filled with a detailed account of an unhappy civil commotion which has recently broken out at the Island of Tahiti, and which also extended to the neighbouring island of Eimeo, about twelve miles distant from Tahiti. This commotion originated in dissatisfaction with the marriage of the queen; although a national assembly of the chiefs, called for the purpose, had given it their sanction, by, it was thought, a unanimous vote—after a considerable discussion, and difference of opinion. The inhabitants of the smaller peninsula of the island, were most forward and obstinate in their rebellion. The missionaries used all their influence to reconcile the parties and to preserve and promote peace. But at the moment when they hoped, from appearances, that their endeavours had proved successful, the rebellious party fired on the queen's troops, and a short action ensued; in which the rebels were defeated, and fourteen of them killed—the queen's party had five killed, of whom two, it appears, were members of a missionary church.

It is shown conclusively that intoxicating liquor, which is carried in abundance to these islands, had much to do in inflaming the minds of the rebellious party in the late disturbance; and that it is the exciting cause of a great part of the vice and misery which exists, and the principal hindrance to the success of missionary efforts. This liquid poison is imported into the South Sea Islands, by those very profligate foreigners who bring back reports that the missionaries publish false accounts, and that vice prevails in these islands as much as it ever did. They promote and foster vice with all their power and influence, and then magnify the effects of their detestable practices. We felt mortified, and grieved, and humbled, in reading the following sentence of the statement of the directors, which we also found fully confirmed by the reports of the missionaries. "In recent years, say the directors, difficulties more formidable than any produced by these causes, [the natural indolence, fickleness, and licentiousness of the natives] have arisen from other quarters—the increasing number of ships resorting to the islands for refreshments and traffic, and, with the increase of commerce, the consequent profligacy from the increased intercourse of seamen with the most depraved portions of native society; and the large importations of ardent spirits in English and *American vessels, chiefly the latter, consisting in what is denominated New England rum—many vessels conveying this, and, with the exception of fire-arms and ammunition, no other articles of barter, with which to traffic among the natives.*"\* After all, there is a bright side to this dark picture. The missionaries, though sorely tried, are not discouraged, nor entirely wanting in success. Tranquillity is restored, professing Christians generally remain steadfast, schools are reviving, temperance societies are beginning to be established, and it is hoped that even the late disturbances will be overruled for the furtherance of the gospel. The

\* The lines which we have Italicised, may well make every American, and especially every New Englandman, blush. Can nothing be done to arrest this shameful traffic—this disgrace to our country?

statement of the directors is interspersed with extracts from the reports of missionaries, and both are exceedingly interesting. But they are too long to be given in detail in our pages—they extend through nearly seven pages of small type letter press. We have endeavoured to give an epitome—a brief one indeed—and shall add the conclusion of the directors' statement.

While the missionaries have been thus distressed by the increase of intemperance and the calamities of war, in the immediate sphere of their personal operations, they have been encouraged by beholding the opening for extending the gospel among the islands around them. Numbers of the inhabitants of the Paumotu Islands have applied for books and instruction. Favourable accounts have been received from the inhabitants of Gambier's Islands; and the report they have transmitted of the opening for the introduction of the gospel to the Marquesas, has induced the directors to send out two missionaries to resume the attempt to instruct the inhabitants of these Islands in the principles of the religion of Jesus Christ; Rev. G. Stallworthy, and Rev. J. Rodgerson, accompanied by Rev. J. Loxton, appointed to Raiatea, have embarked for the South Sea Islands, and will be accompanied in the commencement of their mission in the Marquesas by one of the missionaries now in Tahiti. On their behalf, on behalf of the nation whose best interests they are thus endeavouring to promote, the directors invite the earnest prayers of the members of the society at large, as well as on behalf of their brethren in Tahiti and the neighbouring islands, that He who alone is able to bring good out of evil may give that wisdom, energy, and devotedness to his servants, the missionaries, which the present circumstances of the people so urgently require—may make darkness light before them—may cause the wrath of man to praise him while the remainder of that wrath he restrains, and thus promote the stability, purity, and enlargement of his church, which shall be unto him for a name and an everlasting memorial that shall not be cut off.

#### DOMESTIC.

In the December No. of the *Missionary Herald*, is commenced a publication, with some abridgments and omissions, of the last report of the A. B. C. F. Missions. We give the first part of the article, and perhaps shall hereafter insert under our department of Religious Intelligence, some other portions of this interesting report. But the *Missionary Herald* is so widely circulated and generally read, that we extract from it far less than we should otherwise do.

#### MISSION TO GREECE.

Jonas King and Elias Riggs, Missionaries, and their wives.

Our work advances slowly in Greece, because the means are inadequate, and the times have been unfavourable. During the past year, Greece has been in an unsettled condition. Travelling by land has been dangerous, and our operations have been confined almost to Athens; and that city has been in Turkish hands. The new King, Otho, with the Regency, did not reach the country until the 6th of February last, nor was it until the 12th of April that the Acropolis of Athens was delivered up to its rightful owners. That event consummated the deliverance of Greece from Mohammedan authority. A cabinet of ministers has been formed, of which Tricoupis, a Greek gentleman of patriotic and enlightened views, is the president. The country has been divided into ten provinces, in which regard has been paid to ancient landmarks, and these again have been divided into districts. Committees have been appointed by the government to inquire and report on the subjects of education and religion; and the hope is entertained that order will soon be restored, and the roads become safe for travelling.

Mr. Riggs, whose designation to Greece was mentioned in the last Report, sailed from Boston with his wife on the 31st of October, arrived at Malta on the 6th of December, sailed from thence on the 1st of January, and entered the port of Athens on the 27th, where he was cordially welcomed by Mr. King, and the brethren of the American Episcopal mission. He had previously paid so much attention to the modern Greek as to be able to make considerable use of it in conversation, and soon took the charge of what might perhaps be called a Bible-class, in one of the schools. He was greatly interested and pleased by Mr. King's familiar exposition of the Scriptures in his flourishing hellenic school.



One great and obvious benefit arising from the location of intelligent missionaries in different parts of the Levant, is the calling into useful exercise of native talent, when allied, as it often is, to an ingenuous disposition, and a willingness to labour for the instruction of the people. Mr. King has in this way exerted much salutary influence. Niketoplos, a skilful Lancasterian schoolmaster—George Constantine, educated by the British and Foreign School Society in London—Baphas, educated at the Ionian University—and Anastasius Karavelles, educated in Amherst college at the expense of the Board, are employed, with one or two others, in the schools at Athens. The last named person, after completing his education in this country, returned to his parents at Kalamata, in one of the southern districts of the Peloponnesus. In that town, the most considerable westward of the Taygetus, he is expected to open a school, after assisting a while in Mr. King's hellenic school. This school, under the charge of Baphas, contained seventy scholars in February. A public examination of it was held at the commencement of the year, which was attended by the greater part of the demogerontes of Athens, by the bishop, and others to the number of about fifty. At the close of the examination, the bishop made an address to the scholars highly commendatory of the school. A number of the scholars are from other parts of Greece. One is a priest from Sparta. A happy influence has been exerted upon the deportment of many of the scholars in school, though not to that extent which a Christian heart could desire. The female school, owing to a variety of causes, is less prosperous than formerly. The whole number of scholars in the four schools is about 250. The schools have been favourably noticed in the government paper.

From 15 to 120 attend Mr. King's two Greek services on the Sabbath. His manner of preaching the gospel appears to be in a high degree judicious, and not without apparent usefulness.

In July of last year, Mr. King visited Nauplia, the seat of government, at which time he presented Rizos, the secretary for religion and public instruction, with a considerable quantity of books printed at the Malta press, which were respectfully acknowledged, and afterwards distributed among the schools of Greece. The secretary had also received a quantity of New Testaments in modern Greek from Switzerland, which he disposed of in the same manner. In addition to the books presented to the government, Mr. King distributed and sold at this time nearly 1,600 school books and tracts, and 55 New Testaments.

It is exceedingly desirable that the Greek church, and indeed all the other oriental churches, should be induced to acknowledge the Hebrew text as the only proper standard of the Old Testament. A translation from the Hebrew into modern Greek, is now in progress at Corfu. But the merits and claims of the Hebrew text will never be appreciated in Greece, until there is an institution among them, in which an enlightened course of study shall be pursued in biblical literature. Such an institution our brethren are anxious to see established somewhere in Greece.

#### MISSION AT CONSTANTINOPLE.

William Goodell and H. G. O. Dwight, Missionaries, and their wives.

The last Report represented Mr. Goodell as having been driven from his abode in Pera, by the terrible fire which, a little more than two years since, desolated that populous suburb of the imperial city; yet busily and successfully occupied in promoting Christian education among the Greeks. It was also stated that Mr. Dwight left Malta, with his family, on the 15th of May, 1832, for Constantinople. He reached that place on the 5th of June, and immediately commenced the study of the Armenian language. Until some time in August, the two families resided at Buyuk Dereh, the village on the Bosphorus to which Mr. Goodell repaired after the fire. They then removed to Orta Koy, an Armenian and Jewish village about five miles above Galata, one of the suburbs of Constantinople. The two families, with Mr. Schaffler, missionary to the Jews, occupied the same house. Here they were soon after obliged to shut themselves up, and observe a strict quarantine for some time, on account of the plague, which was unusually prevalent. And before this calamity had passed, the cholera visited the city; and soon the Turkish capital and throne were shaken by civil war.

**THE GREEKS.**—A year and a half had elapsed at the close of the year 1832, since the arrival of Mr. Goodell at Constantinople, and in that time nearly thirty Lancasterian schools had gone into operation among the Greeks of the city and vicinity. In these schools were more than 2,000 children, of whom not less than 100 were girls. It is true Mr. Goodell was not intimately connected with all these schools, yet is it matter of devout thankfulness, that he had been able to exert an extensive and beneficial influence in very many of them. The patriarch affords them liberal patronage, and most of the bishops seemed well disposed; but by the common priesthood, for some reason, they were not regarded with such general favour. The wise course has

been pursued of inducing the people to help themselves in every case as much as possible. Most of the schools are supported by the Greeks, except that the greater part of them have been more or less assisted by supplies of books, &c. Much credit is due to the people on account of the readiness with which a course of instruction has been adopted, so totally unlike the former usages in all their schools. In May of last year the patriarch made out a list, under his own hand and seal, of such books as he was willing should be used in Greek schools and families, comprising all the publications from our press at Malta which had been introduced into the schools.

The only schools on account of which the mission has been at much expense, and over which it has exercised the immediate and entire control, have been those at Buyuk Dereh and Galata. Both of these were mentioned in the last report. The papists are numerous in the former village, and exerted such an influence upon the Greek bishop, who has been too ready to hearken to their suggestions, that the school in that place has been suspended. It is an instructive fact, that the school house in Buyuk Dereh is the only one which the mission assisted in building, and that this unfriendly interference is traceable more to that fact, than to any other. The school at Galata is a kind of *normal* school, and is the general rendezvous for teachers, who come there to learn the Lancasterian system, or to be instructed by Mr. Paspatis in arithmetic, or to ask advice, or to get slates, books, &c. for their schools. It is now separated into two departments, one for boys, the other for girls. Not long since one of the high officers of the Sultan came in to see the school, and on retiring left a donation of 500 piastres—a proof that the disposition of the government is not otherwise than favourable.

**THE ARMENIANS.**—It is sometimes true of communities, as it is of individuals, that they improve on acquaintance. Such is the fact in respect to the Armenians of Constantinople, amounting, it is supposed, to 100,000 souls. They are more ingenuous and frank in their intercourse, than was expected. As a body, they are intelligent. Many regard their ritual as incumbered with numerous burdensome ceremonies, not required by the Scriptures, and of no practical advantage, and sigh for something better, without knowing exactly what they want—as if the Lord were preparing them for a gracious visitation.

Mr. Goodell's time is divided between the Greeks and the Armenians, and his intercourse with both is chiefly through the medium of the Turkish language. Mr. Dwight devotes his whole attention to the Armenians, and has been busily employed in learning their language; or rather both their ancient and modern language, between which there is found to be more difference, than between the ancient and modern Greek. His helps are all in the ancient language; the modern he is obliged to learn as he can obtain it from the lips of the people. The modern Armenian is used much more extensively than was at first supposed; and an order was issued by the patriarch, somewhat more than three years since, requiring the children to be instructed in the Armenian only, in all the schools, that being properly their national tongue. Of course our school books, to be acceptable to the people, must be prepared in that language. But after all the Turkish, more than any other, is the universal language of the empire. By means of it intercourse can be held not only with Turks, but with Jews, Greeks, papal Greeks, Armenians, papal Armenians, &c.

This fact gives importance to the translation of the New Testament into the Armeno-Turkish language, not long since prepared by Mr. Goodell with the assistance of bishop Dionysius, and printed at Malta by the British and Foreign Bible Society. The translation is in a course of thorough revision for a new edition, which it is hoped the American Bible Society will consent to publish. Dionysius has recently completed at Malta a translation of the Old Testament into the Armeno-Turkish; in doing which he made use of the Arabic, Turkish, and Armenian versions, not being acquainted with the Hebrew. The translation will be conformed to the Hebrew; and a version of the Old Testament is believed to be specially demanded in that language. Copies in the Armenian have become extremely rare, and can hardly be obtained at any price. The suggestion, also, is worthy of serious consideration, whether the Armeno-Turkish is not better than the Armenian for a *first attempt* to bring back the Scriptures designed for the use of the Armenians, to the standard purity of the original Hebrew and Greek.

Measures have been taken to provide the necessary helps in the Armenian language for Lancasterian schools. The contrast between the advantages enjoyed in this respect by the children of our own land and the Armenian children, is very great, though some good elementary books exist in the language. The Armenians have been stimulated by the schools in operation among the Greeks. Both their former and present patriarchs, some of the bishops, and other distinguished men of that communion, have visited these schools, and declare themselves pleased with the system. The ex-patriarch has been appointed head of the school department; but whether this event be auspicious to the cause of education, or otherwise, is yet unknown.

So different are the associations in the minds of oriental people from ours, that many of the most affecting and popular narratives in the series of the Tract Society, composed originally to be read in this western world, lose their effect almost entirely among the people of the east. Mr. Goodell says there is no sort of ecclesiastical censorship among the Armenians of Turkey in respect to books. Every man purchases for himself whatever he likes best, and in whatever language.

But when once the spiritual and holy requisitions of the gospel are distinctly apprehended by a considerable number of the people, opposition will no doubt arise. The human heart is every where essentially the same; and never is it more violent in its hostility to the truth, than when that truth disturbs its repose behind the mass of superstition and folly, which constitutes the remains of the ancient Christian churches in the eastern world.

The *Researches of Messrs. Smith and Dwight in Armenia*, have been published in two duodecimo volumes, and well deserve the particular attention of the Board.

In May of last year, in company with commodore Porter, whose kindness continues unabated, Mr. Goodell made an interesting tour to Broosa in the ancient Bithynia. The route lay through Nicomedia and Nice, places noted in history, and the latter especially in the history of the Christian church. Their modern names are Isnikmid and Isnik. Nice, to the spectator from without,—like the churches in the east which once assembled there by their representatives,—still appears to exist, as its doubled walls continue to rise upon the plain; but the buildings and the inhabitants are gone, and almost death-like silence pervades the empty space. Broosa is situated at the foot of the Asiatic Olympus, and is described as one of the most beautiful cities in the Turkish empire; with a large number of Moslem inhabitants, about 6,000 Greeks, as many Armenians, three synagogues of Jews, and a few papists. Mr. Goodell strongly recommends this place for a station in Asia Minor. While the capital should by no means be forsaken, he regards outposts in the country as having their peculiar advantages. The people are less wealthy, less aristocratical and self-sufficient, less ceremonious, and more social; and intercourse of a religious nature is less embarrassed by not being under the immediate observation of high dignitaries in the church.

#### MISSION TO SYRIA.

*Beyroot.*—Isaac Bird, Eli Smith, George B. Whiting, and William Thomson, Missionaries; Asa Dodge, M. D., Missionary Physician, and their wives.

The inhabitants of Syria no longer look to Constantinople for their laws, but to the banks of the Nile; where a man, once a poor orphan boy in Macedonia, has raised himself by the force of his character, to an independent and powerful sovereignty; and as a patron of the liberal arts and sciences, emulates the renowned among the caliphs of Bagdad.

The mission has experienced a severe loss, during the year past, in the death of Gregory Wortabet, which took place at Sidon, on the 10th of September last, after an illness of only a few days. The history of this man must be familiar to the members of the Board. He belonged to the order of Vartabed, or monastic priesthood, in the Armenian church, when, in 1825, and at the age of 26, he became acquainted with our brethren at Beyroot. His previous career, as described by himself in an account published in the 24th volume of the *Missionary Herald*, proves him to have been an uncommon character; and his personal sufferings, both for good and evil doing, prepared him to receive a salutary influence from his new acquaintance. His mind was then in great darkness and confusion, ignorant of the true gospel, a prey to superstition and infidelity. The first ray of light that entered his soul was from the example of his missionary friends. That he compared with their preaching, and he admired the consistency of the two. He then compared both with the Scriptures, reading the New Testament day and night, until he had read the entire volume. Then the day broke upon his soul. He became fully satisfied that the Scriptures were from God. He believed the gospel, and committed himself to divine teaching. He renounced his self-righteousness and all his dependance upon the absolutions of the church, and, with new joys and hopes, trusted for pardon only in the blood of the Lord Jesus. Having adopted the opinion that his monastic vows were unscriptural and therefore void of obligation, near the close of 1825, he married an amiable and discreet woman, who not long after gave good evidence of piety. Wortabet's deportment was such as became the gospel, until the departure of Messrs. Bird and Goodell from Syria in the spring of 1828. He accompanied them to Malta—as did Carabet also, or Dionysius, an older member of the Armenian church, of the rank of bishop. This change in their circumstances was at their own earnest solicitation; but it was great, and how different from their anticipations cannot be known. Much allowance must be made for the feelings manifested by Wortabet while at Malta, which brought a cloud upon his Christian character. But his morals were irreproachable in the view of the world, and, on his return to Syria, in



1830, the sun, as if impatient of longer obscurity, broke out with increased effulgence, and shone brightly thenceforward till his death. He was not connected with the mission subsequently to his return, and yet became an efficient auxiliary. His residence was at Sidon. He supported himself by trade; was upright in all his dealings; the gospel was the grand theme of his conversation with all who came unto him; and his influence was most salutary and was daily increasing. With such men as Wortabet and Assad Shidiak as trophies in the forefront of our march upon Syria, and with the promises of the Lord of Hosts, which surely apply to that land, if to no other upon earth, we have cause to labour in this mission with joyful expectation.

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## View of Public Affairs.

### EUROPEAN.

The latest intelligence from Europe is from London of the 16th of November ult., from France of the 14th, and from Lisbon of the 20th of the same month—These dates are but a few days more recent than those mentioned in our last number, and the news they announce is little, and that little of not great general interest—We shall notice cursorily—for to do more would be a waste of time and paper—the items most worthy of notice—We have not seen a single article of *British* news more important than that a treasury order has been drawn on the Bank of England for eight thousand pounds sterling, directed to be sent to the gallant captain Ross, for the discoveries made, and the hardships endured by him, in his late Arctic Expedition—In *Ireland* there has been a considerable failure of the potato crop. Already great suffering has ensued, and greater is in prospect.—Riots and murders, although diminished in number, yet exist.—*France* is quiet, with the exception of some riots which occasionally take place in the towns and cities, from the conflict of political parties, but which do not affect the national tranquillity. The Chambers were to meet about Christmas; and it was expected that the ministry and government would receive additional strength and influence, from the accession to them of that portion of the liberal party of which General Lafayette is the head—this party having broken with the Society of the Rights of Man. The rumour appears to have been without foundation that a large French army was marching into *Spain*—The civil war in this kingdom, remains much the same as we stated last month—There has been no decisive action, nor indeed much fighting of any kind, between the Carlists and the Queen's party—The latter appears to be gaining the ascendancy, but the issue of the warfare is as yet altogether uncertain. It is believed the *Pope* might decide it, by a recognition of the Queen's rightful claim to the throne. But his unholiness keeps silence—Don Carlos himself, with some hundred retainers, is at a village of Portugal, about six miles from the Spanish frontier.—In *Portugal* also, things remain much in *statu quo*. The Miguelites had the better in an action near St. Ubes. On the 4th of Nov. Miguel's main army was at Santarem, about 50 miles north of Lisbon, and was threatening Oporto, which was but feebly garrisoned. The truth is, that the mass of the populace, both in Spain and Portugal, are besotted Catholics, under the influence of priests, who hate liberty, and would be glad if it were banished from the earth, as would also their lord and master the *Pope*.—*Austria*, *Prussia* and *Russia* have not yet declared for either of the conflicting claimants of the crown in Spain or in Portugal. Their wishes certainly are hostile to both the young queens. The dispute between *Holland* and *Belgium* is not settled, but probably it will not produce, for a while, any more bloodshed. There is a most melancholy account of the failure of crops, and consequent lack of the necessaries of life in *Russia*. The want is said to be general in the empire, but most severely felt in the province of Ukraine, heretofore one of the most fertile of the whole empire. But the crops of the past year have almost entirely failed, and the people, perishing by actual starvation, seek sustenance from roots, and often give themselves up to despair—the price of grain, it is affirmed, is more than fifteen times as great as in common seasons.—*Greece* seems to be advancing a little in peace and order. There has been a sanguinary opposition to Turkish rule in the island of Samos, which was unhappily ceded to the *Sultan*. The affairs of the Grand Seignior remain as they were. He is the vassal of *Russia*, and obliged to yield to one of his own Pachas. An insurrection in Albania, however, it is said, has been recently and entirely suppressed—there has been another destructive fire at Constantinople, supposed to be the work of incendiaries.—In *ASIA* we notice nothing so remarkable as a very unusual and destructive inundation in China—Many lives have been lost, and great devastation of property and consequent diminution of the means of subsistence have been the result.—From *AFRICA* we have nothing to report.—In *SOUTH AMERICA* a civil war has again broken out, between contending political parties, at *Buenos Ayres*,

but no particulars of moment have appeared in the public papers—In *Brazil*, the representatives of the abdicated emperor still retain the reins of government, but great discontent and frequent commotions prevail, in most parts of the empire—*Mexico* we hoped had nearly reached a state of settled peace; but it appears that there are some military corps opposed to the government, that are not yet subdued. The Mexican congress have decreed that money and effects belonging to churches and convents, to the amount of a million of dollars, shall be applied to the payment of the national debt; and that their own vessels shall pay twenty per cent. less import duty, than is levied on all foreign vessels. The latter decree will give foreigners great dissatisfaction—In *Colombia*, President Santander is doing every thing in his power, and with some success, to serve his country; but a very uncertain state of things still exists in this great republic—In *Peru* there occurred, on the 18th of September, a most tremendous earthquake. Arica, the capital of the province of that name, and Tacua, another large town not far distant, have been almost entirely destroyed. But thirteen or fourteen houses are left in Arica, and six or seven hundred lives have been lost in these two towns. An elevated ridge of land had sunk to nearly a level with the ocean. Two islands had totally disappeared—the sea, it is said, rose thirty feet—The whole of *Southern America* is yet in a deplorably unsettled state. Nor will it be otherwise, till the conflict between those who wish for full religious liberty, and those who wish to restrain it, shall be terminated. It is perfect folly to talk of liberty, when men are not permitted to discharge freely the first and most sacred of all duties and obligations—the worship of God, according to the dictates of every man's own conscience. Popish superstition and tyranny, are really at the bottom of the troubles among our southern neighbours; and while the causes last, there must and will be trouble and confusion. Religious tyranny must either be dominant or extinct—it cannot be the former, since the revolution; and how long it will be before the latter shall take place, none can tell—The *United States*, with general health at present throughout our whole land, with a superabundance of the products of the earth, and, as it is affirmed, with an uncommon amount of monied capital in the country, are languishing under a general stagnation of all kinds of business, the want of confidence in monied institutions, and the consequent want of it among individuals, who must depend on credit to perform their engagements and to carry on their operations. The cause of this strange and unprecedented state of things, has been, ever since the meeting of Congress, and still is, the subject of ardent discussion and debate in both houses of our national legislature. On this topic, we leave our readers to form their own opinions, every one for himself. But in our character as a Christian Advocate, we say, that every praying man in our beloved country, will neglect an important part of his duty, who does not daily and earnestly pray, that God may give wisdom to our rulers and legislators, to discern what the true interests of their constituents demands, and fidelity and firmness in doing what justice and the public good require.

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### TO OUR READERS.

It will be perceived that we have excluded what is called the *double column*, from the greater part of the pages of our present number. It is of no other use than to assist the eye, in tracing and distinguishing the lines on a wide page; but our pages are not wide, and we find that the best religious periodicals, like those of a merely literary character, now make but little use of this expedient to facilitate vision. We gain about a page and a half of letter press in each number, by the change.

We thus publicly return our thanks to two of our patrons who have volunteered to obtain and forward the names of additional subscribers to the Christian Advocate. Will not others use a little exertion in the same way? We hope they will.

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### ERRATA.

We regret that the correction proposed by our correspondent, J. L. G., in the verses he kindly furnished for our work, did not reach us till his poetic lines had passed the press—We do not think they stand in much need of correction.

### ERRATA in our last number.

In the Latin lines in page 539, in line 4th, for *and* read *et*. In page 541, first col., line 10 from bottom, for *Tuesday* read *Thursday*.

# THE CHRISTIAN ADVOCATE.

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FEBRUARY, 1884.

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## Religious Communications.

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### A SACRAMENTAL SERMON.

#### *Christ the Believer's Peace.*

EPHESIANS ii. 14, first part.—“For he is our peace.”

These words, my brethren, point us to the Redeemer of the world. He who is called JESUS, because he saves his people from their sins; he who is called CHRIST, because he was anointed of the Father for this great purpose; he through whom all the manifestations of the divine mercy that were ever made to the children of men have been conveyed; he, of whom, the apostle affirms in the words which immediately follow the text, that he hath “broken down the middle wall of partition between the Gentile and the Jew, and hath made both one;” he of whom it is declared, in the verse which precedes the text, that “now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ”—He is our peace; he alone is our peace; he is an unfailing peace-maker.

In discoursing on the words, I will endeavour, in reliance on divine aid, to illustrate them in the three following views:—

I. As referring to the method in which God was rendered reconcileable to fallen man.

II. As descriptive of the manner in which a convinced sinner first obtains solid peace of conscience.

III. As pointing out the source from which the real Christian derives all his consolations and comforts.

After this, a short improvement shall conclude the discourse.

First, then, let us consider the words as referring to the method in which God was rendered reconcileable to fallen man.

Before the birth of time, my brethren, even in the ages of eternity, when “the counsel of peace was between them both,” the Son of God, our Lord Jesus Christ, in the foresight of the fall of man and the ruin of our race, engaged to the eternal Father, in the covenant of redemption, to satisfy divine justice in behalf of his elect people, who were given to him in that high and mysterious transaction. Hence, when man had actually fallen, he was not, like the rebel angels, consigned to immediate and hopeless perdition, but received the early promise that “the seed of the woman should bruise the serpent’s head.” Hence too, the obedience and death of Christ became, by anticipation, the ground of all the favours conferred on a guilty world before his actual appear-

ance in the flesh. Through the efficacy of his work, to be performed in "the fulness of time," the saints under the ancient dispensation obtained both grace and glory; for he was the "lamb without blemish and without spot—slain from the foundation of the world:" and since his incarnation and death, his merits and intercession have still remained the rich and abounding fountain, from which have flowed forth all the blessings, both of a temporal and a spiritual kind, which the race of man has experienced.

Dwell on the thought for a moment, my brethren, that if you exclude from the system of the divine administration as it respects this world, the benefits of the Redeemer's undertaking, you exclude every thing but sin and sorrow. You open hostilities between heaven and earth, and guilty, feeble man, becomes a creature, in whose present situation and future prospects you can discern nothing but guilt and sufferings. This was once actually his condition. Into this condition he was brought by the violation of the covenant under which he was originally placed—It was the condition of Adam, after his fall, and before the promise of a Saviour. The law of Jehovah had been transgressed, and his justice was pledged to punish the offence. Man had become a rebel against his Maker, and the glory of God was concerned to see that the rebellion should not escape its deserved punishment. The inviolable declaration had gone forth—"In the day thou eatest thereof, thou shalt surely die." Death temporal, spiritual, and eternal, was the awful penalty and doom of the first transgressor, and of all his descendants. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

This view of the condition of man, as condemned and lost, serves to show, most clearly and impressively, the nature and necessity of the Redeemer's undertaking. Having humbled himself to assume our nature, he performed what in the covenant of redemption he assumed to do, as the surety of his people. In this character "he fully discharged their debt"\*—He completely satisfied the divine law and justice in their behalf. Having restored the violated honours of the law, by a perfect and sinless obedience, he paid its penalty by his sufferings and death. "Surely," says the evangelical prophet, "he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all"—Of the same tenor is the language of the apostles—"He bare our sins in his own body on the tree—Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree—He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." It is on this very ground that the great apostle of the Gentiles says, "we pray you in Christ's stead be ye reconciled to God." It is on this ground that the extension of favours to our guilty race has become consistent with the rights and claims of Jehovah, and that a treaty of peace is opened between God and man. In a word, here is the plan on which "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them."

Christ, then, is our peace, inasmuch as he hath rendered offended

\* Confession of Faith, Chap. xi. Sec. 3.

Deity propitious. "Him hath God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God—To declare I say at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus." Hence, at the nativity of the Saviour, the angels proclaimed "peace on earth and good will to men." The dispensation which he established was a dispensation of peace. The commission which he gave to his apostles and ministers was, to "preach the gospel"—the good news of salvation—"to every creature." It is in virtue of what he hath done, and in virtue of that only, that salvation has become possible, and reconciliation with God attainable; that we are able, with truth, to proclaim to guilty men, that they may return to their offended Creator, with the hope of acceptance; and that all the ordinances of revealed truth are dispensed for this purpose.

Be especially reminded, that it is wholly in virtue of what Christ hath done, that you, the people of my charge, have so long and so richly enjoyed the means of grace; that you have been waited upon, from week to week, and from year to year, with the messages of peace; that you have been and constantly are entreated, urged, and persuaded, to be at peace with your God; and that all the most cogent motives and affecting considerations are pressed upon you, to induce you to choose so safe and so wise a part. Let us now—

II. Consider the text as descriptive of the manner in which a convinced sinner first obtains solid peace of conscience. In the process of this work, the mind is enlightened by the spirit of grace, to see the reality and importance of the truths that have just been stated. The sinner is made to feel, with a power that nothing can resist or evade, that "God is a consuming fire to the wicked." The eyes of his understanding are opened,—it may be gradually or suddenly,—to behold the abounding of iniquity in his life and in his heart, and every excuse and palliation is seen to be of no avail. Conscience brings home the charge, in the language of Nathan to David, "thou art the man"—Thou art the sinner who hast offended thy God; thou art the very one against whom the divine law and justice point their accusations; thou art the guilty defaulter who owest ten thousand talents; who art chargeable with sins that are of a crimson colour and a scarlet dye; who art, at this moment, deserving and liable to be banished forever from all good; and yet thou art the very soul who canst make no reparation for thy offences—Ah! when this conviction of guilt thus takes hold on the conscience, in what an interesting light does it then appear, that Christ Jesus is our peace. The convinced sinner sees—I should rather say he feels—feels with the keenest sensibility, that but for Christ peace would be impossible.

And when this convicted sinner is enabled to embrace the gospel offer, and by faith to lay hold on Christ, in an appropriating act, as his own Saviour; when he feels a holy freedom, delight, and desire, drawing him away, to make a full and unreserved surrender of himself—of his all of hope and happiness, into his Redeemer's hands; when the suitableness and excellence of the plan of redemption beams on the soul, with such a lustre of evidence and beauty as to constrain it to cry out—"this is all my salvation and all my desire"—then is every sorrow turned into joy; and with a sweet outgoing of spirit, not to be described, he will say, "Christ is my peace: here is that peace for which I have so ardently panted; here, at length, I have found it. I have



been viewing myself as the enemy of God, and God as my enemy. It seemed as if his very honour was engaged to punish such an unholy wretch as I have been. But—it must be by the enlightening influence of his own blessed Spirit—he now gives me to see, not only that a reconciliation is possible, but that its taking place will even advance his declarative glory, by showing how “mercy and truth are met together, righteousness and peace have kissed each other,” in the salvation of the chief of sinners by Jesus Christ. I feel a supreme delight in contemplating this very method of salvation. I am sure it is that which I would choose, if I had ten thousand choices. And it is freely proposed—yea I am commanded to accept and trust it. I do accept it cordially—I am conscious that I do. It is therefore—O the overwhelming thought of joy!—it is, it must be mine. Yes, and here I will hold, in defiance of all the enemies of my peace. Let the tempter no more persuade me to despair or to despond. I know my sins are great and numerous; I know they have gone to heaven and cry for vengeance. I know, too, that I have no strength—that in myself I am very weakness. But I see every thing that I need in Christ my Saviour. I see a value in his blood that answers to every demand of God’s holy law against me. If my sins have gone to heaven, he too has gone to heaven, to plead his merits before the throne to which my sins have risen. If they cry for condemnation, he shows his merits; he answers the demands of law and justice, and thus grants peace and pardon. He ever liveth to make intercession for me, and he can save even to the uttermost, all that come unto God by him. He can, and he will, supply all my need from the riches of his grace and fulness. Begone, then, ye insidious tempters to unbelief; ye treacherous enemies of my peace begone: for to all your insinuations I will still oppose this one incontrovertible answer—*the fulness of Christ*. On this I feel a freedom to rely—this is the rock of my peace, and the gates of hell shall not prevail against it.”

But—

III. The words before us point out the source from which the real Christian must, and will, continue to derive all his consolations and comforts—For we are to remember that Christ is not only the author and cause of the freedom which is first obtained from the condemning sentence of the law, and the accusations of a guilty conscience, and of the first peace and joy which follow on believing; but he is also, throughout the whole of the Christian course, the bestower of all the spiritual blessings which the believer is made to possess. Let me illustrate this part of the subject, by leading you to view the offices sustained by our glorious Redeemer.

My brethren, it is not a tenet derived originally from the love of system, or the affectation of nice distinctions; it is not merely the creed of children, or the sound of words, when we speak to you of *the offices of Christ*. The doctrine is derived from the scripture itself, and whoever knows the power of godliness, will know, practically and substantially, if not formally, its important meaning.

Christ is a king. God hath “set his king on his holy hill of Zion;” and hath “committed all things into his hands;” and hath “given him to be head over all things to the church.” “He must reign till he hath put all enemies under his feet.” In the execution of this kingly office of the Redeemer, the peace of the believer is rendered secure, against the numerous and powerful enemies, who would otherwise wrest it from him in a moment. The great adversary of our souls is ever busy

in bringing forward temptations to the mind, under various forms. Often does the Christian find himself assaulted with these,—often in a manner which he little expected, and always would they prevail against his peace, were it not for the aid and protection he receives from his almighty Saviour. But he who so often manifested his power over the prince of darkness while here on earth, has not less ability to control and defeat his designs, now that he has ascended on high. He will not suffer his people “to be tempted above that they are able; but will, with the temptation, also make a way to escape, that they may be able to bear it.” To open to their view the remaining depravity and deceitfulness of their hearts, and thus to increase their humility and their sense of dependence on their Lord, he may permit the tempter, as in the case of Peter, to prevail to a certain length. But out of every temptation the King of Zion will, at length and without fail, deliver his subjects: and their peace, like a mass of iron, which settles deeper in the earth for being shaken, shall become the more firm and stable, from all the shocks which it receives.

The world is, also, a dangerous enemy of the Christian's peace. By stealing insidiously into his heart, and mingling its love unduly with the current of his better affections—by terrifying with its frowns, oppressing with its cares, and seducing with its blandishments, it often destroys the holy tranquillity of the soul. But the great Captain of salvation will not suffer it finally to prevail. By the winning influences of his grace, or by the rod of correction seasonably applied, he will wean every sincere follower's heart from this unhallowed attachment, and make him say, with his servant of old—“Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.”

The flesh, with its affections and lusts, is likewise a most dangerous and successful enemy to the peace of the believer. Unsanctified desires, propensities, emotions, and passions, frequently plead for indulgence, and too often break forth into open sin. Coldness, indifference, and indisposition to duty, often oppress the spirit, and make it drag heavily along its Christian course. The mind, thus affected, may be, for a season, at war with itself. But, Christians, Christ is your peace. From his kingly office, you are to seek for a victory over your corruptions, and the removal of your spiritual sloth. He can subdue all these enemies, and set you at liberty from your bondage to them, and quicken you effectually in the divine life. Apply earnestly to him, and in his own good time, he will give you that enlargement which is best; and in the meantime, he will never suffer you wholly to fall before them. Be mindful that in him, and not in yourselves, lies your strength and your safety, and to him seek incessantly, that you may “be strong in the grace which is in Christ Jesus.”

Christ is also a prophet—He was “that prophet that should come into the world.” He revealed the method of salvation more clearly and fully than it had been known before. By his Spirit, applying the truth of his word, he still reveals himself in the hearts of his people, and manifests himself unto them “as he does not manifest himself unto the world.” Here is the Christian's refuge from that ignorance, blindness, and darkness, which sometimes so fatally destroy his peace. Losing those clear views and that affecting sense of spiritual and eternal realities which once he possessed, the believer is often disquieted and perplexed, and is sometimes ready to condemn himself as wholly graceless. But in the prophetic office of his Saviour, he is made to find peace. By the enlightening influence of his Spirit, the darkness is



chased away, and the clouds which overshadowed his mind are dispelled: or if, in any degree, they remain, the gloom is abated; there are intervals of light. The Sun of righteousness sheds down his beams in such measure, as to enable him "that walked in darkness and had no light," to perceive that he is travelling the path which will terminate in the regions of eternal day.

Under the teachings of Christ in his prophetic office, his people likewise obtain spiritual views of revealed truth, which unsanctified men never possess. Real Christians, also, by divine illumination, often perceive, in various parts of the sacred word, a beauty, an excellence, and a suitableness of the truth to their own condition and wants, which greatly promote their edification and animate their hopes. In short, the Spirit of grace and truth, as the Spirit of Christ in his prophetic office, teaches them rightly to apply and trust the promises, to understand their own character and state, and to discern the wise design and benevolent intention of providential dispensations—even of those which once seemed mysterious and trying to their faith—in such a manner as to restore their peace when impaired, to establish it when possessed, and to put a song of praise into their mouth, to a faithful and covenant-keeping God.

Christ, in fine, is a priest—"He is a priest forever after the order of Melchisedec—he hath an unchangeable priesthood: wherefore he is able, also, to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people, for this he did once, when he offered up himself."

Every practical Christian has learned from his own experience, how essential to the preservation of his peace, is this priestly office of the Redeemer. Deeply is he sensible of many and aggravated offences against his heavenly Father; numerous, if not reproachful backslidings, he has to bewail; innumerable instances of ingratitude he sees in his life; inexcusable and repeated omissions of duty, present themselves to his view, and great imperfection he discovers in his very best performances. Comparing, therefore, his life with the strict demands of the *law*, or the purity and holiness of the *nature* of God, his own heart condemns him, and he knows that "God is greater than his heart and knoweth all things." In those eyes which cannot behold any sin but with abhorrence, he who is sanctified but in part, must necessarily appear unspeakably more polluted than in his own. But still Christ is his peace. When, with a penitent, broken, bleeding heart for his sins, he can get near to the throne of grace, and plead in faith the value of the peace-speaking blood of his Redeemer, he feels that all the threatenings of the law are disarmed of their terrors. He views Christ, in his priestly office, as having made a full satisfaction for sin and transgression; and when he is enabled by the arm of faith to take, as it were, a firm hold of this satisfaction, and bring it before the throne of grace, and there plead its glorious all-sufficiency, he feels that it must prevail. It must prevail against the cry of all his guilt, for it is of boundless worth, and God hath declared that whosoever cometh unto him in this way he will in no wise cast out. O my brethren! when, in the exercise of precious faith, you find a blessed enlargement of heart to plead the righteousness of Christ—to plead it with a sense of its perfection and its infinite value—does it not give you "a peace which passeth all un-

derstanding?" Does it not make you to rejoice in good hope of the glory of God? Does it not make you feel that you have an argument that is irresistible? Does it not, in a word, and that the word of God, persuade you satisfactorily, that "being justified by faith, you have peace with God through our Lord Jesus Christ."

Did time permit, I might enlarge on what I shall only state in the most summary manner.—That he who is at peace with his God, and in peace with himself, on the terms of the gospel, will also be at peace with the world. He will "seek peace and pursue it;" he will endeavour to be a peace-maker among all with whom he has intercourse; and for himself, "if it be possible, as much as in him lieth, he will live peaceable with all men."

To improve the subject, let us reflect—

1. If Christ is our peace, if he is so in an *exclusive* sense, then those that are not united to him by a vital faith—those that are out of Christ—are out of the path of peace. Yes, let me proclaim it with an awful solemnity, "there is no peace, saith my God, to the wicked." Let me, in faithfulness to the souls of those whom I am bound to watch, most seriously admonish every Christless sinner in this assembly, that he is travelling a peaceless path. Dear inconsiderate immortals, believe it for your good, that while you are not reconciled to God through Jesus Christ, there is nothing but pain in your prospects, and disappointment in your pursuits. "Destruction and misery are in your ways, and the way of peace you have not known." All the demands of God's violated law stand good against you. Not one of them is or can be cancelled, till by faith you are interested in the divine Redeemer. Till then, you are under the curse, and liable, every moment, to its full execution. But—

2. As Christ has been made a peace offering for the sins of men, and the gospel is published for the express purpose of inviting them to return unto God, will not this prevail with every soul who is here present, to endeavour to lay hold on Christ and on eternal life by him? Is heaven proclaiming peace, and is the guilty world for a war against the Almighty? Is the Saviour pursuing rebels and aggressors, and almost compelling their acceptance of his rich offers, and will they obstinately refuse to hear, obey, and live? What madness half so desperate as this! Men and brethren! I beseech you by the gentleness of Christ, to turn to him for salvation. On this occasion, especially, I would plead with every heart that is not wholly lost to gratitude and duty. Here, over the emblems of the body and blood of that Saviour whom your sins contributed to slay; over the remains of a friend that loved us with a love that was stronger than death; over the ashes, as it were, of that burnt sacrifice which was made for your peace; over the symbols which exhibit the Redeemer "evidently set forth crucified among you"—I do tenderly and most solemnly obtest and conjure you, that you renounce your sins, and without delay flee to Christ for salvation; that you "kiss the son lest he be angry, and ye perish from the way."

3. Lastly. This subject speaks the most comfortable and encouraging language to those who are about to sit down at the table of the Lord. Christ is our peace; and now, dear brethren, we are going to commemorate the great transaction by which peace was obtained. To this the dear Redeemer here invites us. Let us endeavour to draw near in the exercise of repentance, faith, and love. Must we not be filled with penitential sorrow, while we recollect the sins which needed such a sacrifice to make expiation for them? Must we not be deeply grieved,

and humbled, and abased, while we think that our sins had their full share in the infliction of agony, crucifixion and death, on the Lord of life and glory. Truly, the infinite malignity, and the tremendous punishment due to sin, no where appear so conspicuously—not even in the flames of hell—as in the cross of Christ. Here then, let us contemplate our guilt and our desert; and let penitential sorrow melt our hearts, and bring us very low before our God. But blessed be his holy name, while the demerit and desert of sin are most conspicuously and awfully displayed in the sacrifice of Christ, that same sacrifice exhibits, with equal clearness, the complete atonement, the full satisfaction, the finished expiation, which was made for that very sin, though it be “of a scarlet colour and crimson dye,” in behalf of all who look away from every thing else, and trust their souls simply, unreservedly, and confidently, into the hands of their redeeming God. So, beloved brethren, let us now do. Let our faith embrace him without wavering. Let us afresh “put on Christ.” In the exercise of precious faith, let us draw over us the spotless robe of the Saviour’s righteousness, that it may “be unto and upon us,” to cover all our guilt and our pollution, to be our complete justification before the throne of God, and prove our title to eternal life. With this “wedding garment,” let us go to the gospel feast before us; and there, with the appointed symbols and seals, let us solemnly re-ratify our covenant engagements to our blessed Lord, and take his renewed covenant pledge that he will be “*our peace*” for time and for eternity. “O the breadth, and length, and depth, and height, of the love of Christ—it passeth knowledge.” Yes, verily, we can never know it fully in time, and it will form the delightful study and meditation of glorified spirits throughout eternity. But we are taught so to contemplate it *now*, as that we may “be filled with all the fulness of God.” Help us, gracious Lord, in these contemplations, while we sit at thy table; and let thy “love constrain us” to consecrate our hearts and our lives to thee; and O be thou with us, to make us faithful unto the death, that we may receive the crown of life eternal. Amen.

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*From the Edinburgh Christian Instructor.*

#### ON SPIRITUALITY OF MIND.

Religious conversation with enlightened and experienced Christians, is a means of promoting spirituality of mind. This may be proved by a variety of considerations. Spiritual-mindedness is a social principle. There is nothing selfish, nothing exclusive in it. The soul in which it has its residence, is one that is taught not only to love God supremely, but also to love his neighbour as himself. It is the gift of the Spirit, who unites in the bonds of Christian affection all the children of God, to whatever denomination they belong. “They have all the same faith, the same hope, the same baptism.” The privileges of one are the privileges of all. And though a regard to prudence may prevent the experienced believer from making known to all men indiscriminately, the workings of the Spirit within him, it is clear, that duty and inclination prompt him often to say to his fellow saints, “Come and hear, all ye that fear God, and I will declare what he hath done for my soul!” This gives rise to spiritual conversation. The social principle is called into action. The views and feelings, the hopes and joys that are operating in the solitary breast, acquire a deeper interest by their being communicated. “As iron sharpeneth iron, so doth the countenance of

a man his friend." And the mutual interest that is thus awakened cannot fail to promote spirituality. The scattered embers are collected, and fanned into a bright and steady flame. Not in solitude, in cloisters and cells, but in the family circle, in fellowship meetings, in the congregation of the saints, piety flourishes most. We are told by the prophet Malachi, that in his day "they that feared the Lord spake often to one another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and thought upon his name." Then the experience of the two disciples with whom Jesus conversed on the way to Emmaus, speaks volumes in favour of the practice I am recommending. "Did not our hearts burn within us while he talked to us by the way, and while he opened to us the scriptures?" Now, why is it that this is recorded? Why is it that we find Christ on all occasions dwelling on heavenly themes when conversing with his disciples? Why is it that one distinctive feature in the conduct of believers is, that they have their conversation in heaven? Is it not to remind us of our duty and privilege, when we meet in private? As professing Christians, how wise, how pure, how holy and heavenly should be our conversation! If the men of the world talk about what is dearest to their hearts, what a reproof does their conduct administer to the servants and people of God, if they do not speak frequently and with the deepest interest, of the things that belong to their everlasting peace? It is high time that the religious world should assert its dignity. The low gossip of the day, the talk of the world, is beneath those who are taught the mind of the Spirit. When we meet, therefore, let it be for our spiritual improvement. Let us help one another in our journey heavenward, and like Rutherford, and Leighton, and Brainerd, we shall find that even here a portion of heaven's holiness and felicity is largely experienced, and that to be spiritually-minded is life and peace.

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#### JAMES VI. AND JOHN KNOX'S DAUGHTER.

Elizabeth, the third daughter of John Knox, was married to John Welch, who was sentenced to death, for resisting the unjust measures of James VI. to overturn the Church of Scotland. Mrs. Welch found access to the king, when the following singular conversation took place:—The king having asked her who was her father, she replied, "Mr. Knox." "Knox and Welch," he exclaimed, "the devil never made such a match as that." "It's right like," she replied, "for we never speired (asked) his liberty." He asked her how many children her father had left, and if they were lads or lasses. She said three, and they were all lasses. "God be thanked," exclaimed the king, "for an they had been three lads, I had never bruiked (enjoyed) my three kingdoms in peace." She again requested that he would give her husband his native air. "Give him his native air!" said James, "give him the devil." "Give that to your hungry courtiers," said she, offended at his profaneness. At last he told her, that if she would persuade her husband to submit to the bishop, he would suffer him to return to Scotland; when Mrs. Welch, lifting up her apron, and holding it towards the king, replied in the spirit of her father, "Please your majesty, I'd rather kep (receive) his head there."—[*Dr. Mc Crie.*

## THE DYING BELIEVER TO HIS SOUL.

Deathless principle, arise ;  
 Soar, thou native of the skies ;  
 Pearl of price, by Jesus bought,  
 To his glorious likeness wrought,  
 Go to shine before his throne,  
 Deck his mediatorial crown ;  
 Go, his triumphs to adorn,  
 Born of God—to God return.

Lo, he beckons from on high,  
 Fearless, to his presence fly ;  
 Thine the merit of his blood,  
 Thine the righteousness of God.  
 Angels, joyful to attend,  
 Hovering round thy pillow bend ;  
 Wait to catch the signal given,  
 And escort thee quick to heaven.

Is thy earthly house distress'd,  
 Willing to retain her guest ?  
 'Tis not thou, but she, must die :  
 Fly, celestial tenant, fly !  
 Burst thy shackles, drop thy clay,  
 Sweetly breathe thyself away :  
 Singing, to thy crown remove,  
 Swift of wing, and fired with love.

Shudder not to pass the stream :  
 Venture all thy cares on Him :  
 Him, whose dying love and power  
 Still'd its tossing, hushed its roar.  
 Safe is the expanded wave ;  
 Gentle as a summer's eve ;  
 Not one object of his care  
 Ever suffer'd shipwreck there.

See the haven full in view !  
 Love divine shall bear thee through ;  
 Trust to that propitious gale ;  
 Weigh thy anchor, spread thy sail.  
 Saints in glory perfect made,  
 Wait thy passage through the shade ;  
 Ardent for thy coming o'er,  
 See, they throng the blissful shore.

Mount, their transports to improve,  
 Join the longing choir above ;  
 Swiftly to their wish be given ;  
 Kindle higher joy in heaven.  
 Such the prospects that arise  
 To the dying Christian's eyes ;  
 Such the glorious vista faith  
 Opens through the shades of death.

TOPLADY.

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 Miscellaneous.
 

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## MEN ANSWERABLE FOR THEIR BELIEF AND OPINIONS.

The last number of "Littell's Museum of Foreign Literature, Science and Art," contains the "British Critic's" Review of "Dr Chalmers' Bridgewater Treatise." This is a very able article, and we have been tempted to make several extracts from it. We must, however, for the present, content ourselves with the following.

We are happy to see that there is one piece of most egregious absurdity and dishonesty, which Dr. Chalmers has taken in hand, and fairly shaken to pieces. Nothing is more common than to hear the gentlemen of "liberal ideas" proclaiming that our belief is wholly independent of our will; and nothing can possibly be better adapted than this notable aphorism for the convenience of those great men, who are impatient of the *house of bondage*; namely, the precinct of certain ancient, but very incommodious opinions. These opinions—say they—may, perhaps, be very just; but if a man finds himself unable to adopt them, how is he to help himself? His persuasions are utterly beyond his own control; how, therefore, can it ever be supposed that they will enter into the account which he has to render as a moral agent? And how beautifully is the problem of our moral probation simplified, by the rejection of this most untractable and most perplexing element? Unfortunately, however, for the glorious liberty of these children of light, there is one momentous consideration, which, somehow or other, they have chanced to overlook. It may be true that our belief is frequently beyond the *actual power* of the will. But who shall venture to affirm that belief is beyond the *jurisdiction*



of the will? It happens, too often, that our passions and our conduct are beyond the *power* of conscience; but our passions and our conduct assuredly are not beyond the *jurisdiction* of conscience. "If conscience"—says Butler—"had power, as it has right, it would govern the world." In like manner, where the will has been enfeebled or depraved, it may have but little influence in the formation of sound opinions. But how does it follow from this, that the will has no legitimate authority or influence in the matter? We have no doubt whatever, that any man, who has long been the slave of a licentious imagination, or a wayward understanding, is as much disqualified for the office of sound intellectual judgment, as a man who has long been in fetters is disqualified for natural freedom of motion. But what could be more ridiculous than to hear one of Jack Falstaff's ragged knaves, "that marched wide betwixt the legs, as if they had gyves on," laughing at the rest of the king's subjects, for the ludicrous and undignified suppleness of their muscles? The truth of the matter is, that these choice spirits, who despise the herd of mankind for their flexible acquiescence in established notions, are themselves, very frequently, in a state of pitiable restraint and servitude. Perhaps they know it not; but they are, nevertheless, the slaves of passion, or the dupes of prejudice, or the victims of mental effeminacy and indolence; and this, too, while they are scornfully curling their lip at the servility of their fellow creatures. And the way in which their slavery hath come upon them, is no other than this; that, by long disuse, their will has lost one of its most legitimate prerogatives,—its control over the *attention*,—its power to fix their thoughts intently upon the evidence which lies within their reach. When this power is gone, what is the man but a slave?—a slave, that has abjured the dominion of his lawful governor, only to be enthralled to many masters, and, possibly, to a succession of masters.

That this is so, is made abundantly manifest by Dr. Chalmers:

"Attention"—he says—"is the *looking* organ of the mind,—the link of connexion between man's moral nature and his intellectual nature,—the messenger, as it were, by which the interchange between these two departments is carried on,—a messenger, too, at the bidding of the will, which saith to it, at one time, go, and it goeth—at another time, come, and it cometh—and, again, do this, and it doeth it. It is thus that man becomes directly responsible for the conclusions of his understanding: for these conclusions depend altogether, not on the evidence which exists, but on that portion of the evidence which is attended to. He is not to be reckoned with, either for the lack or the sufficiency of the existent evidence; but he might most justly be reckoned with for the lack or sufficiency of his attention. It is *not* for him to create the light of day; but it is for him to open and present his eye to all its manifestations. Neither is it for him to fetch down to earth the light from the upper Sanctuary. But if it indeed be true that light hath come from thence into the world, then it is for him to guide the eye of the understanding towards it."

And the philosophy of the whole matter is summed up in the words of Uncreated Wisdom. He that searches into the will of God, with a desire and a resolution to do it, shall know of the doctrine whether it be of God.

It is idle, then, to talk of belief as something entirely independent of the will; almost as idle as it would be to talk of the conduct as something independent of the conscience. It may indeed happen, and

it perpetually does happen, that both the will and the conscience exercise their authority but languidly and irregularly. But in proportion as this is so, man falls beneath the dignity, aye, and beneath the freedom of his nature: for he is then transferred from a rightful government to the capricious tyranny of usurpers. The precise extent of the abuse, and the exact degree of guilt which may attach to it, in each particular case, is a matter of course too deep for mortal inquisition. This must be left to Him who searcheth the thoughts of our hearts. All that we contend for is, that there is herein a responsibility which man cannot abjure; and if he attempts to abjure it, he attempts to absolve himself from one of the conditions of his being. By his opinions (as well as by his actions and his words) shall he be justified, and by his opinions shall he be condemned.

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### CHRISTIAN EXPERIENCE.

The article, of which the following is a translation, appears in the *Archives du Christianisme* of the 9th Nov. last, under the title of *ETUDES CHRETIENNES—Christian Studies*. The editor of this excellent religious journal, says in a note, "It is an experience which a Christian imparts to his brethren. It is not an article of doctrine, but a history of his impressions, which he offers to our readers." This article has been read by us with much interest, and we hope not without some profit. It appears to manifest a deep knowledge of experimental piety; and it is with unfeigned pleasure we find that such views and feelings have an existence and a currency among our Christian brethren in France—notwithstanding the Popery, Infidelity, and Unitarianism, which are still prevalent in that country. We are not prepared to say that we entirely approve of every expression contained in this article; or of the representation of the *uniformity* which the pious author seems to intimate will be found, in the method of the Lord's dealing with his people, in the process of their sanctification—That dealing we believe is exceedingly various. Yet the writer's experience is, we doubt not, that which many a practical Christian, and, we trust, a number of our readers, will recognise, as, in a great measure, the counterpart of their own.

### A NARRATIVE.

After long reflection, and a very attentive examination of the evidences of the Christian religion, the individual who writes this narrative, embraced the promises of the gospel. He was decidedly a Christian in intellect, and sometimes he seemed to himself to be so in heart. He felt himself longing after Jesus Christ; the world, without Jesus Christ, appeared to him a desert, and death a bottomless abyss; every thing, in society and in life, appeared to him false and deceptive, except as connected with the relation established by the Redeemer between God and the creature, and between man and man. He could no longer see in those devoted to the world, any thing but wretched wanderers; and their condition sometimes excited in him the most sensible pity. He could have no satisfaction without seeing Jesus Christ known, adored, and served; and he joyfully devoted himself to the propagation of Christian truth. I will say nothing in this place of the defects of his faith and his life; this does not fall in with my design.

At a particular time, his mind took a powerful turn towards painful and humiliating recollections. He saw, in a new light, old sins, over



which so many others had passed, that his memory could not advert to them all. He called into lively remembrance, the time when *the belief of gratuitous salvation* penetrated his very soul; and that this belief then appeared to him most necessary—to him, beset by so many recollections, full of remorse. That omnipotent mercy which annulled, by a single act, all those enormous iniquities, without leaving a single one to remain standing to his charge, had seemed to him most admirable; he viewed it as his encouraging duty, simply to receive this inconceivable mercy, not to dispute with it—not to seek to be more just than God. He, at that time, repressed, as an evil suggestion, every internal motion whose tendency was to fashion again, out of the man of *grace*, the old man of the *law*. In a word, he then took his resolution to rely on *grace*—solely and completely on *grace*. And when, from time to time, the remembrance of his aggravated sins was productive of remorse, he sought to drown them in the abyss of mercy; where, according to his conviction, all the sins of his past life were irrevocably plunged. Nevertheless, he had remarked with a degree of surprise, but without giving it due attention, that these recollections of his sins produced in him a sort of inquietude, very much like that which worldly men experience, in the view of their transgressions, without a remedy and without a Saviour—an inquietude which subsisted, by a strange contradiction, in direct opposition to the fullest conviction of the mercy of God; in direct opposition even to a thoroughly reasoned system, by which he was persuaded that nothing is more necessary for man, nothing more worthy of God, nothing more favourable to the cultivation of holiness, than the plan of mercy accomplished by Jesus Christ.

But on the late occasion referred to, the inexorable challenges of the soul by the soul itself, became more distinct; the recollection of his sins presented them to him with a deformity he had never seen in them before; he was astonished, as one that has made a new discovery; the texture of his whole life was laid open to his inspection; he saw his nature entirely penetrated by, entirely steeped in, entirely made up of iniquities; and those words of Hamlet came into his mind, “I have more sins ready to be committed than I have reflection to think of, imagination to give them form, or time to perpetrate them.” Then, with more force than ever, sin, with its natural echo, condemnation, sounded in his ears, with confused but terrible menaces; and without indulging a doubt of the mercy of God, through the perfect satisfaction offered by Jesus Christ, he felt the terrors of judgment—in a word, it seemed as if, though God had pardoned him, he could not pardon himself.\*

Sin, at that moment, was exhibited to his mind as a continued act, and as an integral part of his being—inseparable from that being. *Himself*, in all the emphasis the term can receive, was the entire of what he had been during . . . . years of his existence; the entire of his past life, which was so incorporated with him as not to be detached;

\* This, and what follows, reminds us of what we have heard told of the eminently pious and distinguished JOHN LIVINGSTON, of Scotland. The anecdote is, that on a review of his religious exercises, he thought he had never had that pungent sense of the evil and awful desert of sin, which he thought desirable; and in consequence of this, he earnestly prayed that God would give him to see and feel the guilt and desert of sin, more sensibly than he had ever yet experienced. His prayer was answered beyond his expectations, or his wishes. For two or three days—if we rightly recollect—he had such perceptions of the awful guilt and desert of his sins, as filled him with a horror and remorse that all but overwhelmed him. He said he should never repeat such a prayer, as that which was thus answered.—ED. CH. ADV.

and he could not conceive of himself as separable from his sin, more than of the soul as separable from the body, or extension from matter, or form from sensible objects. He could not rid himself of it, he could not strip it off, it was a complete whole, making up the history of *himself*, as he appeared before God. And yet no distinct idea of punishment presented itself to his mind; no view of futurity beyond the tomb opened on his mental vision; he scarcely looked in that direction at all; his feeling of punishment was internal; he experienced as by anticipation something of the gnawings "of the worm that never dies." In one word (for why should I strive to express it better?) it was as if, though assured of the pardon of God, he could not pardon himself.

In the midst of these strange commotions of the soul, his conviction of every truth of Christianity remained the same, and all the indistinct objections which sometimes occurred could not weaken his faith; and he therefore believed that he ought not to regard the mental exercise described above, as a temptation from *beneath*, but as an admonition from *on high*. He had no difficulty to grant from the very first, that the state of his mind was full of contradiction; that the call and promises of grace received from his terrors, however involuntary, a formal contradiction; and that for the time being, *consistency* no longer existed in his thoughts and feelings, and that it behooved him to consider how, with God's assistance, it might be re-established.

He afterward considered, that in the work of redemption, whether we view it on the cross, from which it derives its power, or in conversion, which shows its development, there are two constituent elements, which are indissoluble, and each of which has an equal demand to be satisfied. As the image of the old man, Christ was crucified on Calvary; as the image of the new man, he gloriously ascended to heaven; but it was necessary to die, in order to rise to glory. Conversion is the reproduction, in succession, of these two states. The convert is first crucified in his heart, and afterwards glorified in his heart. In the same heart, by a change of region, so to speak, he finds hell and heaven; but he cannot enter the region of heaven, without having tasted of hell. My meaning is, he must first have tasted the unmingled bitterness of justice, in order to relish afterward all the sweetness of mercy. There can be no true foretaste of the latter, without some knowledge of the former. God might, without doubt, have so ordered, that, struck with the charms of his love, drawn irresistibly by the attractions of his promises, you might have passed, with scarcely an intervening step, under the complete reign of grace. It may be, that for certain reasons known to his wisdom—perhaps for the best interest of your soul and of his government—he may have dealt with you in this manner. But it is necessary that, sooner or later, you return to the wilderness, to finish the period of your trial—suspended, perhaps, at the beginning of your Christian course. There is no other way into the kingdom of incorruptible justice. If you have not been sufficiently affected with sorrow for your sins, if you have not been duly alarmed on account of them, if you have not had a sufficient sense of their greatness—a greatness measured by the love to which they have been opposed—all this must be gone over again and repeated. So long as "all that is just has not been accomplished," expect to see your sins continually rising up before you; expect—you who have been pardoned, you who have been redeemed—to pass through something like the agonies of condemnation. The work of redemption would not be as

worthy of the wisdom as it is of the goodness of God, if it were otherwise. This work, in one sense, is gratuitous, and that it is so, cannot be too often repeated; in another sense, however, it is not so; the establishment of the reign of grace in the heart has, and ought to have, its correspondent state of suffering—the joy of salvation is felt by a comparison with the distresses of reprobation.

The man of whom I have spoken made these reflections, which he applied to himself, and to others whose joy (a joy far greater than his own) appeared to him to be often indiscreet and premature. But he went much farther. He asked himself—When shall I have suffered to the full, all the anguish of which I have already had a taste—when shall I assuredly obtain my internal pardon? Will it be when, submissive and broken in heart, and having surrendered at discretion to my Judge, that sweet voice, which now only penetrates my outward ears, shall be made to arise from the bottom of my heart? Yes, because then, without doubt, *I shall love*, which at present I do but feebly—love in the heart, is the seal and pledge of complete pardon. If I love, I shall be able to forgive myself. If I love, I shall no longer be the same; I shall be “a *new* man,” no longer responsible to the *old*. My present state will be detached from my past state: my past state will no longer be my present *self*. I shall have the conviction that God sees in me “a new creature,” from whom he will not demand an account of a former one. “Created after him, in righteousness and true holiness,” I shall appear before him as his work, and not mine; as a work which he can and will acknowledge as his own. I shall view myself as God views me. “His Spirit bearing witness with my spirit that I am his child,” it will not be possible for me to conceive that he entertains other designs concerning me than designs of love. Then, doubtless, and perhaps more frequently than before, a picture of my sins will still rise to my view. I shall still weep over my sins; they will appear more odious than they ever before appeared; but my gratitude, my joy, my love, will be the only sentiments which I shall reimbibe from the view—I shall remember my sins, that I may the better recollect how much I have been loved.

This is the experience of one of the most infirm of Christians. As a *real* experience, it has value, just like every other truth. For this reason we have communicated it for the instruction of Christians, and perhaps of those who at present are not Christians.

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#### A SOLEMN WARNING TO THE PRESBYTERIAN CHURCH.

One would suppose that the eyes of the *peace men* in the Presbyterian church must be opened to the tendency of the new doctrines and new measures, which many advocate and more tolerate, by the following paper—We say the *tendency* of the doctrines and measures in question; for they are here exhibited as having reached the goal—if indeed they have yet reached it—to which they always hasten. Let it be observed that the presbytery of Onondaga say explicitly, “we now believe that had our brethren who first took the alarm been present with us, in all the scenes we have witnessed, they would have judged as we judged, felt as we felt, and adopted the very course which we took.” This is the very truth. The presbytery of Onondaga are, or rather were—for they are now alarmed—a perfectly fair spe-

cimen of the whole *moderate party* in the Presbyterian church. Every thing beyond what they *were*, has been, and still is, regarded by many as *Ultraism*—high church notions, wretched bigotry, opposition to revivals, and hatred of vital piety. If the mass of *moderate men* in our church will take warning by this example, and come out honestly, as the presbytery of Onondaga have done, this church may still be saved—"yet so as by fire." There must be a purification; but better late than never.

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*From the Western Recorder.*

### CIRCULAR

ADDRESSED TO THE CHURCHES UNDER THE CARE OF THE PRESBYTERY OF ONONDAGA.

During the last few years, there have, occasionally, come among us, men who professed to have mingled much in scenes where religion was rapidly advancing, and souls in great numbers were coming into the kingdom of Christ. As in all similar instances, the hearts of Christians were cheered, and these brethren were cordially received. Scarcely a suspicion was indulged, that in any respect the churches, through their influence, would be led into opinions and practices at variance with the Scriptures, or with the standards and approved usages of the Presbyterian church. Though it was known that there were in the views of these brethren slight variations from the received forms of expressing some of the doctrines, and also an inclination to introduce some new practices, yet we did not discover any thing which seemed to portend serious evil.—Their ardour and their earnestness we could not but admire: and we firmly believed they would be instrumental of great good to the churches, and we felt it to be an imperious duty to pass over trivial faults, and to suffer them to labour with us for the promotion of our great object.

Among the things which we first discovered in some of these brethren, was a disposition to extend and apply to all Christians those passages of Scripture which relate only to the commission of the apostles and early teachers of christianity, and thus lead the devout of our own time to expect those immediate and extraordinary answers to prayer, which were granted only to inspired teachers of the Christian religion. Soon the adorable name and attributes of Jehovah began to be used without a becoming reverence, and by a gradual and steady process this evil advanced to expressions of painful familiarity. Correspondent with this decline of reverence towards God, there has grown into existence a persuasion that human depravity is not so inveterate and extensive an evil, as it is represented in the standards of the church. The ability and obligations of sinners have been held forth in such a manner, and in such a proportion, that impenitent sinners, and even some members of churches, began practically to overlook their dependence on the Holy Ghost: and although the opinion prevailed that God would give immediate and extraordinary answers to prayer, yet these answers were often so represented as to produce an impression that the reins of moral government are mainly in the hands of the devout, and thus Jehovah is under a kind of necessity to accomplish whatever they dictate. Under the influence of such views, many began to believe that the churches have a species of omnipotence in procuring revivals, and that nothing more than excitement is necessary, in producing these desirable results. Instead of humility, which leads men to take the low station before God, to which their ini-

quities degrade them, there appears to have been a pride of religion, which led them to overlook their unworthiness, and to rush to the work almost as a horse rusheth into the battle. Instead of confessing and trembling, lest with hands not consecrated they should touch the ark of God, many hastened to it, fearless of consequences.

An unusual, a most surprising confidence in themselves, was manifested in some ministers and laymen, who came among us claiming to be revival men; and this spirit was communicated to private members of churches. We have seen proceedings, even in lay brethren, which we deeply deplored, but could not counteract. A confidence in themselves, that they were under the guidance of the Holy Ghost, baffled every effort to reclaim them. These feelings have not been general in the churches. A large portion of private Christians have stood firm, and have been willing to be led no further than the Scriptures commanded them to go. They were not ready to regard blind ardour as a dictate of the Holy Ghost, nor to rush forward wherever it led. Though at first they were timorous, even in uttering their feelings against these proceedings, and hesitated lest they should be found fighting against God: and though, contrary to their wishes, their silence was construed into acquiescence or approbation, yet they have been unmoved. Knowing that if these things were of God, no human power could overthrow them, and believing that he would soon show whether these things were in accordance with his will, they prayed and patiently waited. Brethren at a distance have heard and wondered that the end was not sooner seen by us; but for a long time there was such an appearance of obedience to Christ in these individuals, that we could not but hope for good, and that their errors and faults were merely incidental; and we now believe, that had our brethren, who first took the alarm, been present with us in all the scenes we have witnessed, they would have judged as we judged, felt as we felt, and adopted the very course which we took.

For some time the practical tendency of these things has been rapidly coming to light. Many of us, who had hoped to see certain errors disappear, were sorely pained by learning that they were growing more prominent and dangerous. At length they became so glaring and so manifestly injurious, that our duty to God and the churches required us to abstain from ministerial intercourse with these brethren in the sacred office, and to discountenance certain private members of the churches, who seemed to be introducing heresy and disorder among us.

Some of the members of this Presbytery had, at various times, suggested to individuals of these brethren, our fears respecting the results of their errors, and mildly and faithfully laboured to reclaim them; but finding our efforts to avail nothing, we hoped that our silent neglect would induce them to amend, or to depart from us. In this too we have been disappointed. Our course has led them neither to abandon their errors, nor to depart from our coasts. Instead of this, they have rushed into deeper and more dreadful error.

We regret that these brethren have not written or printed a view of their doctrines, and thus spoken for themselves. As this has not been done, we are compelled to gather, either from their own expressions or those of their disciples, the views which prevail amongst them; always presuming that the disciple will be as his master, or rather that the views which generally prevail among the "initiated" are derived from their instructors, and we state—



1. That by many of their disciples, the Scriptures of the Old Testament are regarded as useless.

2. That all saints are perfect in this life.

3. That the moral law, as a rule of duty, is abrogated, in regard to all who come into their faith.

4. That they are under the immediate influence of the Holy Ghost, in all their feelings, words, and actions.

5. That they have the gift of discerning spirits; and by the prayer, or even the look of an individual, they can determine whether he is a Christian.

6. They believe that when they shall have advanced for a time in perfect holiness, they shall work miracles.

7. They attempt to work miracles.

8. They believe that Christians may fall from grace.

9. That all are hypocrites, and going to hell, who do not adopt their peculiarities, and call themselves perfect.

10. They are professed enemies of the Presbyterian church, uniformly and universally denounce her doctrines and government, ordinarily abandon her ordinances, censure her discipline, violate their vows of ordination or private membership, and loudly, fearlessly, and even publicly, reproach her ministers and private members.

11. They creep unawares into feeble churches, and use every artifice to produce disaffection with those ministers and private members who do not readily yield to their wishes, and receive their errors in doctrine and practice.

12. They sustain those members of churches, who, for unchristian conduct, are under censure. They enter the boundaries of the churches from which these persons have been suspended or excommunicated, hold protracted meetings with them and the malcontents associated with them, and thus encourage contumacy in the church, and prevent the reclaiming of obstinate offenders.

13. By the advice of such of them as are ministers, not only individual members in several churches, but a majority in one church, have abandoned the faith, and adopted a confession which excludes the distinguishing features of the gospel.

14. Lay members of this fraternity, both male and female, are going from place to place, tarrying day after day, visiting and strengthening those of the same views, and endeavouring to draw away others from the faith of the gospel. They even assert that Christ personally dwells in them; and when asked to explain their views and proceedings, and to show their consistency with revealed truth, they profanely reply, "Speak to Christ in me."

These are the Perfectionists.

The Moral Power Association appears to be connected, in several respects, with the same sort of persons. We are not able to state all the objects which this Association intends to accomplish. One, however, of fearful calamity, has been detected. In a paper denominated "The Herald of System," published periodically and gratuitously by the "Moral Power Association," is the following notice:—

"The next monthly meeting of the Moral Power Association, will be held at Oran village, Onondaga county, N. Y., Aug. 14, 1833. A general Sabbath school review at 12 o'clock. Children, parents, and teachers from abroad, are invited to attend. Preaching by the Rev. Luther Myrick, at 2 o'clock, P. M. The reports of the committee will



be presented immediately after the sermon. Preaching in the evening. All persons friendly to the institution, are affectionately invited to attend.

“JAMES KENNEDY, *Chairman*.

“A. P. DOUD, *Secretary*.

“N. B.—The inhabitants of the following school districts in Onondaga and Oswego counties, N. Y., are invited to co-operate in the objects of the above institution.

“WILLIAM HATCH.”

This notice and invitation are given to 477 school districts by name, and to 84,588 inhabitants by number. The people of Onondaga and Oswego counties, this whole extent of territory, are notified by a company with *James Kennedy* at their head, to put themselves in some respects under the instruction of the Moral Power Association; and all the dwellers in this whole region, including the Sabbath schools, are invited by *Wm. Hatch*, to co-operate. It appears that the church at Mather's Mills have been particularly disturbed by this Association. They formerly appointed a meeting in that place, without the invitation or consent of the session, trustees, or superintendents of the Sabbath schools, and designated Mr. Hatch to examine the schools, and Rev. Mr. Warren to preach. Similar assumptions of authority have been practised in other places.\*

Such are the errors prevailing among us, and the combinations to sustain them and their promoters. The weak places in the walls of Zion are carefully sought out and assailed. Those parts are especially attacked, on which no watchman stands, and where no sentinel gives the alarm. In some places the walls crumble before their batteries, and in one they have for the most part fallen. And what is more strange, the individuals claim the name of Presbyterians, and under Presbyterian colours go forth to destroy Presbyterian churches. Some of them, indeed, are understood to be Congregationalists; but we are happy to say, that no people on the face of the earth would sooner disown and abandon such disorganizers, than genuine Congregationalists.

In view of these facts, we can see but one course. We therefore recommend to the churches under the care of this body, to withdraw their confidence entirely from those ministers, and lay brethren and sisters, who go about to propagate the doctrines, notions, or practices of the Perfectionists, or Moral Power Association, and from every person who may assume to inspect and direct Sabbath schools, and interfere with the order of the churches in relation to them, without proper authority from some accredited society, or ecclesiastical body acknowledged by the Presbyterian church.

The presbytery also recommend to the churches, of which some individuals, who are spreading heresies and promoting disorder among us, are members, to make a serious effort to reclaim these members; and if they prove irreclaimable, either to keep them within their own boundaries, or to take away from them the power of going about as Presbyterians, to annoy, injure, and divide Presbyterian churches; and if individuals so far adopt these errors as to abandon the sanctuary and the Lord's table, to commence a process of discipline; and if erring members will not be reclaimed, to exclude them from our churches.

\* The stated clerk deems it proper to state, that he believes Presbytery are aware that this Association *may* embrace individuals who have no fellowship with the errors above named; but that they are also aware that in the Sabbath school operations, children are carefully instructed in some or all these sentiments.

“A man that is a heretic, after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself.”

We cannot survey the churches within our bounds, without emotions of melancholy interest. Dangers are gathering and standing thickly around them. This is especially true of those that are without pastors. With them we deeply sympathize; and we exhort them immediately to cry to God, to send them able, devout, orthodox and learned men, who shall feed the flock with knowledge and with understanding. And we finally advise, that the members of the churches under our care, be exhorted carefully and diligently to study the Scriptures, and to make them the man of their counsel, and the guide of their opinions and of their actions: “That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.” We would pray that the Holy Spirit may descend upon us, not to communicate new truth, not to reveal new motives, but to “bring to our remembrance all things whatsoever Christ hath taught,” and by his mighty power to sanctify us through his truth. We would humbly and earnestly implore him, soon to bring thousands around us into the church, who are “born not of blood, nor of the will of the flesh, nor the will of man, but of God.”

ALEX. B. CORNING, *Moderator.*

E. C. BEACH, *Stated Clerk.*

*Session of Presbytery, Onondaga Hollow, }*  
*Oct. 16, 1833.*

#### EDITORIAL REMARKS.

In addition to what we have said as prefatory to this article, we remark, that the very same unsoundness in religious doctrine, may lead to directly opposite extremes; according to the different natural temperament, in connexion with some accidental circumstance, of the parties who severally imbibe it. With those of a *sanguine* temperament, in a time of religious excitement, it often produces the monstrous fanaticism of which the preceding article furnishes an example. It is probable that *Shakerism* will ultimately receive a considerable reinforcement, from those whom the presbytery of Onondaga describe; as it did, about thirty years ago, from the fanatics of Kentucky. But the opposite extreme of *Unitarianism*, which men of a phlegmatic temperament, joined with a love of speculation, elaborate from precisely the same materials, the identical false doctrines, that the fanatics begin with, will probably prevail far more extensively than its antipodes. The Presbyterian church, at present, is incubating on a large quantity of these Cockatrice eggs; and in time, and we think the time is not far distant, the brood of vipers will come forth, in all their goodly proportions and distinctive characters.

#### A CHARGE

*Delivered at the Installation of the REV. CORNELIUS C. CUYLER, D.D. as Pastor of the Second Presbyterian Church, Philadelphia, January 14th, 1834, by ASHBEL GREEN, D.D.*

MY DEAR BROTHER,

It is known to us all that you have, for a series of years, sustained the pastoral office in a beloved sister church, with acknowledged fide-

lity and a happy success. In addressing you, therefore, on the present occasion, I shall not speak to you in all respects, as I should to one who had had little or no acquaintance with pastoral duties. Still, it can never be improper for any of us, to call those duties to remembrance; our church order requires it at the installation of a pastor; and the apostle Paul did not think it superfluous to give a solemn charge to Timothy; who, though a young minister, was not without considerable practical knowledge of the demands of the sacred office, and to whose fidelity the apostle himself had borne decisive testimony.\*

I propose, therefore, to make a brief statement of pastoral duties; which, as they may properly be reviewed by every minister of the gospel present, so they are especially proper for your meditation, in the position which you now occupy, by the relation which has just been formally constituted between you and this beloved people. The inspired apostle shall be my guide in all I have to offer.

“Take heed unto thyself and to thy doctrine,” was the apostle’s direction to Timothy; and through him, it is the apostolic injunction, or rather that of the Holy Ghost, to every minister of Christ.

1. “Take heed unto thyself.” I do verily believe, my brother, that not only does the prospect of a minister’s usefulness in his sacred function almost entirely depend, under God, on his personal piety, but that the *measure* of his success, and the *measure* of his personal piety, will generally correspond—taking into view always, the rate of talent which is possessed by the parties severally concerned. Yes; and the want of more success in the ministry is, in a great degree, to be attributed to the difficulty of a minister’s keeping up in his own soul habitually, that impressive view of divine things, that holy intercourse with heaven, and that weighty sense of the value of immortal souls, which would give activity and energy, and the right *manner* also, to all his addresses, both from the pulpit and in private and personal interviews. Oh! when a minister has that sacred unction which is derived from much sweet communion with his God and Saviour, it renders every duty easy, it makes every affliction light, it gives him a delightful alacrity in all he does, it suggests the best thoughts and the best language, for all his sermons and for all his private conversations; and it imparts to his very countenance, and to all his speaking and acting, *a something* which every body feels, but which it is not easy to describe. When a man of God is in this frame, he can even reprove and rebuke, in a way which will not be offensive; except it be to those abandoned wretches that our Saviour himself calls *swine*—May you, brother, know much, very much, of this anointing from the Spirit of all grace: and if you do, you will need no other guide, in taking heed to all your conduct. You will be “an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”

2. “Take heed unto thy doctrine.” You are aware that we have fallen on evil times in this country—times in which sound doctrine is no longer taught, in some places where once nothing else would have been endured. It has, therefore, become peculiarly incumbent on those who would approve themselves faithful as the ministers of Christ, “to contend earnestly for the faith once delivered to the saints.” In doing this, I would by no means recommend that the general strain of your preaching should be controversial. Far from this—There may be occasions, indeed, in which important litigated points may, with

\* See Philippians ii. 20.

propriety, be treated in a controversial manner, in the pulpit: but when so treated in the sacred desk, it should always be with much of "the meekness of wisdom." But in general, I hold it to be far better, to establish the truth from scripture, reason, and experience, and in the same way to answer objections, without directly referring to controversy at all: for if truth be well established and illustrated before the people, error will of course be rejected, and its influence and prevalence prevented. But while, in all our preaching, we are to be careful to "speak the things that become sound doctrine," and never to speak equivocally and ambiguously, but to use "sound speech that cannot be condemned," we must also remember, that we are bound to declare "the whole counsel of God." The entire revealed system, at least in all its great and distinguishing features, must be brought into view by the faithful minister of Christ, whose connexion with a people is of sufficient continuance to enable him to do it.

Rightly to proportion the time and attention which we give to the several points of theology, in our public preaching, I hold to be an important duty, and yet I know it is one of considerable difficulty. The great practical truths of the gospel—regeneration by the Holy Ghost, faith in the Lord Jesus Christ, repentance unto life, a good hope through grace, supreme love to God, love also to our fellow men—both friends and enemies, saints and sinners—the indispensable necessity of a life of holy obedience to all God's commandments, comprehending the whole system of moral duties, as the evidence and fruit, and the only satisfactory evidence and fruit of a new nature—death, judgment, and eternity—Here certainly are the vastly interesting topics on which we are most frequently to dwell, and an attention to which we are most importunately to urge. Yet there may be intermixed, and even connected with these, something of the history, and biography, and devotional sentiments, of the sacred volume—conveying much instruction, as well as giving much interest, to the main subject of discussion. Every class of hearers is to receive due attention. Unsanctified sinners are to be addressed, in an alarming, and yet an affectionate manner; and to be urged, without delay, to flee for refuge to lay hold on the hope set before them: Sensible and inquiring sinners are to be directed to an all-sufficient and inviting Saviour: God's own dear people are to be fed with the bread of life—the precious truths, promises, and consolations of the gospel. The feeble-minded are to be comforted, and the doubting to be resolved.

"Jesus Christ and him crucified," you know, was the sum and substance of the preaching of holy Paul; and so let it be of yours. It has been grievous, very grievous to me, to observe how little of Christ there is, both in the preaching and writing, of too many theologians in our land, and in our church. Brother, be it your care, and I think it will, to hang, if I may so speak, all your doctrines on the cross of Christ: and while your preaching is, and ought to be, characteristically *doctrinal preaching*, still let it all point and lead to Calvary; to "the Lamb of God that taketh away the sins of the world."

3. The apostle Paul told the Ephesian elders, that he had not only "taught them publicly," but "from house to house." Every minister of Christ ought, so far as his circumstances will permit, to imitate this apostolic example. Ministerial visitation, next to the public preaching of the word, is probably the most important, and the most useful service, that a pastor in the church of Christ can render to the flock committed to his charge. It brings him acquainted with the

peculiar circumstances of the individuals placed under his ministerial supervision; it gives him such a hold on their affections, and such an influence over them, as he can seldom, if ever, otherwise obtain; it will often furnish him with the most proper and profitable subject for a public discourse; it will enable him to know and sympathize with the sorrows of the afflicted; it will take him to the bed-side of the sick and the dying; it will cause him to mingle his tears with the bereaved and mourning; it will bring to his knowledge the state of labouring minds, that he would never otherwise know; it will give him many an opportunity to cherish the first motions of serious attention to religion, that might else become extinct; it will enable him to come nearer to the consciences of individuals, by personally addressing them, than he could do by public preaching; it will often put it in his power to become a peacemaker among contending members of his charge; and when any of the professing members of the church that he serves, are walking disorderly, or beginning to backslide, private visitation, rightly conducted, will be likely to have more influence in reclaiming and restoring them, than every thing beside. Private intercourse with his people, will also give a pastor the best opportunity to become acquainted with, and to gain the affections of the lambs of his flock; to tenderly admonish them of their duty to God, as well as to their parents; and to make arrangements, and use arguments, both with them and with those who have the charge of them, to be attentive to Sabbath schools and Bible classes, and by no means to neglect the catechisms of our church. As I shall not make a distinct head of a minister's duty, in regard to catechetical instruction, and its usual accompaniments in our day, I will now say, summarily, that I do verily believe that *here* is a field for usefulness, of the most promising kind; and that the pastor who does not cultivate it diligently and carefully, neglects an important part of his duty.

But after all, I must distinctly remark, before I leave this particular, that a good deal of sound discretion, and some resolution too, are necessary to direct a minister in the apportioning of his time, and of his attention to the various duties which are incumbent on him. If a *young* minister of the gospel does not spend the greater part of his time in his study, in careful theological reading, in studying the Holy Scriptures in the original tongues, and in a laborious preparation of sermons, he will, invariably and forever, remain a superficial man. And whatever be a minister's age and standing, he must take a portion of every week to prepare for the Sabbath, if he expects to perform his pulpit work, which is his main work, in a suitable manner—in a manner that will show him to be “approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” The people of a congregation ought to be well apprized of what I here state, and to make the proper allowance for their minister, in the article of personal and private visitations; and the lay officers of the church, and other discreet and well-informed members, both male and female, ought to take a great part of the important business of Sabbath school and catechetical instruction off the hands of their minister, that he may have the more time to give to those duties which are exclusively official.

It is greatly in your favour, my dear brother, and greatly in favour of this people, that you come to them after more than twenty years of ministerial labour and experience; and also, by the blessing of God, with a firm and uninjured constitution. Thus prepared, you will be able, and I doubt not you will be as willing as you are able, to devote a large part of your time to the service of your charge, in the way I



have cursorily mentioned in speaking of pastoral visitation: and let me say to you, that you will find that *the interests of the Presbyterian church at large*—interests which, from the existing state of this church, must be attended to in this city—will make a demand on your time, to no inconsiderable amount, and yet it will be time well employed.

4. The apostle Paul told Timothy, that the intention of a part of his epistle was, (to use his own words) “that thou mayest know, how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” The context of these words shows, that they refer to the discipline and government of the church. A few remarks on these topics, therefore, will bring me to the close of what I have to say on this occasion. It has often been remarked, that a church without discipline, is like a garden without a fence: And truly, my brother, this seems to me to be but too just an emblem, at the present time, of the Presbyterian church, into which you have now entered. But there are yet some in this church, who remember when discipline did exist, and was faithfully administered; and they have some hope, that such a time will yet return. So far as your co-operation can have influence, in bringing about this desirable event, I greatly mistake if we may not safely calculate upon you.

In the administration of discipline, whether it be in a church session, having for its objects the erring individuals of a congregation, or whether it be in the higher judicatories of the church, with reference to immoralities or heresies there to be adjudicated upon, the inspired injunction is, that we “do nothing by partiality.” The most candid and impartial treatment of every individual, and every case, of whatever kind, that can come before any church court, is of the last importance, to secure the great and only ends of discipline,—the reformation of offenders; or failing in that, the freeing of the church from the dishonour and scandal of protecting and fostering transgressors. According to my observation, the first of these objects—the reformation of offenders, is, for the most part, to be hoped for from private, faithful, tender, and solemn remonstrance and admonition. This has often a salutary effect. But when once a regular process is commenced, although the reformation of the offender is still to be sought, it is, I think, but rarely witnessed—To preserve the purity and credit of the church, and to free it from the reproaches of its enemies, is commonly the most that can then be expected.

In regard to the solemn and important concern of ordaining ministers of the gospel, the express command of the apostle to Timothy is—“Lay hands suddenly on no man, neither be partaker of other mens’ sins; keep thyself pure.” I confess there is something that strikes me in this injunction as peculiarly impressive, I had almost said, as exceedingly awful. It is, that whoever takes part in ordaining to the gospel ministry an unsound or immoral man, is a partaker with him, and with those who plead for his ordination, in the sin which he may commit, and cause others to commit, by preaching false doctrine, or by an unholy life. Therefore, brother, if you are not satisfied with a man’s fitness for the sacred office, no matter what may be the consequences of rejection to him, no matter what your fellow presbyters may think or wish, do not lay your hand upon him in an ordination service—“keep thyself pure.”

In sustaining the government of the church, it seems, at the present time, to be particularly necessary and important, to keep in mind what



that government is. It is not Episcopal government; it is not Independent or Congregational government. It is *Presbyterian* church government; to the support of which every minister, and every session, in the Presbyterian church are sacredly pledged. I need not tell you in detail, what Presbyterian government is—That it is, from beginning to end, a government by *representation*; that a congregation choose their pastor and their elders, and commit to them the management of all their *spiritual* concerns; that presbyteries and synods are bodies representative of churches; that the General Assembly is a representation of all the presbyteries, and through them, of all the churches and congregations in our connexion; that each of these bodies has its duties and its limits, clearly defined in a written and printed constitution; and that no judicatory can either transgress its appropriate duties or limits, or permit them to be transgressed, (so far as it has power to prevent the transgression) without a violation—a criminal violation—of that constitution which every officer of our church courts is, by a solemn engagement, bound to sustain. You will, therefore, my dear sir, be watchful, that in this congregation, strict Presbyterian church government shall be observed; and happy will you be, if you shall have an instrumentality in restoring it to the church at large, of which you have become a member.

Thus I have finished what I proposed, in the delineation of ministerial and pastoral duty—Of the trials and consolations of this sacred office, which you, brother, hold in common with your co-presbyters, I need not speak. You know them all; you have, I am sure, often experimentally proved the most of them. I shall only say, in the words of Paul to Timothy—"Be strong in the grace that is in Christ Jesus." You take charge of a people who, you know, are peculiarly dear to me; and you know that I rejoice to see them committed to your charge: and I do earnestly pray, that your labours among them may be more successful than mine ever were. And O! with you, and with those converted to God by your instrumentality, or by my own, or by any of our predecessors in the ministry of this church, let us hope—yes, we will hope—to rejoice together, in the day when God shall make up his jewels, and judge the world in righteousness by Jesus Christ our Lord. Amen.

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*For the Christian Advocate.*

## THE NATURE OF THE ATONEMENT.

### No. II.

Having shown that the view of the atonement to which our attention has been directed, is entirely inadequate and inadmissible, we shall proceed,

II. To show from the Scriptures, what its *true* nature is—If we clearly understand its *nature*, we shall have very little difficulty about its *extent* and *application*. In order to arrive at a scriptural knowledge of this, I remark in the

1st place, That our race is both sinful and guilty—we are also taught that "without the shedding of blood there is no remission." The reason of this is, because the forfeiture of life is the penalty for transgression—"In the day thou eatest thereof thou shalt surely die"—"The soul that sinneth it shall die." For this state of things God has provided a remedy in "the seed of the woman," his "only begotten son."

That Son must be "made of a woman," that he might be "near of kin," having the right of redemption, be "under the law," and have blood to shed, or a life to offer up. (See Gen. xlviii. 16—Job xix. 25—Gal. iv. 4, 5.) But inasmuch as it was the divine design that four thousand years should elapse before "the seed of the woman" should come to perform the great work—God saw fit to have that work foreshadowed by types, to keep alive faith in the first promise, to impress upon the hearts of men a sense of their guilt and need, and to give them some distinct apprehension of the mode in which atonement was to be made—Hence the institution of sacrifices. They were of divine institution, as we learn from comparing Gen. iv. 4, with Heb. xi. 4. These sacrifices could do no more than I have stated, "for it is not possible that the blood of bulls and goats should take away sin"—(Heb. x. 4.) We find the whole system embraced in the Jewish ritual, and shall probably be able to ascertain the true nature of the atonement, by comparing the scriptural account of that ritual with what is said concerning the sufferings and death of Christ. This, it is thought, will give us a clear view of the divine mind on the subject. We may with propriety make this comparison, for we are told that "the law had a shadow," or figure, or type, of those "good things to come," the substance of which was found in Christ.

It will not be expected, nor is it necessary for the object now contemplated, that a detailed view should be taken of the legal sacrifices. Their nature and object can be sufficiently ascertained without this. These sacrifices were numerous and various. My design is to refer to two or three of them, as explanatory of their nature and object, and which may serve to throw light on the great doctrine of the atonement. The first relates to sacrifices to be made by individuals—"And he shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of the congregation, and Aaron's sons, the priests, shall sprinkle the blood upon the altar round about." (See Lev. iii. 2, 8, 13; iv. 4, 24, 29, 33.) The plain and obvious meaning of this transaction is the following—The person bringing the offering is considered as a sinner—the penalty is death—he feels desirous of relief—the lawgiver has appointed a victim which may be received as a substitute for the transgressor—it has life, and must have it—"for without the shedding of blood is no remission"—He brings the appointed victim—he lays his hand upon its head, acknowledging his just liability to the penalty, gives it to the demands of the law, it dies in his stead, and he is set free. And now, should any one complain of him as a transgressor, and demand his punishment as a violator of the law, he has an effectual and legal plea, in bar of further proceedings, because he has offered the required satisfaction; an atonement has been made—Who does not here think of Paul's strong language to the Romans? "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died"—

The next instance to which I shall refer, relates to communities, viz. the Jewish commonwealth or congregation—"And the elders of the congregation shall lay their hands upon the head of the bullock, before the Lord, and the bullock shall be killed before the Lord." (Lev. iv. 15.) The same general view is given, in the account which we have of the goats in the great day of atonement, in the 16th chapter of Leviticus—"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of

the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited." His fellow was slain. This is probably the most striking and instructive type in the whole of the ancient ritual—the most complete figure of the atonement made by Christ. No single type could *fully* foreshadow the real atonement; the taking away of sin by the sacrifice of Christ. But in this double type we have the confession and transfer of guilt; the bearing away of iniquities, so that they no more return to accuse and condemn, and the offering of the atoning sacrifice. Here, therefore, we should look for the most perfect type of "The Lamb of God;" for here was the great day of atonement. I might add that distinguished transaction on Mount Moriah, which occurred in the days of Abraham, when, in the act of sacrificing his son, he was arrested by the Lord, and had his attention directed to the ram caught in the thicket, which he took and offered in the stead of his son—to which occasion Jesus probably referred when he said, "Your father Abraham rejoiced to see my day, and he saw it, and was glad."

The leading idea, which runs through the whole system of sacrifices is, the substitution of the animal offered, instead of the person making the offering, including a *legal* transfer of the guilt of the person to the sacrifice, sometimes plainly expressed, and, as I think, always clearly implied.—This, it appears to me, enters fully into all the legal sacrifices, and constitutes all their character and force—That whole system, we have seen, was typical of gospel verities, for the identification and illustration of which the apostle employs the greater part of the epistle to the Hebrews. It was from these sacrifices, principally, that believers derived their ideas of atonement for sin and acceptance with God, from the beginning, till the full development of the gospel dispensation by Christ; and the main part of the knowledge upon which their faith was founded, was illustrated by these exhibitions. If they had any distinct understanding of the doctrine of atonement, it flowed from this source. I am aware it may be said, These were only types and figures: but types and figures mean something; and in this case, they are exceedingly important. Upon a right understanding and application of them, the salvation of souls depended. They were, till the manifestation of God in the flesh, the principal lights on the pathway to heaven. It was as necessary *then* to understand their nature and application, as it *now* is to understand the nature and application of the great sacrifice of "The Lamb of God." The ancient faith of the church of God was not the belief of cunningly devised fables. The lamb of the ancient sacrifices was a distinct symbol of "The Lamb of God, which taketh away the sin of the world." Also the ancient *faith stood not in the wisdom of men, but in the power of God.*

Now, what are we to suppose Abraham must have thought, when he was commanded by God, to release his son, and found the ram caught in the thicket, which he took and offered in the stead of his son. Are we to think he had any doubt of the personal substitution? Did it illustrate to him and his posterity what *his seed* was to accomplish? And what must the Israelites have thought of the transaction on the great day of atonement, when they considered it in connexion with the language which God employs about it? Look at it with attention, and say, what could be thought of it? The sins of the children of Israel are confessed over the head of the goat. Their sins and transgressions are declared to be put upon his head, and of *it* it is

said, "The goat shall bear upon him all their iniquities unto a land not inhabited." What can all this mean? How does the atonement of Christ appear in the light of this acknowledged type? Having thus briefly shown the nature and object of the ancient sacrifices, considered as types of the great atoning sacrifice, which was to be offered for us in the fulness of the time, it will now be proper to turn our attention,

2d. To the view which the Scriptures give us of that sacrifice. I say, *the scriptures*, for on this subject we can borrow no light from any other quarter. And if they should put into our hands a "two-edged sword," let it cut its way, no matter whose system it may "pierce," or whose "joints and marrow it may divide asunder," or "the thoughts and intents" of whose heart it may discern—my object shall be to ascertain, if possible, "the mind of the Spirit." It will not be expected that every passage of scripture which speaks of the death of Christ will be quoted or noticed; for it is not designed to write a system on the subject, but to ascertain as briefly as possible, what was the nature and design of what Christ did, when, "through the eternal Spirit he offered himself without spot unto God."

Our attention shall first be directed to the light which prophecy throws upon the subject. One of the distinguishing names by which the Messiah was revealed to the church of old, was that of Redeemer. The name occurs too frequently for particular reference. The idea conveyed by the name is that of a person who procures the release of a slave or captive, either by the payment of a valuable consideration, or by the strong hand of power. With respect to the former, Christ is called "a Ransom," (Job, xxxiii. 24. Matt. xx. 28. 1 Tim. ii. 6.) With respect to the latter, "a Deliverer," (Rom. xi. 26.) When we consider Christ as "a Ransom," his sacrifice necessarily conveys the idea of a substitute. So the Holy Ghost seemed to consider it, when he moved Caiaphas to say, "It is expedient for us that one man should die for the people, and that the whole nation perish not." (John, xi. 50.) This appears to me to be the attitude in which the facts of the case place the subject. The law condemns us to death—Christ pays "the ransom," by offering his own life in our stead. Is not this the construction which every sensible, unsophisticated mind would put upon the language which the Holy Ghost has seen fit to employ for our instruction? If our systems cannot bear this, let them perish. They are not worth maintaining, at the expense of giving up the plainness and simplicity of Bible truth.

Isaiah has been called the evangelical prophet, because he entered more fully into the spirit of the gospel dispensation than any of his compeers. We might then expect more light on this subject from him, than from any other of the ancient prophets. He has also expressly written on the subject, particularly in his fifty-third chapter. Let me direct your attention to some of his very striking language. "Surely he hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "For the transgression of my people was he stricken." "Yet it pleased the Lord to bruise him; he hath put him to grief, when thou shalt make his soul an offering for sin." "He shall bear their iniquities." This language is so plain and definite—the ideas are so strikingly ex-

pressed—so variously, yet simply, expressed, that I scarcely know how it is possible to be mistaken as to their meaning.

The death of Christ is here certainly considered as a proper sacrifice? What else can the phrase, “Make his soul an offering for sin,” possibly mean? Can any language more precisely or plainly express that idea? He is evidently considered as charged with the guilt of those for whom he died. Does the declaration, “The Lord hath laid on him the iniquity of us all,” import less than this? Can it by any legitimate rule of interpretation mean any thing else than this? Let it not be said, guilt cannot be transferred—that would be begging the very thing in dispute. The question is, what does the Lord say, and what does his language fairly import? We do not pretend that the Lord Jesus Christ was personally and actually guilty; but we do say, that he gave himself to be *legally* charged with the guilt of those for whom he died, and was treated accordingly; and that the phrase which we are now considering fully bears us out in this sentiment; and this sentiment, which the word of God so clearly teaches, we *must* and *will* maintain, against every objection which the wisdom of this world may bring against it? Here we plant the standard of the cross, and say, “Let God be true.” We shall hereafter find that this is the only view which will consist with even a tolerable interpretation of several interesting and important passages of Scripture. It also harmonises entirely with that part of the chapter where it is said, “He was wounded *for* our transgressions, he was bruised *for* our iniquities.” It only remains to remark, that the doctrine of *substitution* here stands forth in such bold and prominent relief, that a man must have a bold, if not presumptuous mind, who, with this chapter before him, would venture to deny it. How could that idea be more plainly and convincingly expressed? We have here, man, a guilty sinner, condemned by the law which he had violated, and yet *justly* pardoned; and Christ, the surety, charged with the guilt incurred, and treated by God himself, (“It pleased the Lord to bruise him”) as the sinner would have been, viz. dying under the wrath of God, wounded, bruised by God’s own hand. Is this substitution, or is it not? Can language make it plainer? When will men have the grace to say, “Speak, Lord, thy servant heareth?”

Again—Jesus is expressly called, “The Lord our righteousness” (Jer. xxiii. 6; 1 Cor. i. 30.) What is the meaning of this phrase? Jesus is unquestionably righteous, or he could not be our high priest. But how is he “The Lord our righteousness?” Is it not on account of that “everlasting righteousness” which he hath “brought in,” so that God “might be just, and the justifier of him which believeth in Jesus?” Is there another even tolerable sense in which this can be predicated of him? With this agrees the language of Gabriel to the prophet. (Dan. ix. 24.) “Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in an everlasting righteousness”—connected with the 26th verse—“Messiah shall be cut off, but not for himself.” Here we have *God reconciled* by the *cutting off*, or death of *Messiah*, and “an everlasting righteousness brought in,” on account of which sinners are “freely justified from all things, from which they could not be justified by the law of Moses.” Do I pervert the holy records? Do I misapply the revelation of God’s grace? Let every unbiassed mind judge.

Before taking leave of this branch of the subject, I will refer only to the *piercing* of the Saviour, (Zec. xii. 10) compared with the *opening of*



*the fountain*, (Zec. xiii. 1) and ask, whether we are not constrained to connect all our hopes, both of justification and sanctification, with the *vicarious* sufferings and death of Christ, considered as an atoning sacrifice, by which the law and justice of God are satisfied, and the sanctifying influences of the Holy Spirit procured? Salvation, be it remembered, is not the mere issue of pardon to the guilty, however procured; but the exercise of an influence which shall subdue and eradicate corruption, so as to fit the soul for the enjoyment of God, flowing, as the best reference teaches us, immediately from the blood of Christ.

This brief view of Old Testament instruction concerning the atonement which Messiah *was* to make, will, it is thought, serve to give us a clear insight into its *nature*, and be found in harmony with the instruction which we next mean to draw from the New Testament. The view might have been much enlarged, if it had been thought necessary.

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### Review.

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LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States.* By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.

(Continued from page 35.)

Professor Miller employs four letters of his series—the second, third, fourth, and fifth—in examining the comparative claims and fitness of Voluntary Associations and Ecclesiastical Bodies, to be the organs and instruments of the friends of religion in conducting Christian missions, and in the selection and education of candidates for the gospel ministry. In much that the professor says in these letters, we have the satisfaction to agree with him cordially. As the volume which contains the letters is not, we are persuaded, in the hands of most of our readers, and it is about a year since they first appeared in *The Presbyterian*, we shall extract the arguments commonly used, according to Professor M., by the friends of Voluntary Associations, to justify the preference they give to their method of promoting missions and theological training, with some of his remarks upon them; and then, in like manner, the considerations which he states, “to show *that it is plainly the duty of the church, in her ecclesiastical capacity, to undertake and conduct such enterprises; nay, that when she neglects to do so, she is guilty of great injustice to herself, and of direct disobedience to her divine Head and Lord.*” It would exceedingly gratify us, if our space would permit the insertion at large, of the powerful, and as we think unanswerable reasoning, by which the author of these letters combats the assumptions of those who exclusively favour Voluntary Associations; and by which he maintains the right and the duty of Ecclesiastical Bodies to conduct missions, and the education of youth for the gospel ministry. But although we can do little more than exhibit the propositions which are here made the subjects of discussion, with a few leading thoughts on each, yet we think even this may be very instructive and useful. It is of no inconsiderable importance to those who wish to understand a subject—and it is of *importance* to every member of the Presbyterian church to understand *this subject*—to know distinctly the points of controversy, and the allegations which are attempted to be sustained, on the one side and on the other. To those who *think and deliberate* on what they read, it is of great advantage to have the chief topics of thought and deliberation,



by which the merits of a question or inquiry must be decided, clearly presented to their view.

"1. The first argument commonly urged by the exclusive friends of Voluntary Associations, in behalf of their doctrine, is drawn from the *alleged fact, that almost all the good which has been done, especially in modern times, has been accomplished, not by the Church in her organized capacity, but by Voluntary Associations.* Now the assertion here made, if I mistake not, is *false in fact*; and would deserve to be set aside as a *non sequitur*, even if it were true.

"It is *false in fact*. That is, the alleged fact which it assumes, cannot be admitted. The instances are numerous of much good being done by Ecclesiastical Bodies, long before Voluntary Associations became either frequent or efficient. Has the General Assembly of the Church of Scotland done nothing for enlightening and evangelizing the destitute parts of their own country and other countries? Let the history of that church tell. Have the highest judicatories of the Presbyterian Church in the *United States* done nothing toward sending the Gospel and planting churches among the frontier settlements? The old Synod began this hallowed work, as we have seen, near seventy years ago, when no Voluntary Associations for this purpose were known on this side of the Atlantic, and when most of the religious denominations around her were fast asleep, in reference to their duty in this matter." \* \* \*

Professor M. need not have confined the missionary character and exertions of the Presbyterian church in this country to seventy years. This church has always been engaged in the sacred cause of missions, from her first existence to the present hour; a period of nearly one hundred and thirty years. The missionary services performed by the fathers of the Presbyterian church, even before they were numerous enough to be constituted into a Synod, although not so systematic and continuous, were even more arduous and self-denying, than any which are now performed in the United States. In deep poverty, they preached to the destitute, without fee or reward. The present extended limits of our church, are to be attributed to the effects of missionary operations. It has become fashionable to represent missionary exertions as of recent origin. Whatever truth there may be in this representation, in reference to other churches, it is not true in relation to the Presbyterian church. We repeat, that this has been a missionary church from her very origin—David Brainerd was a *Presbyterian* missionary. Neither is the gratuitous education of youth for the gospel ministry in the Presbyterian church, though much increased of late, a recent measure—Witness the funds appropriated to this object in the College of New Jersey.

"2. Another argument which has been urged in favour of the almost exclusive enterprise and usefulness of Voluntary Associations, is, "*that they are made up of 'Volunteers,' and 'officered by men of select and devoted character;' and of course, will be more likely to work with zeal and energy than the members of Ecclesiastical Bodies.*" This is most extraordinary reasoning. Is not the Christian Church in all Protestant denominations, made up exclusively of 'Volunteers;' and is it not 'officered' by men in the highest degree 'select and devoted?' At least if it be not so, the fault is not either in the Head or in the Scriptural constitution of the Church; but in the want of wisdom or fidelity in its administration. Is not such a character indispensably required by the authority of its Master, and by every essential principle of its organization? Surely, if voluntary devotion, and ardent disinterested zeal are not to be found in the Church, it is not easy to conceive where associations out of her pale should find them.

"3. It is further alleged, that '*Voluntary Associations, by bringing Christians of different denominations to unite and act together, have a tendency to promote liberal and Catholic feelings; whereas the natural operation of Ecclesiastical Bodies is to beget a narrow, sectarian spirit.*'

"If this argument proves any thing, it will prove too much. It will show that all the fences which divide different denominations ought at once to be broken down; that it is criminal in any Church to 'contend for the faith once delivered to the saints;' and, of course, that all distinctive testimony, on the part of any portion of the Christian

family, in favour of that truth and order which are revealed in Scripture, is uncommanded and wrong. Can this consequence be admitted? \*

4. "It has further, been contended in favour of committing the benevolent enterprises of the day to Voluntary Associations alone, rather than to Ecclesiastical Bodies, *'that the former tends to promote freedom; the latter despotism: that when this important work is committed to Ecclesiastical Boards, it is adapted to build up a strong system of ecclesiastical government; whereas, if it be carried on by men who are wholly free from the trammels of Church rules and Church authority, it is attended with no such danger.'* \*

"If I understand the spirit of the argument, it is this; that as long as ecclesiastical judicatories are confined to the work of government and discipline, there is no fear of them; but that when they undertake to intrude into the province of *doing good*, they become dangerous. \*

"The very statement of this argument, I should suppose, is sufficient to refute it. Indeed, if the direct converse of the allegation on which the argument rests were made, it would, evidently, wear an aspect more like the truth. Ecclesiastical Bodies, constantly employed in acts of government and discipline only; exercising judicial authority; deciding appeals; adjusting differences; and presiding over all investitures with office, and all official decisions;—Ecclesiastical Bodies, I say, constantly engaged in the discharge of such functions, and such only, *might* be imagined, by a suspicious mind, to be in danger of having a love of power, and a spirit of encroachment and domination cherished by these habitual employments. But the moment such bodies began to engage in enterprises of direct and unmingled benevolence; the moment they commenced the work of planning, preaching, and praying for the poor heathen, and others destitute of Gospel ordinances, and of rousing themselves and others to this labour of love;—one would imagine that a spirit of ambition and dominion would be one of the last that would be apt to arise as the fruit of such employments." \*

"5. A further plea in behalf of Voluntary Associations *alone* being employed in the great work of Christian benevolence, is, *that they can engage in new enterprises with MORE PROMPTNESS, than Ecclesiastical Bodies, which must necessarily wait until a majority of the Church can be enlisted in the measure, or prevailed upon to move.* To this plea I answer, that *expedition* is not the only, or even the chief good quality, in religious movements. It is of more importance to move wisely and with energy, than in haste. Many advantages may sometimes be gained by waiting a short time, and taking the whole Church along. But there is no need of thus waiting in any case. A single Presbytery or Synod, on becoming convinced that a certain course is proper, may enter upon it at once, without waiting for the concurrence of the whole denomination with which it is connected. Nay, this may be, in some cases, the very best method of commencing ecclesiastical enterprises." \*

"6. It has been further urged, with great confidence, *'that Voluntary Associations alone ought to engage in benevolent enterprises for evangelizing the world, because, when they are undertaken by Ecclesiastical Bodies, they too often give rise to controversy and strife:—whereas, if conducted by Voluntary Societies, who are of one mind, and no others will, of course, unite in the scheme, there will always be harmony of action.'* This argument, if admitted to be valid, would prove that Ecclesiastical Bodies ought never to undertake *any thing*; for I know of no subject on which they can be called to deliberate on which diversity of opinion may not arise. Controversies often arise in such bodies, and sometimes of a very animated character, in regard to questions of government and discipline. Shall we therefore infer, that such questions ought never to be discussed? There was *'much disputing'* in the Synod of Jerusalem, in the apostolic age, when the question respecting Jewish observance was under deliberation:—still, as the Holy Ghost decided, that was very proper business for the Synod to undertake and decide." \*

"7. I shall notice only one argument more which I have heard adduced in favour of Voluntary Associations, as *exclusively* proper to be employed in enterprises of Christian benevolence. It is, that *such associations can more easily than Ecclesiastical Bodies, enlist the co-operation of pious public spirited LAYMEN*, who have too long been in the habit of surrendering almost entirely to clergymen the affairs of the church, and all prominent agency in *'ecclesiastical matters.'* This plea, like all the rest, has more of speciousness than solidity. Is there any pious laymen of whose zeal and services the Church, in her organized capacity, may not, at any time, avail herself? If such persons cannot *all* be introduced into her judicatories as *elders*, or into her service as *deacons*, they can be all habitually employed by those judicatories, as members of standing committees, or permanent boards, for doing the Church's work. How many pious devoted laymen in the Presbyterian Church are, at this hour, in their capacity as church-members, promoting in a very important degree, the extension of the

Redeemer's kingdom! And how many more *might* be thus useful, if they had but a heart for it! \* \* \* \*

Professor M. then goes on to say—

“That it is the duty of the Church, in her appropriate capacity, to be much occupied in works of Christian benevolence, and in particular, to engage in the work of evangelizing the world, and of selecting and training up the best agents she can find for that purpose, may be clearly demonstrated, as it appears to me, by the following considerations.

“1. It is the COMMANDED AND APPROPRIATE WORK OF THE CHURCH to maintain its purity; to press on the hearts and consciences of men for their sanctification, and to propagate, as far as she has power, the religion of Jesus Christ. For this she was constituted to be a depository of truth, a witness for God, and a blessing to the world. Others *may* exert themselves, and *ought* to exert themselves, for evangelizing the nations; but she *must* do it, or disobey her Master in heaven. \* \* \*

“To say then, that the Church in her ecclesiastical capacity, is bound to maintain the ordinances of religion within her bosom, and to sustain discipline in its purity in all her borders; but that she ought to leave to Voluntary Societies the work of evangelizing the world—is, in other words, saying, that she ought to resign into other hands, as not her appropriate work, one of the most undoubted and important of all the trusts which her Almighty Head has committed to her and commanded her to discharge! \* \* \*

“2. It may be urged, as an important argument in favour of our ecclesiastical judicatories, as such, being engaged in the great work of spreading the Gospel, THAT THE ORGANIZATION OF THOSE JUDICATORIES AFFORDS A CHARACTERISTIC AND PECULIAR FACILITY FOR PURSUING THIS OBJECT. In Congregational churches, there seems to be no possible method of combining their strength for the pursuit of any common object, but by resorting to Voluntary Associations. No wonder, then, that those who prefer this form of church government, and especially those who have no other form within their reach, should contend zealously for such associations, as alone adapted to the work of combined and active benevolence. And to this source, perhaps, in part, we may trace the zeal of some brethren on this subject. But, surely, in the Presbyterian Church the different portions of the whole body are bound together, and brought together, at stated periods, by an organization at once the most complete, energetic and convenient that can well be conceived.” \* \* \*

“3. When Ecclesiastical Bodies are busily and earnestly engaged in endeavouring to send the glorious gospel ‘to every creature,’ THEY ARE EMPLOYED IN THAT SPECIES OF WORK WHICH, OF ALL OTHERS, IS PERHAPS THE BEST ADAPTED TO PROMOTE THEIR OWN SPIRITUAL BENEFIT. When judicatories of the Church are occupied, as they are often called in the sovereign providence of God to be, in trying offenders; in examining testimony; in deciding appeals and complaints; and in adjusting painful differences; it cannot be said, indeed, to be a useless occupation; for, however irksome, it is indispensable, and often eminently useful, as one of the means of grace. Still the immediate bearing of such work on the spiritual benefit of those who perform it, is not always obvious; and it sometimes proves a severe trial to their faith and patience. But when either the whole Church, of any particular denomination, acting by her representatives, or any subordinate judicatory belonging to the whole body, addresses herself to the hallowed work of sending the Gospel to those who are ‘perishing for lack of vision;’ when she calls into fervent exercise that ‘charity which seeketh not her own,’ and labours for the advancement of the Redeemer's kingdom, and the welfare of immortal souls: when she pities those who are suffering a spiritual famine, and expends her resources in sending them the bread and the waters of life; she is, undoubtedly, employed in that way which is best adapted to promote her own spiritual benefit; to draw down upon herself the blessing of her divine Head; and to call into exercise all those graces in which the true glory of a Church consists.” \* \* \*

“4. The duty and importance of Ecclesiastical Judicatories, as such, engaging with zeal in the missionary enterprise, is manifest *from the security which their agency affords that ‘the faith once delivered to the saints,’ will be maintained and transmitted in some degree of purity.*

“When voluntary, and of course, irresponsible associations, engage in the great work of evangelizing the world, having no other bond of union than the common sentiments, and the warm feelings which originally prompted them to associate, there is no security that they will continue either to receive or to propagate the pure Gospel. Such bodies may commence their operations with as much attachment to truth, and as sincere a disposition to maintain and extend it, as any Ecclesiastical Body in the world; but having no confession of faith, no acknowledged standards, in conformity with which they pledge themselves to conduct their ministrations; and as all sorts of religionists may become members of such bodies who choose to do so; what is to prevent them

from gradually and even speedily degenerating into associations, who agree in nothing but in a warm desire to send out missionaries; who *may* be prompted to do this, in the strange and wayward course of human affairs, by motives far from being worthy of commendation; and who, of course, *may* exert an influence deeply hostile to the spread of true religion? It is true, Ecclesiastical Bodies may also swerve from their original character, and *have* swerved in the same way. Still, it cannot be denied that there are sources of security in the case of the latter, which do not exist, in the same degree, with respect to the former; and consequently, that the existence of Ecclesiastical Boards at the same time, and in the same country with Voluntary Associations, ought to be desired by every friend of evangelical truth, as one of the best means within our reach of maintaining the Gospel in its purity and power." \* \* \*

"5. It may not be improper, however, to take a passing notice of one suggestion which has been publicly made. It is this; that if the General Assembly of our Church should institute or patronise a Presbyterian Board for foreign missions it would VIOLATE A TREATY with the American Board. This is an entire mistake. No such treaty exists, or was ever made. The General Assembly was one of the three ecclesiastical bodies which *consented* to the dissolution of the old 'United Foreign Missionary Society,' and to the transfer of all its stations, property and debts (which debts were just about covered by the property transferred with them) to the American Board. This consent was accompanied by a recommendation of the Board to the friendship and patronage of our churches. A year or two after this transfer was effected, a proposal was privately made by some friends of the American Board, that the General Assembly should pass a solemn act, binding itself, or at least, resolving, not to undertake any separate foreign missionary enterprise. This proposal, however, was firmly resisted, and no such stipulation or resolution was ever adopted. At the last General Assembly, when a report was brought in from a joint Committee of the Assembly and the American Board, which recommended that the former should not separately engage in the work of Foreign Missions, the Assembly declined expressing any opinion, or giving any pledge on the subject, and again recommended the American Board 'to the affection and patronage of our churches.' The truth is, the General Assembly has never, directly or indirectly stipulated with the American Board not to undertake any separate missionary enterprise, nor made any engagement which can be considered as susceptible of this construction. Just as reasonably might it be alleged that the Reformed Dutch Church, or the Associate Reformed Church (the *two* other Ecclesiastical Bodies which gave their consent to the transfer above stated) were barred by 'treaty' not to engage in the missionary cause in their ecclesiastical capacity." \* \* \*

"6. Thus it appears, my Christian brethren, that, from whatever point of view we contemplate this whole subject, we are led to the same results. We are taught that *Judah* not only *ought* not, but *need* not vex *Ephraim*, nor *Ephraim*, *Judah*. That Ecclesiastical Boards ought not to cherish a hostile feeling against Voluntary Associations, as long as they move in their proper sphere, without attempting to interfere with denominational bodies or interests; but are rather bound to regard them as invaluable helpers in the great work of doing good. And that, on the other hand, Voluntary Associations, when they cherish a desire either to depress Ecclesiastical Boards, or to bind them to their own machinery, take a view of the subject, and pursue a policy, as narrow and unwise as it is mischievous. *An entire separation, and a friendly, generous competition, form the true policy of both. If they cultivate the proper spirit, and pursue the proper course, they will be greatly quickened and aided by the operations of each other; and a much greater amount of good will be accomplished by the harmonious agency of both, than could possibly be done by either, standing alone, and occupying the whole field.*"

Professor M. always communicates his thoughts with clearness, and not seldom with a degree of energy. But in the chapters from which we have made the foregoing extracts, he reasons with a perspicuity, and force, and conclusiveness, which is unusual even for him; and which, it seems to us, no candid mind can resist. In all that he says in these extracts, and in much of their context, we do not dissent from him in the least. But on the general subject of Voluntary Associations and Ecclesiastical Bodies, we are not entirely agreed; and we shall state *wherein*, and *why*, we differ from the professor. We may mention that five years ago,\* we commenced a series of papers, the whole of which were published in this work, under the title of *The*

\* See Vol. vii. of Ch. Advocate, for Feb. 1829.

**best method of conducting Christian Missions.** We have there stated at large, what were then our views; and they have not since been altered or modified, in any material respect. We are not opposed to all voluntary associations for conducting Christian Missions, or Theological education. In two instances, and we believe in two only, these associations are both lawful and expedient—One of these instances has been adverted to by us in the essays to which we have referred, and the other is stated by Professor M. in one of the foregoing extracts. Let us, for a moment, look at both—We have said

“A principal use of voluntary religious associations is, to awaken the church to a sense of her duty; and by proving the practicability of new plans and energetic measures, to engage eventually her children generally, to unite and co-operate, in carrying these measures into effect. It is a mournful fact, that, in every age, the church has tended to supineness, formality, and a neglect of her duty—In every age, however, it has pleased a gracious God to raise up, and preserve in the church, some men endued at once with enlightened minds and holy zeal; and with them the work of reformation has always commenced. They have seen what good might be done, and what ought to be done, long before the most of their brethren have perceived the demands of duty at all, or were ready to believe in the propriety or expediency of the measures contemplated—even after they had been explained and urged on their attention. But at length a few, and then more, have become enlightened and animated, till at length voluntary associations have been formed, sufficient in strength to put the measures devised to the test of experiment; and the success has, in the issue, roused the church, to awake from her criminal lethargy, and to put forth her strength in the service of her Lord and Master. The extensive missionary operations of the present day have certainly been brought about in this manner, as must be known to all who are acquainted with their origin. \* \* \* \* \*

“When voluntary societies of a missionary character have roused the church to what was always her sacred duty, and which was committed to her by her glorified Head, they have then had their principal use; and their friends should be willing, and even rejoice, to take their place in the church, and co-operate with her in executing those plans, struck out perhaps by themselves, which she has now adopted as her own.”

We confess that when we penned the passages here quoted, we did not advert to the fact, that if Congregational and Independent churches do not conduct their Missionary and Educational operations by Voluntary Associations, they cannot, to any considerable extent, carry them on at all. Professor M. has supplied our oversight (for which he has our thanks) in the “2d consideration,” above stated—and which we hope every reader will carefully re-peruse—showing why the church, “in her appropriate capacity,” should engage in the sacred enterprises contemplated.

Now we entirely agree with the professor, that when churches have taken such a form as that they cannot extensively prosecute the unspeakably important concerns of Missions and Education, except by the instrumentality of Voluntary Associations, they may and ought to do it in that way. He also entirely agrees with us, if we do not greatly misunderstand him, in thinking that an Ecclesiastical organization, especially such as that of the Presbyterian church, is far better adapted than any Voluntary Association whatever, for the prosecution of the sacred enterprises now under consideration. Why then does it not follow conclusively, that Congregationalists should confine themselves to their Voluntary Associations, and Presbyterians adhere to their more happily constituted Ecclesiastical Boards? Let this be done, and no complaint shall ever be heard from us. Our complaint is, that this is not done. It is, that after our church—always, as we have shown, a missionary church—has been effectually roused—as we believe Professor M. will agree with us that she is, or at least is beginning to be—



there is still a continued, and to a great extent, a successful effort, to manage missions and education, in our very midst, by Voluntary Associations. Why, if we need more zeal, will not these zealous associated Presbyterians bring it to us, by falling into the ranks of their own church. Surely, if Ecclesiastical organization is the *better* mode of doing this work, we ought not to patronize and promote an *inferior* method; especially when the better one needs and claims all the patronage we can give it—far more, certainly, that it has hitherto received—Let it be observed that we are not now speaking of what associated Presbyterians can easily be made willing to do, but of what, on Professor M.'s own principles, as seems to us, they would better do.

*Herein*, then, we differ from Professor M. He dwells, with much interest and earnestness, on the propriety of cherishing Voluntary Associations, fully organized, and in active operation, **IN THE BOSOM OF THE PRESBYTERIAN CHURCH.** We say *no*—that is not the proper place for their organization and operation; for by your own showing, we have, in our church organizations, a decidedly better method of doing this very thing; and why should we encourage the doing of an important work in a *worse* way, when we have a *better*, and have it in active and efficient exercise. We would say to the Voluntary Associations—“Your interference enfeebles our hands, and diminishes our resources. Keep in your appropriate region of labour; keep among Congregational churches, or where no churches are organized; and then we will, *ex animo*, bid you God speed. Nay, we will do more—we will treat you with as much, perhaps with more, favour and countenance, than we do other evangelical *corps*, who are engaged in supplying the destitute with the precious treasures of the gospel. We will help you in a time of exigency, as we helped the Baptists when their printing establishment at Serampore was consumed by fire; and as the Evangelical part of the Episcopal church in Britain now afford the most important aid to the Moravian missions, by their wealthy men making, annually, very liberal donations to aid the scanty funds of the United Brethren. We have no objection that our men of wealth, after having given liberally to the funds of their own church, should, as *individuals*, give something to you, and give it annually, if they so please. But be content with this. Let us have no *organization* of Voluntary Societies among Presbyterian churches—They divide and distract us. Permit us to do our own work in our own way, which, indeed, we think a better way than yours. Do not interfere with us. We cannot consent to it—Leave us to ourselves; cultivate your own fields; and in this way the best feelings will be promoted, and the most good will be done”—Thus we differ, and very widely too, from Professor Miller.

But we wish to state a little more particularly *why* we differ.—We say, then, that these Voluntary Associations are, in their very nature, opposed to strict Presbyterian government. They are the offspring of Congregationalism and Independency, and do, and will forever, possess the disposition and tendency of their parents. While, therefore, they remain organized in our church, we conscientiously believe our government and discipline never will be completely restored and maintained. They constitute what among civilians is called *imperium in imperio*—a body in the bosom of a community, having a power which the community may not be able to control; but which can and will act independently of, and as often as it pleases, in opposition to the community—nay, which will, when a good opportunity offers, attempt to overrule and direct the community itself. Have we not had proof palpable and



notorious, that such an attempt has been made by these Voluntary Associations, on the Presbyterian church? We do not believe that any candid and well-informed individual, even among those whose system we oppose, will deny, that it was, not long since, the cherished plan and fond expectation of the favourers of Voluntary Associations, to bring under their influence and direction, all missionary operations, both domestic and foreign; and all plans and funds, having for their object the education of youth for the gospel ministry—in the Congregational, Presbyterian, and Dutch churches of the United States. Nor did they, in the Presbyterian church, come far short of their object. They obtained, and till recently held, all foreign missions under their control and direction; and they have used their best endeavours to get the General Assembly of our church to resign the foreign field exclusively to them. As to domestic missions, can any one who was present in the General Assembly of 1828, ever forget the conflict which ensued, when an overture was brought in to reorganize and reanimate the Board of Missions, acting under the Supreme Judicatory of our church? Neither did the conflict end there. It was steadily kept up for several years in succession, till it was found that open opposition to the Assembly's Board was likely to injure the cause which it sought to promote. This form of opposition was then dropped; but who is ignorant that real opposition is still continued? On the comparative merits of the plans pursued by the American Education Society, (a Voluntary Association) and the General Assembly's Board of Education, the best talents of the parties respectively, have been taxed and employed in publishing controversial pamphlets, and in the planning and carrying on of active operations. The very truth is, there is a real opposition of principle and system, between Voluntary Associations and Ecclesiastical Organizations. The former are not, at heart, willing that any church, as such, should have any thing to do in the concerns of missions and education; the latter maintain, with Professor Miller, *"that it is plainly the duty of the church, in her ecclesiastical capacity, to undertake and conduct such enterprises; nay, that when she neglects to do so, she is guilty of great injustice to herself, and of direct disobedience to her divine Head and Lord."* Now we ask, is it good policy; nay, is it consistent with duty and self-preservation, for the latter of these parties to foster among her own children, an organized body of the former party? It seems to us that all knowledge of human nature, all reason, common sense, and experience, must answer this inquiry in the negative.

We are not to be understood as charging indiscriminately, the friends of Voluntary Associations with bad motives, in their attempts to obtain a paramount influence, in doing good in the way which they think best. We believe they greatly err, and have no small share of the *narrow views*, which some of them liberally impute to us—*narrow views*, as it seems to us, when they think that their plans are not only the best in the world, but may lawfully be crowded into the place of any other, when opportunity offers. We are willing to admit that many friends of these Voluntary Associations honestly and deliberately think, they are of such importance, that—as we have been credibly informed one of them said—they will, and ought, to trample on any thing that obstructs their progress, and will not get out of their way. Now, it so happens, that Ecclesiastical Organizations, and even the Presbyterian church itself, stand in their way. Will they trample on us then? Not exactly so, we would hope; at least, we hope the good men, and many good men there are among

them, would not do this deliberately. But even these good men are willing to *unpresbyterianize* the Presbyterian church, in favour of Voluntary Associations. They have, for the most part, strong Congregational leanings; and they do not even see—they often seem to be entirely unconscious—that, in certain cases, they are acting in opposition to the principles and government which they have engaged to sustain. Now, the very fact that this is the case with these excellent brethren, only serves to show the more clearly and impressively, how dangerous it is to the Presbyterian church, if she means to maintain her system, in any thing like its integrity and genuine spirit, to have a *nursery of Congregationalism*, a rallying point for principles and operations hostile to her own, in the very midst of her churches—We have something more to say on this topick, which we must defer till the coming month.

(To be continued.)

## BRIEF NOTICES OF RECENT PUBLICATIONS.

LETTERS TO YOUNG LADIES. *By a Lady. Hartford. Printed by P. Canfield, 1833.*

It was with characteristic modesty that Mrs. SIGOURNEY gave her little book the foregoing title. She could not more plainly have told the reader of her work, although she might not have thought so, who was its author, than by saying that it was written by a lady, and printed at Hartford. Possibly there may be in Hartford, or in some other part of the United States, another lady, who could have penned these letters; but if there is, which we doubt, we should be glad to make her acquaintance—we mean in authorship, for we are too old for making any other kind of acquaintance, and have never had any other than this with Mrs. S.

The letters are eight in number, and on the following subjects:—*“On the improvement of time; on female employments; on dress, manners, and accomplishments; on books; on conversation; on doing good; on self-government; on motives to exertion.”* The letters manifest an amplitude of reading and information; an acquaintance with real life, and with the details of female education; a knowledge of female character; an overflowing of kindness and benevolence; a purity of moral

principle and feeling; and an unaffected and deep concern to benefit those to whom they are addressed, which cannot fail to render them both profitable and pleasing to every female reader, young or old, who possesses, or who aims at excellence. They mingle much fact and anecdote with their lessons of wisdom and goodness; which both illustrate and give interest to the didactic strain of the work. The style is remarkably chaste, sprightly, terse, and perspicuous. The letters contemplate young ladies of polished education, and in the higher walks of life, as their readers; but they may, as we have already hinted, be read by all with advantage; and we wish there was a copy of them in every reading family of our country.

Although we are writing under the title of “Brief Notices,” we shall give a large part of one of these letters; for we do not think we can fill its space with any thing more proper. Our extract is from the sixth letter, as most congenial with the character of our miscellany.

### LETTER VI.

#### *On doing Good.*

Permit me to press upon your attention a science at once simple and sublime; of easy attainment, yet inexhaustible in its

resources, and in its results boundless as eternity. Some sciences require superior intellect, and severe study, yet to their adepts bring little, save pride and ostentation. But in this, the humblest and the youngest may become students, and find blessed fruits springing up, and ripening in their own bosoms. It is doubtless evident to you, that I speak of the science of *doing good*. Yet I would not confine the term to its common acceptation of almsgiving. This is but a single branch of the science, though an important one. A more extensive and correct explanation is, to strive to increase the happiness, and diminish the amount of misery among our fellow creatures, by every means in our power. This is a powerful antidote to selfishness, that baneful and adhesive disease of our corrupt nature, or to borrow the forcible words of Pascal, that "bias towards ourselves, which is the spring of all disorder." Benevolence multiplies our sources of pleasure, for in the happiness of all whom we bless, we are blest also. It elevates our enjoyments, by calling into exercise generous motives, and disinterested affections.

Lord Bacon, that star of the first magnitude, among the constellations of mind, says, that he early "took *all knowledge* to be his province." Will you not take *all goodness* to be your province? It is the wiser choice, for "knowledge puffeth up, but charity edifieth." Knowledge must "perish in the using," but goodness, like its Author, is eternal.

Dear young friend, whose eye, undimmed by the sorrows of time, is now resting upon this page, suffer me, from the experience of an older and earth-worn traveller, to urge you to *bind yourself an apprentice to the trade of doing good*. He will be your Master, whose "mercies are new every morning, and fresh every moment." He will give you a tender and sustaining example, who came to "seek and to save that which was lost." They, too, will be your teachers, those bright-winged ministering spirits, who hold gentle guardianship over us, their weaker brethren, lest we "dash our foot against a stone," whose harps are tremulous with joy when one sinner repenteth. The wise and good of all realms and nations, those who have gone to rest, and those who still labour, you may count as your companions, a vast and glorious assembly.

Resolve, therefore, *this day*, that you will not live exclusively for your own gratification, but that the good of others shall be an incentive to your studies, your exertions, your prayers. If you will be persuaded thus to enroll yourselves among the students of heaven, consider attentively your own powers, situation, and opportunities of doing good.

Take a view of the ground which you occupy. Look around on every member of your own family. Contemplate all among whom you reside, and with whom you particularly associate. Are any ignorant, whom you might instruct; unhappy, whom you might console; in error, whom you might reclaim? Make acquaintance with the poor. See with your own eyes, the deficiency of their accommodations, and the nature of their sorrows. The directions given by the father of Louis XVI. to the tutor of his children, reflect more honour upon him than the circumstance of his royal birth. "Take them to the cottages of the peasantry. I will have them see and taste the black bread which they eat. I insist on their handling the straw that serves the poorest for a bed. Let them weep; learn them to weep; for the prince who has never shed tears for the woes of others, can never make a good king."

From among the many charitable societies of the day, select one, whose design is most congenial to your feelings, or most approved by your older friends. Enrol yourself among its members, and study its management, and become familiar with the detail of its operations. Thus you will preserve your own interest from languishing, and gather instruction from the associated wisdom of others. Whatever income you may possess, or whatever stipend is allowed you, set apart *one-tenth* for charitable purposes. This, surely, will not seem to you a large proportion. Some benevolent persons have devoted a fifth of their possessions to the poor. The pious Countess of Warwick could not be satisfied without distributing one-third of her large income to the wants of the distressed. To a young lady, a sweet disciple in the school of charity, and now, I trust, a participant in the bliss of angels, who inquired what proportion of her fortune she should devote to sacred uses, I suggested a *tenth*. But she replied, "I like better the rule of the publican, Lord, the *half* of my goods I give to the poor." The late excellent Mrs. Isabella Graham, was in the habit of devoting a tenth part of her possessions to charitable uses, under every reverse of fortune. On one occasion, after the sale of some property, £1000 was brought her. So large a sum was new to her, and fearing the selfishness which is said to accompany riches, she exclaimed, "quick! quick! let me appropriate my tenth, before my heart grows hard."

For the division of a tenth of our substance, there seems a kind of warrant in Scripture, by the tithe which the Almighty commanded his chosen people to render. "God," says an ancient writer, "demandeth the seventh part of our time, and the tenth of our fortune, but man, in

his sabbathless pursuit of the world, is prone to give him neither."

Whatever proportion you decide to consecrate, keep in a separate purse, never to be entrenched on for other purposes. If it be only a few cents, be faithful; God can make it more, if He sees you are a good steward. Ponder the means of rendering it the most widely and permanently useful. Study the *economy of charity*. By the exercise of correct judgment, one dollar may do more good, than ten times that sum without it. As far as possible, increase your portion for the poor, by your own industry. "Shall we call ourselves *benevolent*, says the Baron Degerando, when the gifts we bestow do not cost us a single privation?" To ask your parents or friends for money, and give it carelessly to the poor, is casting into God's treasury that which costs you nothing. Either deduct it from your regular allowance, or obtain it by your own efforts. There are many kinds of elegant needle-work, and ingenious device, by which young ladies may furnish the means of charity, and at the same time confirm industrious habits. I have known some, who by rising an hour earlier in the morning than usual, and making some garment which was needed in the family, received from their mother the price that would have been paid the sempstress, and thus earned the delight of making some shivering child more comfortable for the winter. If your time is much at your own disposal, stately employ one hour out of the twenty-four, in working for some charitable object. More will be thus accomplished, than you would at first believe. To aid in educating a child, is one of the most commendable and profitable designs. Facilities are recently afforded for doing this for the children of heathen lands, in the families of Christian teachers. This seems to be emphatically, "saving a soul from death." I have seen a young lady, measuring out by an hour-glass, this consecrated portion of the day, with her hands busily employed, and the sweetest expression upon her mind-illuminated face. And I remembered how tuneful among the fragrant groves of Ceylon, would rise the hymn of praise, from the little being whom she was helping to the knowledge of God, and the love of a Saviour. I reflected too, with gratitude, that at the close of the year, when she reviewed its scenes, and every day passed before her, with its crown of industry and bounty, that she would gather more true delight from their simple record, than from the tinselled recollections of gaiety, and vanity, and fashion. Do you think that you are too young to enter on an organized system of doing good? I knew a school of fifteen members, whose ages ranged from six to sixteen years,

though the greatest proportion were between ten and thirteen. They were smitten with the love of doing good, and associated themselves into a society for that purpose. In a period of little more than two years, they completed for the poor 160 garments, many of them carefully altered, or judiciously repaired, from their own wardrobe. Among these, were 35 pair of stockings, knit without sacrifice of time, during the reading and recitation of a course of history, which formed a principal part of their afternoon study. That they might render their monthly contributions the fruit of their own industry, they employed almost incredible diligence, as lessons in different sciences were daily required to be studied out of school hours. By rising an hour earlier in the morning, time was gained for the various uses of the needle, by which the pleasure of alms-giving was earned. Among their contributions, I recollect ten dollars to an Asylum for the Deaf and Dumb, five to the schools newly established among the Cherokees, and ten in the purchase of religious books, for the children of poverty and ignorance. The afternoon of Saturday, was the only period of recess from school, during the week. This single interval of leisure, they voluntarily devoted to their chosen occupation of *doing good*.

When I have found them convened in their school-room, on this their only afternoon allotted to recreation, and observed them, instead of being engaged like others of their age, in useless sports, executing works of charity, busily employed with their needles; planning how some garment might be best accommodated to its object, or some little contribution rendered subservient to the greatest good, their eyes sparkling with the heart's best gladness, and their sweet voices echoing its melody, I could not but trust that some pure spirit of Heaven's prompting hovered over them. There was an interesting period in the history of this little institution, when its almoners first commenced distributing the "coats and garments," which, like Dorcas, they had made with their own hands, for the poor. Then they occasionally discovered instances of suffering which agitated their sensibilities, sometimes learned the lesson that gratitude is not always proportioned to benefits, and often returned exulting in the truth that "it is more blessed to *give* than to *receive*." No more interesting report of these visits of charity was ever given, than by one lovely girl of nine years of age, who was deprived of the powers of hearing and speech. Yet though her lips the providence of Almighty God had sealed, her eye, her gesture, her finely-varied countenance, glowing with the spirit of benevolence, left nothing for oral lan-

guage to utter. At this period, the winter was peculiarly severe, and the wretchedness of the poor, proportionably increased. She had accompanied another almoner to the miserable lodging of a family recently removed from a clime where an extreme of penury sometimes exists, which, in our favoured state of society, is seldom known. She expressed strong commiseration that there was so little fire, when the wind was raging without, and the snow deep upon the earth, and that a sick baby seemed to have neither medicine nor food. Her description of the thin and tattered garments of the mother, and of her face, marked at once with sorrow and with patience, evinced that not the slightest circumstance had escaped her discrimination, while the tears of exquisite pity trembling in her eye, proved that her heart was as little accustomed to the woes of her fellow-creatures, as to their vices. I have detained you longer than I intended, with the picture of this little group. It furnishes an example in point, that the mind, in its early stages, is capable, both of the systematic arrangement, and the judicious economy of charity. Often, while gazing with delight on the circle I have attempted to describe, I fondly believed that the habits which they were then forming would have a lasting influence over their future character, and that wherever their lot might be cast, they would each of them be blessings in their day and generation.

In this our highly privileged age, the modes of doing good are exceedingly numerous. Be thankful to any one who furnishes you with one of these opportunities. By a man who was distinguished in the science of charity, it was very early in life adopted as a maxim, that "capacity and opportunity to do good, not only give a right to do it, but make the doing it a duty." Faithfully did he observe this precept. He began in the family of his father, by doing all the good in his power to his brothers and sisters, and the domestics. After he became engaged in the duties of life, and eminent in the labours of a sacred profession, every day was distinguished by either devising or executing some design for the benefit of others. Those who intimately knew him, assert, that not a day was suffered to pass, without his having devoted some part of his income to pious purposes.

The distribution of useful books, ranks among the most efficient modes of charity. Make it a rule to choose none for that purpose, which you have not first carefully perused. Thus, you will not only enrich your own mind from their treasures, but become qualified to judge of their adaptation to particular stations, characters, and states of mind. The sacred Scriptures,

and simple treatises, enforcing its precepts, without any mixture of sectarian bitterness, will doubtless occupy a prominent place in your library for distribution. Biographies of persons illustrious for benevolence and piety, will be found to exercise a highly beneficial influence. Make these gifts to such as you have reason to think will put them to the best use. To the young, it will sometimes be well to lend them, on condition that at returning them, they will render you some account of their contents. This will generally secure an attentive perusal, and also give you the opportunity of profitable conversation, either to deepen some precept in their memory, or recommend some example to their imitation. Lay useful volumes in the way of your domestics, who may thus be induced to read them. Who can tell how much good may result from a hint, or train of thought thus suggested? Dr. Franklin, so eminent for public spirit, and so distinguished in distant lands for his designs of utility, acknowledges, "if I have ever been a useful citizen, the public owe the advantage of it to a small book, which I met with when a boy, entitled 'Essays to do Good,' written by the Rev. Dr. Cotton Mather. It had been so little regarded by its former possessor, that several leaves were torn out, but the remainder gave me such a turn of thinking, as to have an influence on my conduct through life: for I have always set a greater value on the character of a *doer of good*, than any other kind of reputation."

The missionary zeal of Henry Martyn, which left his name as a burning light among the churches, was enkindled by a perusal of the life of David Brainerd. Samuel J. Mills, the pioneer of mercy to long neglected Africa, and Fisk, who in his labours of love, followed in his Master's footsteps from despised Nazareth, to the vales of Bethany, ascended breezy Olivet, and wept among the shades of Gethsemane, derived their prompting impulse from the same book. Nor will it be possible to compute, until the scrutiny of the last account, how much of the wisdom of the truly great, of the virtue of those who have been benefactors to mankind, or of the piety of the saint who hath entered into bliss, has been the fruit of some silent and eloquent page, perhaps accidentally read, or gratuitously presented.

When I look back upon the sheltered and flowery path of childhood, one image is ever there, vivid and cherished above all others. It is of hoary temples, and a brow furrowed by more than fourscore winters, yet to me more lovely than the bloom of beauty, or the freshness of youth, for it is associated with the benevolence of



an angel. Among the tireless acts of bounty, which rendered her name a watchword in the cells of poverty, and her house a beacon-light to the broken in heart, was the gift of books, and the education of indigent children. On stated days, the children of the neighbourhood were gathered around her, fed at her table, made happy by her kindness, instructed from her lips, and encouraged to read and understand the books with which her library was stored for their use. Surely, in some of those hearts, the melody of that voice, speaking of things that "pertain unto the kingdom of God," is still treasured; among the eyes that were then raised to her with affectionate reference, some must still delight to restore her image, as well as that which now fills with the tear of an undying gratitude.

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AN EXAMINATION OF THE SEVEN SACRAMENTS OF THE CHURCH OF ROME. By John Thomas, of the Baptist Church—late of Philadelphia.—Printed by T. C. Ustick. 1834.

This pamphlet, of 48 octavo pages, we are informed in a commendatory preface by the Rev. G. B. Perry, "contains the amount of two sermons delivered in the Meeting-house of the Baptist Church, Spruce street, of this city [Philadelphia], on Lord's day, November the 17th, 1833. By the request of the subscriber, who is the pastor of that church, with many who heard the sermons, among whom were some of our eminent clergymen—together with the hope that the publication will serve to check error, and promote truth—has the author been induced to submit the same for the press. The book, therefore, is cast forth to mingle with such others as have for their object the glory of God, and the building up of Zion on the earth, with the prayers of many, that the blessing of heaven may attend it."

At the present time, when the advocates of "the Man of Sin" are so busy, in disseminating in our country their soul-destroying errors, every well-conducted effort to counteract their artifices and operations, ought to receive the countenance and patronage of the Protestant population of the United

States; for whatever may be the pretences and professions of Papists, we solemnly believe, that their system, whenever, or wherever it becomes *dominant*, is hostile and destructive to liberty, both civil and religious.

The seven sacraments of the Popish church, constitute an essential part of their anti-scriptural creed.

"The Canons of the Council of Trent, declare those *accursed* who assert, that the sacraments do not *contain* the grace which they represent; and even *confer* the grace itself on those who place no obstructions in the way of such grace.' They further decree, that 'if any one shall affirm, that by the sacraments themselves, from the performance of the work, (*ex opere operato*,) grace is not conferred, but that *faith only* in the divine promise, is sufficient to the obtaining of grace, he is *accursed*.'" In the Catholic Expositor, baptism is called 'The Sacrament of the generation;' the effect of which is, that 'all sin, original or actual, however vile, obtains remission.' The same principle pervades the language of the catechisms, confessions, and prayers of the Roman Church."

The brief exposure contained in this pamphlet, of the absurdity and impiety of the Popish doctrine of the Sacraments, is written in a spirit of candour, and is almost wholly argumentative. We cordially recommend it to our readers, and give as a specimen of the writer's manner, the second argument by which he endeavours to show, and we think does show conclusively, that the Canon of the Council of Trent quoted above, is diametrically opposed to the infallible teaching of the oracles of God.

"2dly, The Scripture doctrine of regeneration renders it impossible that this account of the nature and efficacy of the sacraments can be true.

"The nature of regeneration appears to have been wholly misunderstood by the Council of Trent. Their definition of a sacrament, represents it as a kind of instructive, sensitive, unintelligent impulse, unconnected with knowledge, faith and holiness, as if it were possible for a person

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\* Concil. Trid. Sess. vii. Can. 8.



to be regenerated, or born again, without his being conscious of his need of salvation, and persuaded of the preciousness of Christ as a Saviour. But so far is this from being true, that the *new birth* and *faith* are, invariably, spoken of in Scripture as mutually implying each other. Hence it is that regeneration is opposed to the notion of imputed or ceremonial holiness, being, in its specific nature, a restoration to the soul of the image of God. In respect to the understanding and conscience, it is called spiritual light, a right mind; a good understanding; a sound heart. In respect to the will and affections, it is a new, good, upright heart; a

heart of flesh; a right spirit; and yet, on the principle that the sacraments, by the mere act of administration, can confer grace, persons previously uninformed, ignorant, and graceless, may continue, for a longer or shorter period of time, the passive, but unenlightened, subjects of regeneration; because sacraments, in *themselves*, are mere *symbols*, that is, neither *law* nor *gospel*; and the ordinary teaching of the Holy Spirit is by the *word*, and not by *signs*. *Regeneration* is not *inspiration*. Therefore, either *sacramental grace* must be something different from *gospel grace*, or, it must be admitted that the sacraments cannot confer grace."

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### Literary and Philosophical Intelligence, etc.

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*The Whale Fishery.*—The following article, in relation to this important branch of trade, is taken from an English paper:

The Liverpool Times says—"We have become aware of some facts which show the immediate and practical utility of the recent Arctic voyages in a very strong light. There is every reason to believe that, if they had not been undertaken, the whale fishery, which employs a capital of upwards of a million, which is one of the best nurseries in the world for seamen, and on which Hull, Peterhead, Frazerburgh, and several other towns of the kingdom mainly depend, would have been lost to the country. For many years a great change has been taking place in the habits of those stupendous creatures, which draw the enterprise of the merchants and mariners of England and Scotland into the Arctic seas. When the fishery commenced, they were so tame that they were found floating in all the gulfs and bays of Spitzbergen, fearless of harm, and were taken by hundreds, and without an effort. In a few years, however, this dreadful destruction drove them to the more remote bays, from whence they were soon driven into the open sea, far away from land.

But the trackless ocean afforded them no shelter from their enemies; they were pursued, and that with so much resolution, that the Dutch are calculated to have destroyed upwards of 50,000 in no very long course of years. Retiring before their ruthless pursuers, they next took refuge along the line of perpetual ice, which was their habitation when Scoresby wrote his celebrated work. Here as many as 1,400 of them were killed in one year. At last, worn out by perpetual persecution, they have plunged into the regions of eternal ice, where the boldest whalers dare not pursue them. The consequence is, that the Greenland fishery, which was formerly carried on in the sea between Green-

land and Spitzbergen, is nearly abandoned, and the whole trade would soon have been at an end, if Ross had not penetrated, in his first voyage through the mass of ice which renders the entrance to Baffin's Bay so hazardous, and opened to the whalers vast seas never before fished, and which the monsters of the deep are found to frequent in great numbers.

The most northern parts of Baffin's Bay, together with Lancaster Sound, Regent's Inlet, &c., are now the great fishing stations, and all these regions have been discovered, or at least laid down with accuracy, by the recent navigators, who opened the route to the less adventurous traders—showed them that the seas abounded with whales—broke the icy barrier which had never been passed since the days of Baffin, and described the coasts and harbours so correctly, as to deprive the voyage of the greater part of its perils. The mere pecuniary expense of the voyages of discovery has therefore already been repaid many times, independent of the extension of geographical knowledge and the improvement of science.

*Power of Scent in the Reindeer.*—In proceeding along the extensive and endless lakes of Lapland, if the number of deer be great, a close and lengthened procession is invariably formed, each deer following the foremost sledge so closely, that the head of the animal is generally in contact with the shoulders of the driver before. Should the guide alter his direction, by making a bend to the right or left, the whole of the deer in the rear will continue their course till they arrive at the spot where the turn was made.

It thus frequently happens, that when the distance between the foremost and hindmost deer is great, on the guide making a bend, considerable saving might be obtained by cutting across. This, however, it is scarcely possible to do, for should

the deer even be pulled by main force out of its former course, it will immediately turn aside from the new direction it is placed in, and regain the old track, in spite of all the driver can do to prevent it.

It is useless to contend with the animal; and the time thus lost might leave the driver at such a distance from the rest of the party, as to render it a matter of some difficulty to overtake them. This unwillingness to separate from its companions, is one feature of the instinct given to this animal; and it is the very circumstance that, more than any other, ensures the safety of the traveller.

Should any accident separate him from the rest of his party, the deer be fatigued, or other occurrences throw him considerably in the rear, if he trust entirely to his deer, it will enable him to overtake the rest, though they should be some miles in advance, from the exquisite olfactory sense it possesses. The animal in this case, holding its head close to the snow, keeps frequently smelling, as a dog would do to scent the footsteps of its master, and is thus enabled to follow with certainty the track the other deer have gone.

Were it not for this property of the animal, travelling across Lapland would be not a little hazardous, particularly in those parts where the weather is the darkest, which is generally while crossing the mountains of Finmark. It often happens that the party is unavoidably scattered, and the sound of the bells enables them to rejoin each other. The bells, however, should the weather be very thick and stormy, can only be heard a short distance off; and it is then, by the sagacity of the deer alone, that the difficulty is surmounted.

*New Year in China.*—The festival of the New Year, from time immemorial, has always been observed in China by all classes of citizens, from the emperor down to the humblest subject. New Year's Day is a gala day. Every person who appears abroad, if he can afford it, is decorated with a *new suit*; and if his means are so confined that he cannot clothe himself in new habiliments from top to toe, he exhibits some conspicuous article of his dress as new and unsoiled. On this day craniums are covered with caps, and legs are invested with snow white stockings, which are bare the remainder of the year. The ordinary salutations of friends are exchanged for the most obsequious politeness, and two *coolies* may be seen bowing, and bowing, and bowing at each other, and grinning ridiculously in each other's faces for several minutes, before they descend to the courtesies of every-day life. Among the higher classes of Chinese society, these rejoicings are kept up for several days. Important undertakings are

almost always commenced about this time, as it is considered an auspicious period; and many marriages are also solemnized.

A paragraph has appeared, stating that three members of the Society of Friends, had gone on a voyage of *pleasure* to the South Sea Islands. It is a fact that they have gone; but their object has been misstated. We have received communications on the subject from three respectable members of the Society, one of whom says—"The three members of the Society of Friends who have sailed in the *Francis Freeling*, (purchased for the purpose) to visit the South Sea Islands, are not gone on a journey of pleasure, but with a view of establishing a mission, or missions, and the visit is altogether a religious one, though too vagrant to meet my ideas on the subject. The funds are not provided by the individuals themselves, but by a subscription among a few members of the Society." A second states, that the voyagers will visit New Zealand, Owyhee, Otchouse, New South Wales, &c., and will probably nearly circumnavigate the globe. It is intended to combine religious instruction with the endeavour to promote civilization amongst the inhabitants of those parts which have been entirely neglected, or but little visited by missionaries. The whole is at the expense of the Society, and will cost from 4,000*l.* to 6000*l.*, and the time calculated for the performance of this mission from four to six years. A third correspondent says—"Daniel Wheeler, of Russia, had gone on a religious visit, or gospel mission, attended by a companion and his son."—*London paper.*

*Observations on the Flying Fish.*—"July 6.—The flying fish to-day were more numerous and lively. They rose in whole flights to the right and left of the bow, flying off in different directions, as if the vast body of the ship alarmed and disturbed them. Others, however, at a greater distance, kept rising and falling without any visible cause, and apparently in the gladness of their hearts, and in order to enjoy the sunshine and the temporary change of element.

Certainly there was no appearance or probability of any larger fish being in pursuit of even one-hundredth part of those which we saw, nor were there any birds to endanger their flight; and those writers who describe the life of these animals as a constant succession of alarms, and rendered miserable by fear, have never, I conceive, seen them in their mirth, or considered those natural feelings of health and hilarity which seem to lead all creatures to exert, in mere lightness of heart, whatever bodily powers the Creator has given them. It would be just as reasonable to say that a lamb leaps in the mea-

dow for fear of being bitten by serpents, or that a horse gallops round his pasture only because a wolf is at his heels, as to infer, from the flight of these animals, that they are always pursued by the bonito."—*Bishop Heber's Journal of a Voyage to India.*

The skeleton of the painter Raphael, has been disinterred at Rome, after having been undisturbed for several hundred years. The Marquis Biondi delivered an interesting lecture upon the remains, which were afterwards formally examined and identified by a commission of surgeons. They were then exposed for four days to the public, and were to be reinterred with great pomp, and the Pantheon to be illuminated, Oct. 18th.

*American Longevity.*—The number of those persons who attain to what is considered a very advanced age, is probably much greater than would be at first supposed, by people not accustomed to notice

the records of such matters in the aggregate. During the year last past, for example, a man named Bogard, died in Tennessee at the age of 118; and a revolutionary soldier, named Martin, aged 106, at Knoxville. Mrs. Pierce, of North Carolina, was supposed to be 111; and that was the ascertained age of Mr. Thompson, of Maryland, whose oldest son, by the way, is 92. Worthington, of Baltimore, a slave we believe, was 110. A person died in this city at 105; all during 1833.

*Important to Milkmen.*—By a variety of experiments, it has been ascertained that milk, placed in vessels made of zinc, increase the quantity of cream beyond what can be obtained in vessels of the ordinary kind—the quantity of butter obtained is computed at one-third more.—*Goodsell's Gen. Farmer.*

*Query.*—Will any deleterious consequences follow from the use of zinc, as milk pans?

## Religious Intelligence.

We fill this department of our Magazine for the present month, with an account of African Missions, taken from the American Quarterly Register.

### WESTERN AFRICA.

The principal missionary establishments on the western coast are within the territory of the British colony of Sierra Leone, and under the charge of the Church Missionary Society. They were commenced about sixteen years since. Freetown, the capital of the colony, on the south side of the river Sierra Leone, seven miles above its entrance into the Atlantic ocean, is the seat of the mission. Branches are established at Fourah bay, Kisey, four miles from Freetown, Wellington seven miles, Hastings thirteen, Gloucester four, Regent six, and Bathurst seven. The last three are in the mountain district, laying south and south-east of Freetown: the three preceding are in the river district, east of Freetown. On the first of January, 1833, the average attendance on public worship, at all the stations, was about 2,700 in the morning, and 1,500 in the evening, communicants 690, candidates for communion 332, day scholars 1,627, evening 282, Sabbath 1,080, total scholars 2,999. At Fourah bay is a seminary, called the Christian Institution, containing 14 scholars. Its design is to prepare native teachers and assistants. The conduct of most of the communicants is reported to be consistent with their profession. Some have been excluded for Sabbath breaking, adultery, and other sins. One of the missionaries has been separated from the society, in consequence of his openly falling into sin. It appears that the worship of idols is not yet entirely eradicated from among the liberated Africans. The want of labourers is a painful obstacle. The climate is such as frequently to prove fatal to a European constitution.

The Wesleyan Methodist Missionary Society established a mission at Freetown in 1816. There are now five out-stations. The meetings at the chapels are generally well attended. The same society have missions at Bathurst, a town on the St. Mary's island, at the mouth of the Gambia, and at M'Carthy island, about 300 miles up the Gambia. The first was established in 1821, the last in 1832. M'Carthy island is considered as very well adapted for a missionary settlement. The Gambia is navigable about 400 miles, and enters the ocean in north latitude 14 deg. 23 min., about 6 deg. north of Sierra Leone.

Going down the coast about two degrees from Sierra Leone, we come to the American colony of Liberia. The Baptist mission at the colony has been relinquished. A free school for the benefit of recaptured Africans has been for several weeks in successful operation, under the care of the Rev. James Eden. Mr. Savage is making ar-

rangements to establish a manual labour school at Millaburg. There were previously five schools in operation. Sufficient attention has not, in our opinion, been paid to this point, by the managers of the Colonization Society. It is of fundamental importance. We are sorry to say, also, that a portion of the colonists, including some of the most respectable persons, are engaged in the traffic in ardent spirits. We are aware that it is said that no treaties could be made with the natives, and scarcely any intercourse carried on, without the assistance of ardent spirits. But has a full experiment been made? Is it perfectly clear, that it is *morally right* to make use of ardent spirits in any such way? Can the natives be induced to give up the expectation of receiving ardent spirits in barter, *gradually*? Ought not decisive and uncompromising ground to be taken at once? Would not really useful articles, if double or treble in value, be received in lieu of spirits?

Three American Missionary Societies, the Western Foreign Missionary, the Methodist Missionary, and the American Board, will establish missions on the western coast, probably in the vicinity of Cape Monserado, or Cape Palmas, in the course of two or three months.

The German Missionary Society established at Basle, in Switzerland, have an establishment at *Ussa*, a negro village, near the Danish fort Christianburg, on the Gold coast. This mission commenced in 1828, is about one degree south of Liberia. The Gold coast has long been visited for the gold dust and slaves which it furnishes. The forts and counting-houses belonging to Europeans in this quarter are about 40 in number.

The following are the names, stations, &c. of the different missionaries on the western coast. We do not give the assistants:—

John G. Wilhelm,	Freetown,	Christian Mission.
John Raban,	do.	do.
G. W. E. Metzger,	River District,	do.
John Gerber,	do.	do.
W. K. Betts,	Mountain District,	do.
G. A. Kissling,	Not stationed,	do.
J. F. Schon,	do.	do.
— Moister,	St. Mary's Island,	Western Mission.
John B. Pinney,	Not stationed,	Western For. Mission.
John Cloud,	do.	do.
— Laird,	do.	do.
John L. Wilson,	do.	A. B. C. For. Mission.
S. O. Wright,	do.	Methodist Mission.
— Spaulding,	do.	do.

Considerable interest is now felt in the project in which the Landers are engaged, of establishing settlements, and promoting commercial intercourse in the interior of western Africa. Mr. Lander left the steam-boats on the 14th of April last, about 400 miles up the Niger, opposite the lake Tschad, and proceeded to Fernando Po, on the coast, to procure necessaries, &c. During the first month after the expedition left the coast, not less than 20 deaths occurred, in consequence of the fever which was caught on the coast. In every other respect the expedition has been successful. Great confidence is expressed of the final accomplishment of the commercial objects of the expedition. The natives had received it in the most friendly manner. It is intended to form a settlement at Patashie, a large island in the Niger, one day's journey below Boosa.

"Africa," remarks Mr. Douglas, of Cavers, "is still more helpless than Asia, and farther removed from all influences of good. Preparations, however, are already begun for a renovating change of that unhappy continent. The liberated blacks are beginning to return, with the seeds of knowledge, and the rudiments of the true religion; and America will soon send them forth in great numbers, and spread them over those shores which are opposite to the new world."

#### SOUTH AFRICA.

"If the sight of the wild boy in the wood learning his letters be, according to Dr. Chalmers, the most sublime spectacle on earth, what heart can be insensible to the grandeur of those effects, which are likely to arise from the introduction of a printing press, schools, the circulation of the Scriptures, literature, and science, among the hitherto barbarous tribes in the interior of South Africa?" The efforts for the benefit of South Africa, may be considered under four divisions—Cape Town, the Hottentots, Caffres, and the more distant tribes.

*Cape Town* is a well built place; and is said to contain 22,000 white and coloured inhabitants. The places of worship belong to the Calvinists, Lutherans, and Roman Catholics. A chapel is connected with the London Missionary Society. An English

Episcopal church is building. The Mohammedan priests are said to be very zealous in making proselytes. The inhabitants prefer servants of this religion on account of their sober habits, drunkenness being said to prevail greatly among other sects. A philanthropic society is established for the emancipation of deserving slaves. They have already emancipated 100 slave girls, and given them good education. A Temperance Society has numerous members. New lending-libraries are forming, and others are enlarging. In two schools in Cape Town, and 24 elsewhere, belonging to the 'Bible and School Commission,' there are 1,267 scholars. In Cape Town, there are 12 private schools for boys, and 10 for girls. Two schools of industry have 140 scholars; an infant school 60; a grammar school, begun in 1824, is supported by government. A college, commenced in 1829, supports itself, and is the first institution in the colony, which has rendered it unnecessary to send children to Europe for education, and will be the means of raising many competent teachers for the district schools. The Dutch inhabitants have a school preparatory for the college, with 180 scholars. Rev. John Philip, D. D., superintendent of the missions of the London society, has morning and evening service on the Sabbath, a Bible class, Sunday school, &c. The Wesleyans employ at the Cape, and the surrounding districts, Messrs. Barnabas, Shaw, James Cameron, and E. Cook. In Cape Town and the adjoining country, there are 50,000 Mohammedans and Pagans.

*Hottentots.* Among this people, the Brethren have five stations, Groenekloof, Gnadenthal, Hemel-en Aarde, Elim, and Enon. Groenekloof is 40 miles north of Cape Town, and has 563 inhabitants. The mission premises are surrounded by a wall, and the church and other buildings are stuccoed. Gnadenthal is 130 miles north-east of Cape Town. So abundant are the vegetable productions, that it is called a 'place of fruits.' The settlement contains 1319 persons. The communicants are 605, baptized children 391. The day scholars are 300, and the infant school 120. "Nothing can exceed the delight of the Hottentots at the unexpected present of an organ for the church. Many of them melt into tears when it is played." Hemel-en Aarde is a hospital for the relief of lepers. The communicants are 38. As the malady is not contagious, the institution will probably be given up. Elim is 180 miles from the Cape—it has 200 inhabitants. Enon is on the White river, near Algoa bay, about nine days' journey from Gnadenthal. The White river flows close to the settlement. Communicants 123, scholars 125.

The London Society has missions at Bosjesveld, 40 miles north of the Cape, at Paarl, 35 miles north-east, at Tulbagh, 75 miles north-east, at Caledon, 120 miles east, at Paarltsdorp, 145 miles east, at Hankey, not far distant from the last named town, at Bethelsdorp, 450 miles east of the cape, and Uitenhage, an out-station at Theopolis, 550 miles east, at Grahamstown, Graaf Reinet, and Cat river. The number of communicants at all these stations is about 500. Temperance societies are formed at most of them. "Intemperance has hitherto been one of the chief means, by which Satan has maintained his sway. No one can reflect on the almost universal custom in our villages, of paying for occasional services with nothing but brandy, without horror." The Wesleyans have stations in the Albany district, in the eastern part of the colony, comprehending Grahamstown, Salem, Somerset, and other stations. The congregations on the Sabbath are large and attentive. The French Protestants have a mission at Wagenmaker valley, the resort of 600 or 700 slaves, 10 of whom have been baptized; and the Rhenish Society another station at Wupperthal, near the Cedar mountains, five days' journey north of Cape Town. "In a little valley surrounded by huge rocks, which seem to shut it out from the world, the missionary Von Wurmb, and his wife, with his associate Leipoldt, fixed themselves at the beginning of 1830, having purchased the land for about 11,000 francs. The Rhenish Society have also a mission at Stellenbosch."

## View of Public Affairs.

It is seldom that more than two months elapse, without bringing intelligence from Europe to the United States. Such however is the fact at present. The latest dates from Britain are of the 25th of November—There has been an arrival from St. Ubes, bringing information from that place, to the 27th of November, but the information is of little interest; it is merely that the armies of the hostile brothers remained much as they had been for some time previously; the forces of Don Miguel about 18 miles distant from the city; skirmishing frequent, but not decisive; the Miguelites a good deal depressed and discouraged; and the fleet and all the important sea ports still in the hands of Don Pedro. In Spain, the only event of importance that has recently



occurred, is the defeat of the priest Merino, the devoted partisan of Don Carlos, by General Saarsfield, commanding the troops of the existing regency, whose prospects seemed to have a favourable increase. A large French force is stationed along the whole line of the Spanish frontier; doubtless intended to favour the regency, but not to act without a manifest necessity—The Russian minister has demanded of the court of France to stop the public press of Paris in its abuse of Russia. An evasive answer has been returned. At Rome, it is stated that great agitation exists in the Papal cabinet; and that three cardinals were about leaving the capital, to endeavour to form an Italian confederation; which, it is affirmed, had been recommended by the northern powers. This is not improbable; as the last advices speak of a league entered into by Russia, Austria, and Prussia, to suppress all future attempts to resuscitate the kingdom of Poland—each power, in such an event, to furnish 35,000 troops, to suppress all attempts at insurrection—The affairs of Holland and Belgium remain *in statu quo*—In Germany, it appears there have been some difficulties with those powers who have granted legislative rights to their subjects; but it is doubtful whether they will produce any important results—In France, the elections were going on, and some riots occasionally took place. It is stated that at Marseilles two-thirds of the candidates for seats in the Chambers were Carlists. But this does not prove that one of them will be chosen. In Britain, the season had been so remarkably mild, that pear trees were in blossom, and a second crop of ripe gooseberries was produced. Lord Grenville was not expected to survive the long indisposition under which he had laboured; and at his death, the true author of the Letters of Junius, it was confidently believed, would be fully ascertained. The Cholera was prevailing in the north of Europe—in Norway in particular. The controversy between the Turkish Sultan and some of his rebellious Pachas, as well as with the inhabitants of Samos, was still unsettled. From Asia and Africa we have no intelligence of importance that can be called *news*. In South America, it appears that the civil broil at Buenos Ayres is settled for the present. The obnoxious, but constitutional governor, finding that the rebellious army which environed the city was likely to capture and plunder it, asked counsel of the legislature, and was virtually, but very gently, advised to resign. He did so—*voluntarily by compulsion*. The besieging army then marched through the city, without doing much injury to the inhabitants—their military chief being made governor, in place of the one deposed. But what a state of things is this! It is nothing better than a military government, in which an aspiring commander has only to gain his army to his wishes, in order to be sure of governing the State. It reminds us of the worst period of the Roman empire, when emperors were made and unmade by the Roman legions, as often as they pleased. In the other Southern American States, no event of importance has recently occurred. President *Santander*, in addition to his other enlightened measures, is labouring to introduce a universal toleration in matters of religion, in the great republic of Colombia. We wish him success with all our heart; but fear that Popish influence will prevent it—Till toleration, however, or rather the *equality* of all religious sects, as to political claims and patronage, shall be established among our southern neighbours, they never can be really a free people, nor exempted from sanguinary civil broils.

Such is our meagre chronicle of Public Affairs for the present month. But ours is not the fault. We keep no home manufactory of news; and when importation fails, we must wait for the foreign supply.

As to our own beloved land, our readers are acquainted with its state and prospects, as well as ourselves. We consider the present aspect of our public affairs as gloomy—never more so, since the existence of the Federal Constitution. The great question which has occupied and agitated our Congress, ever since its present session commenced, is still undecided. Parties are increasing in ardour; and unless that same kind Providence, which has so often interposed for our preservation—and for which we have never been sufficiently thankful—shall still prove benignant, and grant us an undeserved deliverance, we greatly fear for the issue. “Help us, O Lord our God, we rest on thee.”

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ERRATUM in our last number.

Page 7, line 14 from bottom, expunge the word *last*.



# THE CHRISTIAN ADVOCATE.

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MARCH, 1894.

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## Religious Communications.

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### THE SOUL RESTING IN GOD.

PSALM cxvi. 7.—“Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.”

Notwithstanding the questions which have been raised relative to the author of the psalm in which these words are found, we hesitate not to ascribe them to that eminent saint, who is called in the sacred records, “the sweet Psalmist of Israel,” and “the man after God’s own heart.” This distinguished personage was not only, by divine designation, the king of the ancient chosen people of Jehovah, and the successful warrior whose conquests had put into their possession the whole domain that had been promised to their fathers; but he was also richly endowed with the gifts both of prophecy and poetry. His inspired lyrics have formed the principal source of devotional song for the church of God, in every age since their publication. The psalms of David unquestionably abound in such lofty descriptions of the divine attributes, such exalted strains of adoration and praise, such heavenly aspirations of soul, and such wonderful examples of the communing of the human spirit with the great Father of spirits, as have never been surpassed, perhaps never equalled, except in the case of our blessed Redeemer, who, in one mysterious person, united our nature with the Godhead. Yet the spiritual depressions of the royal psalmist seem to have been correspondent to his elevations; and the exemplification of this in the psalm before us, decides our belief that it is his composition. Strong, and striking indeed, is the language of the context, in describing its author’s deep affliction and distress. “The sorrows of death, he says, compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow.” Under such feelings, even if inspiration had not guided him, he could not have spoken lightly on the subject of *rest*. His language, notwithstanding, is the language of confidence, when he tells us, not only where he had once found it, but where he might find it again. “Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.”

In speaking on this passage of holy writ—principally on the first part of it—I will, in reliance on divine assistance, endeavour—

I. To show where, and in what it was, that the psalmist confidently expected to find the relief which he so much needed and desired.

II. To evince that it possesses all the properties which he ascribes to it, when he calls it emphatically his *rest*.

III. To show what will enable and entitle us, to appropriate and apply to ourselves, the consolatory language of the text.

After this, a short improvement shall conclude the discourse.

First, then, we are to consider where, and in what it was, that the psalmist confidently expected to find the relief which he so much needed and desired.

It scarcely seems necessary to observe, that the author of the text must have intended something more by it, than merely that he would attempt to quiet and compose his mind, by the ordinary means and endeavours which are used for that purpose. The manner of his expression, as well as the whole connexion of the words, plainly demonstrates, that he had in view some distinct and peculiar object, toward which he might turn the current of his thoughts, and by centring them on which, they would naturally and certainly obtain composure and quiet. He speaks of this rest as a fixed and unfailing resource, to which he might return as to a home, whenever he wanted refreshment and enjoyment for his mind.—My brethren, this object, this resource, this home, this resting place for the soul, is God himself. The psalmist clearly intimates this in the latter part of the text.—“Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee”—That is—“Let thy meditations fix themselves on thy God, who hath bountifully supplied all thy necessities, whenever thou hast fled from the broken cisterns of creature reliefs to him alone.” The same sentiments are expressed and repeated, immediately before and immediately after the text. “Gracious is the Lord and righteous, yea our God is merciful. The Lord preserveth the simple, I was brought low and he helped me—Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. What shall I render unto the Lord for all his benefits towards me. I will take the cup of salvation and call on the name of the Lord. Precious in the sight of the Lord is the death of his saints.” The whole of these expressions point us to God as the rest of the psalmist’s soul. In contemplating the infinite excellence of the divine nature; in surveying the glory of the divine attributes; in calling to mind that a God of boundless wisdom, power and goodness, would infallibly order every thing for the best; in recollecting and believing that this God was in covenant with his soul,—reconciled to him through the blood of the covenant, and engaged to be to him, and to do for him, infinitely more and better than he could conceive,—to be his protector now and his portion to all eternity;—in the indulgence of these meditations; in the cultivation of these exercises; in the consciousness of such possessions, and the cherishing of such expectations, he expected his mind to be fully tranquillized and satisfied. However great his troubles, however imminent his dangers, however involved his perplexities, however keen his anguish, here was one remedy for all; here he would be at rest—Here was a peaceful region, where the storms of distress could never gather, to which the blasts of discontentment could never reach. Here he would feel himself secure from the world,—secure from all possible accidents, and would experience all those desirable sensations which arise from a mind serene and satisfied. Very properly, therefore, might he call this a resting place for his soul, and resolve to flee to it for refuge, against the calamities which had been pressing him so heavily and painfully. This I am to show more fully, by endeavouring—

II. To evince that the psalmist’s resource possesses all the properties that he ascribes to it, when he calls it, with emphasis, his **REST**.

Let us here consider a few of the circumstances essential to rest, and see if they are not always the concomitants of the resource we contemplate—

1. In order to be at rest we ought to be in *safety*. Without safety there can be no rational or durable quiet. The thoughtless and stupid may, indeed, be free from alarm in the midst of danger. But this is insensibility or infatuation, rather than rest. Dreadful, surely, and not desirable, must be that composure which wholly depends on ignorance, or the want of consideration—on not knowing, or not considering, what one's true situation is. It is not only bad while it lasts, but it is continually liable to detection. He who reposes on forgetfulness or falsehood, may, at any moment, be awakened to misery; and if never awakened, his protracted slumbers can only end in perdition. Of that, therefore, which deserves the name of *rest*, safety is an essential attribute. Now this attribute of safety was not peculiar to the condition of the prince and prophet who uttered the text. It equally belongs to the state and situation of every child of God. The closest examination, and the imagination even of the most numerous and singular circumstances, will but tend to demonstrate the extent of his security.

Say that there is a dark aspect spread over human affairs in general, or over those in which the saint is more immediately concerned. Sensible of his interest in the divine favour, and having his own will swallowed up in the will of God, he may and ought to indulge in such meditations as these—"My heavenly Father is the absolute Sovereign and director of all events: and will not the Judge of all the earth do right? Do I not desire that his counsel should stand, and that he should do all his pleasure? Mournful, indeed, is the contemplation of human misery, and it is my duty to use my utmost efforts to prevent or to diminish it; but still, I am warranted to take comfort in the thought, that come to pass what may, God will eventually overrule it for good. He, especially, who controls all things, and without whose superintending care a sparrow falleth not to the ground, He, assuredly, will take care of a child who looks to and depends upon him. Yes, he hath promised to do it, and he cannot deceive. He hath promised 'to withhold no good thing from them that walk uprightly.' He hath declared 'that all things work together for good to them that love God;—that all things are theirs, things present and things to come, life or death, all are theirs.' What is best for me or for others, I know not: But my heavenly Father knoweth, and with him it is my privilege to leave it. It may, indeed, be the loss of something that I value, or the refusal of something that I wish. But if the loss or the refusal will terminate in my ultimate advantage, let me welcome a merciful disappointment. Confident, therefore, that he who directs all events will not permit me to be afflicted unless it be for my good, and desirous of affliction if it will, I will be at rest; for I have trusted all my concerns into his hands, and there they must be safe." Brethren—Here is no exaggeration—Here is nothing but practical truth, and unquestionable Christian experience. The triumphant language of the prophet Habakkuk is in strict and full accordance with the representation I have given. "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall: Yet I will rejoice in the Lord, I will joy in the God of my salvation."

Say, again, that the man who has made God his refuge, is beset with

enemies; which seems to have been in some measure the cause of distress to the author of the text—Still he will realize that he is safe, under the divine protection. He will recollect the declaration which saith—“Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain,” and the gracious assurance—“He will keep thee as the apple of his eye.” His trust, therefore, is in God, and here, being safe, he is at rest.

Or say that even the life of him who has the psalmist’s resource is threatened—Still he has the consolation to reflect that he is safe. Death to him can bring no danger. I assert not, that it will not sometimes bring a degree of alarm. The consciousness of remaining corruption, a deep sense of ill desert, the weakness of faith, the importance of the unchangeable state on which he is entering, the natural dread of dissolution, may, by their separate or combined influence, excite some perturbation. But still you will observe, he is safe—safe in fact, although he cannot take all the comforts to which he is entitled. His case is the very reverse of that of the impious man, who is in danger while he is unalarmed. One dark step will terminate all the gloom of the child of God, and usher him into the regions of eternal day. But this, you will recollect, is putting the case at the very worst. Frequently—very frequently—the saint is able to repose, in unshaken confidence, on the faithfulness of Him in whose eyes “the death of his saints is precious.” Supported by this confidence, the bed of death is to him a bed of the sweetest rest, as well as safety. He can say, and the speaker has heard it from expiring lips—

“Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breathe my life out sweetly there.”

Yes, the believer can say—casting the eye of faith on the mansions which his Saviour has promised and gone to prepare—“Return unto thy rest—thy eternal rest, O my soul.” I now see it near; it is full in view; the rest that remaineth for the people of God. “Come, Lord Jesus—even so—come quickly.”

Thus it appears, that the attribute of safety, which is so essential to rest, will, in every possible situation, be found by the man of undissembled piety. Unbelievers themselves must allow, that his state is the safest of all. If they think that his religion is false, they must still admit that it is safe—that it cannot injure him beyond the grave. He is, therefore, like a merchant whose goods are all gratuitously insured. He can lose nothing; and whatever is to be gained, he is sure to gain it. He is on the *safe side* of the momentous question, and is, consequently, entitled to be at rest.

2. Freedom from pain and anxiety, is a circumstance necessary to rest.

My brethren—The present state was intended to be a state of trial. No individual, therefore, of whatever condition or character, will be wholly exempted from affliction. The Deity hath never promised that his own children shall escape it. On the contrary, he hath promised that, when necessary, they shall endure it—“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not.” It is, however, the happy lot of the people of God to be perfectly assured that they shall be preserved from all unnecessary distress, and that what they suffer shall not only

be sanctified to them in the end, but that they shall find solace or support during its continuance. This is to speak within the bounds of the strictest verity. The word of life declares, and experience witnesses to its truth,—“That the Lord is a strong hold in the day of trouble:” And to possess the soul in peace, to have internal quiet and satisfaction, is to pluck from affliction its most envenomed sting. When the mind can lean with confidence on some stable support, adversity, pain and suffering, are half annihilated.

These, then, are the favourable circumstances in which those who have confidence in the divine favour will encounter the pains of the body, or the anxieties of the mind. While the satisfying sense of the love of God abides on their hearts, they will be able to say with the apostle—“We rejoice even in tribulation”—and—“Though our outward man perish, yet the inward man is renewed day by day—For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look, not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal.” The representation of the apostle here is, that the attention of a suffering saint, even while he is immediately under the rod, may be so taken up with the contemplation and assurance of better things to come, that he will but lightly feel, and little regard, the pain of the stroke which is inflicted. This certainly is a matter of Christian experience. The pious mind may be, and often is, so engaged, in the hour of affliction, with holy meditations and consolations, that pain, or other afflictive circumstances, lose largely the effect which they are wont to produce—Nay, the Christian is sometimes ready to give thanks for all that he endures, finding it accompanied with a divine support, not ordinarily experienced. And when, for a little, his mind is drawn off, and his attention becomes engaged with the circumstances which afflict him, which certainly is often the case, still this unfailing and consolatory resource is ever at hand. Recollection comes speedily to his aid, and pointing to heaven, admonishes the soul—“Return unto thy rest. Let thy thoughts fix again upon thy God. Flee away from all thy cares and thy griefs, and solace thyself with divine consolations.” But this is anticipating what I propose to state distinctly—

3. That a circumstance essentially necessary to *mental* rest is, that there be some subject to dwell upon, which is pleasing, soothing, satisfying, and delightful—This seems to have been most directly in the view of the sacred penman of the words before us. He had been greatly perplexed and agitated with distressing, anxious, and painful emotions. Worn out with them, at last, he resolves to banish them from his mind, by turning his thoughts on God, his exceeding joy. This it is which gives force to the word *return*. He had wandered from the place of his rest, to which he now determines again to resort. My brethren—discontent, uneasiness, anxiety, grief, and perturbation, may steal into the hearts of the best of men, and grievously corrode them for a time. But it is their peculiar privilege to escape at length from these disquieting intruders, by recurring to that source of plenary satisfaction, which a consciousness of the divine favour opens for them. I am aware that I have already called your attention to this consideration. But I must enlarge upon it a little; it is worthy of a more distinct notice. Judge, then, I say, if that man has not a subject for meditation calculated to speak peace to his troubled spirit, who can contemplate infinite wisdom, power, and goodness, with the pleasing



confidence that they are engaged for his protection and happiness? May not he with good reason be at rest, who can reflect that God Almighty is his friend, by solemn covenant and oath? That he who sits at the helm of the universe will govern and direct all his concerns, in such a manner as shall issue in his safety and advantage? Are not these reflections adapted to still the agitation, soothe the anguish, or dispel the darkness of the mind? May not he who is entitled to indulge them, say with great propriety—"Return unto thy rest, O my soul—Leave these perplexing concerns, about which thou art so anxious. Thou hast disquieted thyself too much already; turn thy thoughts upon thy God; there thou wilt not fail to find peace and repose; there thou wilt see thy present safety and thy future glory; there thou wilt see how little and unworthy are the things which give thee so much uneasiness; there thou wilt see their short duration; there thou wilt see thyself raised above them; there thy God will hide thee in his pavilion, and shelter thee from every annoyance. Return, therefore, return unto thy rest, O my soul; 'for the Lord hath dealt bountifully with thee.'"

Let us now, very briefly, consider—

III. What will entitle and enable us to appropriate and apply to ourselves the language of the text. In addresses from the sacred desk, my brethren, it is often quite as important to inculcate truth, as to teach or explain it; to endeavour to bring home to the hearts and consciences of our hearers the doctrine which, in abstract speculation, they will readily admit. So I think it is with the subject before us. There is little need of argument to show, that if we would be partakers of the psalmist's privilege, it is indispensable that we possess a portion of the psalmist's temper. It is manifest at once, that there can be no rest, where there is enmity against the party in whose favour and loving kindness rest must be found. Now the oracles of infallible truth assure us, that "the carnal mind is enmity against God," and of course God cannot be the rest of the carnal mind, while its enmity remains. The thing, you perceive, is a natural impossibility. It is so, because the sinner never will, in fact, seek rest in God; and if he did, he would find nothing but what was hostile, as well as hateful to him. It behoves each of us, therefore, to let the truth sink deep into his heart, that, before it be possible for him to appropriate and apply to himself the language of the text, he must possess such a temper as that his desires may be gratified, and the highest pleasure of his mind be furnished, by the contemplation of all the divine attributes and dispensations. Yes, beloved hearers, you must be transformed by the renewing of your mind; you must be born again—and born of the Spirit; you must be made to love what God loves, and to hate what he hates; you must, in a word, be truly reconciled to God through Jesus Christ, before the soul of any one of you can rest in God. Without this, no one can be entitled to use the language of the text, for the obvious reason that he cannot use it with truth or propriety. Hear the oracle of God—"The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt."

But, my brethren, if we would be able, *at all times*, to find our rest in God, we must not only be truly reconciled to him, but we must be much engaged in holy intercourse and communion with him. This is the only method by which we can be enabled to take up our rest in him in the time of need. Alas! it is because we make so little use of our rest, that we are so often brought into doubt whether we have a title to



it; and thus exclude ourselves from its benefits, when the necessity of them is most sensibly felt. Our souls fix and centre on God so seldom, that they become inapt for the exercise. Yes, and the people of God, sometimes look so much to the creature for their rest, that they feel afraid and ashamed to look to God for it, when the creature fails; and they have to pass through a deeply humbling process, before they can get back to their rest. Let us see the importance, then, of being familiar with this blessed rest, that we may be able to resort to it with ease, when pressed by necessity. Let us earnestly endeavour to keep our title to it clear and free from doubt. Let us, so to speak, often travel the path which leads to it. Let it be the daily employment of our souls to commune with God. Thus shall we be able speedily and easily to fly to him as our rest on every emergency; and at all times shall be entitled and enabled to appropriate and apply to ourselves the language of the text, with humble holy confidence.

For the improvement of the subject, we may learn from it—

1. What is the precise difference between the righteous and the wicked in this life, in point of enjoyment—The good man has a resting place for his soul, and the bad man has not. This is the line which divides, and will forever divide, their portions, even in this world. Nor is this an inconsiderable difference. It is, on the contrary, inconceivably great. A sense of unconditional safety; a refuge in all seasons of distress; a subject of high, delightful, and satisfactory contemplation; and a well-founded expectation of an eternal weight of glory—This is now the portion of the sanctified man, and it is the portion of no unsanctified man.

It is true, indeed, that pious men may have their glooms, their doubts, and their fears; but these ultimately bring them more fully to their rest, and even heighten by contrast the delights it affords. Their seasons of darkness, therefore, are only like shades in a picture, which increase on the whole the beauty of the piece. It is also true, we admit, that wicked men may, at present, sometimes forget their situation, be ignorant of their danger, enjoy the world, and indulge in its pleasures. But this forgetfulness, it must also be remembered, only enhances their misery, when a sense of their danger is forced upon them. Then their pleasures are often converted into pains; and at the best they can never *satisfy* the mind. They forever leave in it a dreadful, craving void. That great, permanent, soul-filling portion, which confidence in the divine favour bestows, they never do or can possess. Most pitiable, therefore, do impenitent sinners mistake, when they suppose that to become religious would diminish their pleasure, and destroy their happiness. Alas! without religion, they can never know what true pleasure, what solid happiness is. Therefore,

2. Let me from this subject exhort those present who have hitherto been looking to the world as the only source of their enjoyment, now to seek it in a reconciliation with God through Jesus Christ. “Come unto me, said the blessed Saviour, all ye that labour and are heavy laden, and I will give you rest.” Lovers of pleasures more than lovers of God—why will you not listen to this invitation of the Saviour? In your present pursuits, believe me, you are like the dove that was sent forth by Noah. Direct your course as you may, there is nothing but troubled waters beneath you. Above the threatening billows, you may indeed be borne for a short space, on the wings of excited fancy and passion. But these deceptive pinions will not long sustain you, they will soon droop and fail; and then, if you are excluded from

the ark of safety, you plunge and are lost forever in the bottomless abyss. Listen, therefore, to the voice of the Saviour, now inviting you to quit your wanderings, and to take refuge, and find rest in him. *Now*, if you will be obedient to his call—If abasing yourselves in the dust of humility for your sins; if imploring and receiving the aid of his good Spirit, you truly renounce every false way, and rely on his merits, righteousness, and intercession alone, for salvation, he will not reject you; he will receive you into his favour, and will assuredly give you rest—Rest from the torments of a guilty conscience; rest from the tyranny of your lusts; and at last, an eternal rest from all sin and all sorrow, in the abodes of heavenly peace.

Finally—Although the rest which the people of God enjoy in him at present, is derived, in great part, from the assurance of better things to come, and although to this I have already made frequent references, yet I cannot conclude this discourse without calling your undivided attention, for a moment, to the apostolic declaration, that “there remaineth a rest for the people of God”—What they have at present, is only an earnest, a foretaste, of what awaits them in a future state. In the present life, their sanctification is imperfect; and hence their rest in God, although it seems at times to antedate heaven, is, as we have seen, often interrupted—The remainders of corruption operate to interrupt it; and not only this, but the connexion of the soul with the body, will not admit of high and unbroken spiritual enjoyment. If the necessary concerns of life did not, as they certainly do, prevent such enjoyment, the human mind cannot at present endure a long continuance of that holy excitement which is its inseparable attendant. In view of these causes of the interruption and imperfection to which the spiritual repose and felicity of the believer is subject, while he dwells in the body, the apostle, in the words I have quoted, speaks of a rest which *remaineth*—speaks as if what is enjoyed here, is so inferior to that which is to be possessed hereafter, that the present is hardly worthy of the name; it is *a rest*, but it is not *the rest*, which shall be known in the mansions above. Yes, beloved brethren in the Lord, such is unquestionably the fact. The grace of God has opened in your souls “a well of living water;” the water is “springing up,” but it has not yet reached, to “life everlasting.” You have at present only a prelibation—comparatively only a drop, and that not an unmingled drop—of “the rivers of pleasure” which flow at God’s right hand—

“There you shall bathe your weary soul  
In seas of heavenly rest;  
And not a wave of sorrow roll  
Across your peaceful breast.”

Let this glorious prospect soothe every sorrow; dry every weeping eye; put the world under your feet; animate you in the cause of God; and fill you with a holy, but well-regulated desire, to depart, and to be with Christ. There you will know that “far better” rest, and those celestial joys, which eye hath not seen; of which no mortal ear hath heard, and of which an adequate conception hath never entered an unglorified spirit. Amen.

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*From Searle's Christian Remembrancer.*

#### ON PRAYER.

Prayer is the very breath of faith, and the first evidence of new and spiritual life in the soul. The Lord said of Paul, behold he prayeth:

because the Lord had then given him a heart to pray. Doubtless, he had often fasted and prayed before, as far as the lips were concerned. But the spirit, not words; life, not expression only, constitute prayer with God. Language may give it a form: but language alone is like mere body without a soul; and he that so offers it, renders to God a dead, unclean carcase for a living sacrifice, which is an abomination in his sight. Whatever hath life, must breathe; and if the life be sound and strong, it will breathe freely. Short, irregular, disordered breath, discovers either great exercise or ill health. It is the same in the life of faith. If the soul be quickened by Christ, it will breathe out its desires after him, perhaps like a child at first, mingled with strong, crying, bitter sobs, and many tears; but still it breathes on, and prays on; its breath of prayer is not stopped, but struggles for life and increase. If the prayer be faint and weak, disordered and low, the person is not in full life and health, or else some great temptation oppresses him heavily. The Physician of souls must be looked to for medicine and for deliverance. Certainly all is not right, and a speedy help should be sought for and applied.

When the mind is truly touched by grace, it will and must pray. If the heart cannot find words to carry up its request, it will send them forth in earnest groans. Prayer can no more be kept from ascending, than flame from the fire. *The Spirit* (said one who understood this matter well) *helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.* The cries of a drowning man are above the formality of words, and forcibly pierce the ear for help; so the deep-felt anguish of a convinced heart is inexpressibly eager for mercy, and with moans and groans sues it out from God in right earnest. It does not seek a florid oration, or theatrical starts, but pours forth aspirations, at times too ardent and mighty for words. O how God loveth such addresses as these! One Abba, Father; one tearful sigh; one inward groan; are beyond and far better than all the fine speeches in the world.

Let not the broken-hearted sinner grieve then too much that he cannot find language to express the fulness of his desires. His desires are the better for being found in his bosom too large and too strong for utterance. There is more of heaven in them, and they will break out at last the swifter towards heaven. If he can find fit words let him use them: if he cannot, let not their absence increase his concern. God knows and loves the language of the heart, and in due time will answer the prayer.—See 1 Sam. i. 13—15.

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#### MATERNAL INSTRUCTION.

A chaplain to seamen, in one of our southern ports, was one day called to the sick bed of a sailor, apparently at the gate of death, from the effects of licentiousness. The chaplain addressed him affectionately upon the state of his soul. With a curse, the sick man bid him begone, and not harass his dying bed. The chaplain, however, told him plainly he would speak, and he must hear, for his soul was in jeopardy of eternal death. The man remained sullen and silent, and even pretended to sleep, during his faithful address and prayer. Again and again the visit was repeated, and with similar ill success. One day, however, the sick man made use of an expression, by which the

chaplain suspected he was a Scotchman. To make sure of the fact, the chaplain repeated a verse of that version of the Psalms, still in use among the churches of Scotland,

Like pity as a father hath  
Unto his children dear;  
Such pity hath the Lord for those  
Who worship him with fear.

The chords of his heart vibrated to the well-known language. His eyes glistened with unusual moisture. The chaplain knowing the universality of religious instruction among the Scotch, ventured an allusion to his mother. The poor prodigal burst into tears. He admitted himself to be the child of a praying mother, who had often commended him to God. He had left her long before, to become a wanderer on the face of the great deep. No longer he repelled the kind attentions of the chaplain; and his monitor had the satisfaction of seeing him arise from his bed, he verily believes, a child of God. It may be, the glorified spirit of his mother was one of the angels, before the throne of God, who rejoiced over his repentance; or, if living, subsequently rejoiced over him that was dead, but was alive again—was lost, but found.—*Mother's Mag.*

For the Christian Advocate.

### LINES

WRITTEN DURING A SEASON OF SPIRITUAL DARKNESS.

Once, thou dear, deserted Saviour—  
Once this heart was all thine own—  
Have these moments fled for ever?  
Has sin usurped Immanuel's throne?  
Then I loved thee, most supremely;  
Ev'ry comfort flow'd from thee;  
Now I struggle, ah! how vainly,  
As I once have been, to be.  
Sin, repented, not forsaken—  
Pray'd against, yet present still—  
Oh, my very soul is shaken,  
Struggling 'gainst that monster's will.  
Thus forsaken by the Spirit,  
How conflicting every hour,  
Feeling all a Saviour's merit,  
Yet obeying Satan's power.  
Tell me, ye who share the favour  
Of the blessed King above,  
Tell me where to seek the Saviour,  
Object of your changeless love?  
Oh, this sin-sick soul would find him,  
At his feet to weep and pray;  
How my circling arms would bind him!  
How my soul would urge his stay!  
Bible! book of consolation,  
Can thy precious page afford  
No sweet promise of salvation,  
Perfected in Christ the Lord?

Easton, Pa. Feb. 1834.

O'er the sacred record turning,  
Nought but threat'nings can I see;  
Fires of wrath forever burning,  
Quenchless flames for guilty me.  
Seek I not, with tears, repentance?  
Yet, like Esau, seek in vain;  
Have thy lips pronounced the sentence,  
Dooming me to endless pain?  
Bless me also, O, my Father!  
Though my birthright sold have I;  
Clouds of vengeance o'er me gather,  
Bless me, save me, or I die!  
See this bruised and broken spirit—  
See this sin-aborring soul—  
Saviour, for thy suff'ring's merit,  
Bind my bosom, make me whole;  
Nothing can I bring before thee  
But my sorrowing soul's distress;  
Can I vow to still adore thee,  
Feeling hopeless guiltiness!  
Hark, a still small voice is stealing  
Through this soul-bewild'ring night,  
From his word his will revealing,  
"At ev'ning time it shall be light."  
O'er this sacred Anchor bending,  
Now my sinking soul I stay,  
Longing for the brilliant ending  
Of this dark and cloudy day.

J. L. G.\*

\* Two months since, the writer of these lines favoured us with some excellent ones, going to show that "The triumphant death of a Christian is not wonderful;" and in making our acknowledgment, we said, speaking of the writer, "We feared *he* had forgotten us." We are now informed that we are indebted to a *lady*, and not to a *gentleman*, for both the former and the present favour. Alas! what wretchedly proud lord-

## THE WORLD TO COME.

BY J. BOWRING.

If all our hopes and all our fears,  
 Were prisoned in life's narrow bound—  
 If, travellers in this vale of tears,  
 We saw no better world beyond—  
 Oh what would check the rising sigh,  
 What earthly thing could pleasure give?  
 Oh, who would venture, then to die—  
 Or who would venture then to live?

Were life a dark and desert moor,  
 Where mists and clouds eternal spread  
 Their gloomy veil behind—before,  
 And tempests thunder over head;

Where not a sunbeam breaks the gloom,  
 And not a flow'et smiles beneath—  
 Who could exist in such a tomb—  
 Who dwell in darkness and in death?

Yet such were life, without the ray  
 From our divine RELIGION given:  
 'Tis this that makes the darkness day—  
 'Tis this that makes our earth a heaven!  
 Bright is the golden sun above,  
 And beautiful the flowers that bloom—  
 And all is joy, and all is love,  
 Reflected from the WORLD TO COME!

## Miscellaneous.

*For the Christian Advocate.*

## THOUGHTS ON NATURAL ABILITY.

*To the Editor of the Christian Advocate.*

Rev. Sir,—If you think the following thoughts on a much litigated point of theology worthy of being communicated to your readers, please to give them publication in the Christian Advocate.

COGITANS.

Is not the *disposition* to perform a moral duty an essential element of the *ability* to perform that duty? Was any moral duty ever performed, or *can* it be performed, without a disposition to perform it? Certainly not. An act done contrary to the disposition or inclination of the performer, has no moral character, or if any, a bad one. In civil society such an act is regarded as *forced*, or constrained, and therefore as utterly invalid. In courts of law, the *quo animo*, as the jurists call it, the *state of the mind*, (as to *design*, *intention*, or *disposition*) with which an action is performed, is always considered as rendering the doer of the act innocent or guilty, deserving of praise or blame, reward or punishment. If, then, according to the *nature* which man possesses, *disposition* is a constituent part of his ability to do a moral act, how can he be truly said to have a *natural ability* to perform such an act, when he has not the disposition to perform it; and especially, if in place of such disposition, he has an utter aversion to the performance? Surely it will not be said that the *causa sine qua non* of a thing, is not essential to the existence of that thing. That thing, then, which is called *natural ability*, does not and cannot exist, with reference to moral acts, without the *disposition* to perform them, which is a *causa sine qua non*, an indispensable pre-requisite to their performance.

Again. Is not *disposition*—good or bad—a *natural* attribute, or faculty, of every human mind—something that belongs to its very na-

lings we men are—to suppose whatever is excellent must belong to our sex. The error here, too, is the more inexcusable, because the muses are all of the *feminine* gender; and really, in the United States, at least, and especially in all that relates to religion, they appear to afford their inspiration to their own sex, more frequently and purely than to ours. We can only cry *peccavimus*—and promise hereafter that when we get some beautiful poetic lines, we will not *take it for granted*, that *he*, and not *she*, wrote them.



ture? Was there ever yet a sane man, without the *consciousness* of a *disposition* to do some things, and to avoid others; a consciousness as clear and unquestionable as that he possesses the faculties of understanding, will, memory, conscience, or any natural faculty whatever? It is believed that no one will affirm, that such a man ever yet existed. A man who should say that he never felt any disposition, inclination or propensity, to any one thing more than to another, would immediately be considered as insane, or as a liar: And if so, *disposition* must be admitted to be a part of man's *spiritual nature*, a *natural* attribute, property or faculty, of every human mind. Then it follows, unavoidably, that there is no *complete* natural ability to perform moral acts, without a disposition to perform them. Whatever other natural faculties for the performance of these acts may be present; an *essential* one is not present—not only so, but in its place there is *aversion*, or a *disposition* opposite to the performance of moral duty—The whole confusion and controversy in which this subject has been involved, appears to have been occasioned, by considering the *natural* and *moral* principles or powers of the human mind, as forming two distinct classes, in all respects separate and distinct. This, it is believed, is a great error. *Conscience* is a natural principle, faculty or power, of the human mind. It has received, and justly, by writers on the philosophy of mind, the appellation of *the moral sense*—it has a moral character. The same is true, and more evidently true, of *disposition*. It is something—call it what you please—a faculty, power, property, or attribute—which belongs to the very *nature* of the soul of man, and yet it has a *moral* character.

Again. It is particularly worthy of notice, in reference to this subject, that the *manner* in which a disposition to do evil has been *acquired*, is never regarded as freeing the evil doer from guilt, blame, or punishment. A thief, or a murderer, is never acquitted from a consideration of the way or manner, in which he came to possess the disposition which led him to steal or murder. This bad disposition, *itself and alone*, is regarded, in estimating the culprit's criminality. The way in which he came by that disposition, or the cause or origin to which it may be traced, is not taken into view; at least not so as to exculpate him. The same holds true in regard to all moral acts. The disposition itself, good or bad, and not the source from which it is derived, is that alone which is considered; in estimating a man's actions as innocent or criminal, praiseworthy or blameworthy. Whatever may be the speculations or reasonings that men may adopt, in relation to the origin of their evil dispositions; or whatever may be the conclusions at which they arrive, still, an evil disposition is, and ever will be, considered as involving *guilt*. This is the universal sentiment of mankind; and what is more, it is the sentiment of evil-doers themselves, in regard to themselves. Till the conscience becomes callous by repeated violations, or by long continued sophistry, transgressors cannot escape remorse and self-condemnation for their evil deeds; although they may have been hurried into them by the strength and violence of their dispositions, or propensities to evil.

The result is, that *disposition* is an integral and essential part of *natural ability* to do good; and that wherever there is a disposition to do evil, it is *per se*, and without reference to its origin, or cause, considered as involving guilt and blameworthiness, both by the general sentiment of mankind, and the testimony of the consciences of transgressors themselves. Hence it follows, that in attempting to convince impenitent sinners of their criminality in the sight of God, all reasoning

about their natural ability to love him and obey his commandments, is worse than useless. Such reasoning is sophistical, and its effect injurious. After the truth has been stated, and when necessary, established from Scripture, experience, common sense, and sound reason, a direct appeal to the consciences of sinners, is the proper and most effectual method to awaken their feelings to a sense of their guilt and danger, in neglecting or refusing to perform their duty. This is the scriptural method. Let the advocates of an impenitent sinner's natural ability to love and obey God show us something, if they can, in the oracles of inspiration—show it, not by elaborate inference, but in plain and direct statement\*—that will justify their speculations. A single example of a sacred writer urging impenitent sinners to exert their natural ability to render a cordial obedience to the commands of God, would be infinitely more satisfactory than all the metaphysical reasoning that ever was, or ever can be made to bear on this point.†

I have said that the scriptural method of addressing sinners, in order to awaken and lead them to repentance, is, by a direct appeal to their consciences. Permit me, then, to make a few quotations, in place of many that might be made, which plainly assert the *natural inability* of men to love and obey God; then a few passages to show that the consciences of sinners, notwithstanding, condemn them as guilty; and finally, the direct appeals made by inspired writers and speakers, to the consciences of sinners, in order to bring them to repentance. 1. Of inability. Jer. xiii. 23—"Can the Ethiopian change his skin and the leopard his spots? then may ye also do good, that are accustomed to do evil." John vi. 43, 44—"Jesus therefore answered and said unto them, murmur not among yourselves; no man can come to me, except the Father which hath sent me draw him." Rom. viii. 7—"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." 1 Cor. ii. 14—"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 2. Of the condemnation of unsanctified sinners by their own consciences. John viii. 8—"And they which heard it, being convicted by their own conscience, went out, one by one, beginning at the eldest even unto the last, and Jesus was left alone and the woman standing in the midst." Rom. i. 18, 19, 20—"The apostle, speaking of the heathen, says—"Because the wrath of God is revealed from heaven

\* It is readily admitted that *fair and legitimate* inference from passages of scripture is always lawful, and often proper. But in regard to important doctrines, what is inferred from one passage is commonly found explicitly stated or affirmed in another. The doctrine of natural ability to do good, is represented by its advocates to be exceedingly important—all important. We ask for a passage of scripture, where this all important doctrine is directly and explicitly taught.

† In regeneration the *disposition* is changed. No new faculty is given. The disposition is still a part of the *nature* of the mind—of the *new nature* given in renovation. The *stony heart* is taken away, but still there is always a heart—it is now a *heart of flesh*. *Disposition*, the writer is well aware, is only a modification or operation of the *affections*, denoting their *tendency* or *bias*. He has chosen to use the term, as most distinctly and briefly indicating the ideas he desired to communicate. That the *will* and *affections* undergo a change in regeneration is admitted by all orthodox writers. Yet these are not supposed to be new faculties, but the former ones having a new tendency; a tendency so altered, as to choose and delight in new objects—objects which previously caused aversion, instead of choice and pleasure. The *understanding* and *memory*, also, have the objects of their chief attention and attraction changed. The *conscience*, likewise, is sanctified—purified by atoning blood—"purged from dead works, to serve the living God." Thus, he who is regenerated, is truly and emphatically "*a new man*"—"a new creature."

against all ungodliness and unrighteousness of men—because that which may be known of God, is manifest in them, for God hath showed it to them—so that they are without excuse.” And in the 2d chap. verses 14, 15, he says, “When the Gentiles which have not the law, do by nature the things contained in the law, these—show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.” Tit. iii. 10, 11—“A man that is a heretic, after the first and second admonition, reject. Knowing that he that is such, is subverted and sinneth, being condemned of himself.” Acts ii. 36, 37—“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ. Now when they heard this they were pricked in their heart, and said unto Peter, and to the rest of the apostles, men and brethren what shall we do?” This, it will be observed, was before they had received the “gift of the Holy Ghost,” which is mentioned in the next verse; although we doubt not that it is the quickening influence of the blessed Spirit, operating on the natural conscience, that, in all cases, engages unsanctified sinners to seek salvation in good earnest.

3. The passages in which the inspired writers and speakers appeal to the consciences of sinners, are too extended to be quoted at large; a reference to them, is all that the limits I prescribe to myself will admit. Of the method of address for which I contend, our Saviour himself was the most illustrious example. Read his sermon on the mount. The beginning, and much of the whole, is didactic; correcting errors and teaching important truths. It contains, however, a number of appeals, which, if examined, will be found to be addressed, sometimes to reason, in its simplest principles; sometimes to common sense; and in connexion with both of these, to the consciences and moral feelings of his hearers. But look at the close of this inimitable sermon, in which an application is made of his whole discourse. Here the appeal is evidently and entirely to the consciences, hopes, and fears of those to whom he had been speaking. The address, altogether, is at the farthest possible remove from abstract reasoning—there is no feature of resemblance to modern philosophical preaching, in any part of it. The same may be said of all his other discourses. Many of them consist of parables, and the manifest and ultimate tendency of the most of them, after communicating instruction, is, to reach the consciences of those to whom they were delivered. In these, indeed, as in the sermon on the mount, the appeal is often to the hopes and fears of our Lord’s hearers. But these hopes and fears were to be reached and excited, chiefly through the operation of conscience. This was to be first touched, that the truth delivered might operate effectually on those who heard it.—Look next at Peter’s sermon on the day of Pentecost. After showing the falsehood of the supposition that the disciples were intoxicated, his discourse consists of explaining and applying ancient prophecy, asserting the divine mission and final exaltation of his blessed Lord, and charging home on the multitude the awful guilt of having, with wicked hands, crucified and slain the Lord of life and glory. The direct appeal was to conscience, and we have already seen in part what was its effect. His hearers were “pricked in their heart,” and cried out, “Men and brethren what shall we do? and the same day there were added to them about three thousand souls.” His address to the multitude, that clustered around him and John after the miraculous cure of the lame man who lay at the

beautiful gate of the temple, is exactly of the same character, followed by a solemn call to immediate repentance. In the same style, also, he addressed the Jewish rulers, when he and his brethren were called before them; and although they were not brought to repentance, but took counsel to slay the apostles, and probably would have done it, but for the interposition of Gamaliel, yet we are told expressly, that "they were cut to the heart:" and it is commonly the cutting appeals which faithful preachers make to the consciences of persecutors, which inflame their rage, when repentance and reformation are not produced. A memorable instance we have of this in the case of Stephen, the first Christian martyr. His address was exactly of the same kind as that of Peter last mentioned, and precisely the same was also its effect. His persecutors were "cut to the heart, and gnashed on him with their teeth," and in violation of all law and decency, they stoned him to death. Finally, look at the addresses, and examine the epistles of Paul, the great apostle of the Gentiles. They abound in doctrinal instruction and powerful reasoning. Nor let it be supposed, that any thing now said has been intended to disparage these. Preaching that is not chiefly doctrinal, is of little value. Reasoning also, if it be of the right kind, is highly important. It is against the necessity of *such reasoning*, as that which accompanies the maintaining of "natural ability to give the heart to God, and to keep his commandments," that what is now said is directed—It is to point out a better way of making men feel their guilt; and to show that this way was that which was adopted and is exemplified by the manner in which Christ and his apostles always addressed those to whom they spoke and wrote. Paul was a great reasoner, as his epistles abundantly show. He reasoned before Felix, but not about his natural ability to keep God's commandments, in the flagrant violation of one of which he was habitually living with Drusilla—He spoke "concerning the faith in Christ," and "he reasoned of righteousness, temperance, and a judgment to come." In this way he got at the conscience of the Roman governor, and plied it so closely that "Felix trembled, and answered, go thy way for this time, when I have a more convenient season, I will call for thee." Show, in all that the apostle ever said or wrote—in his speeches or in epistles—a single sentence, in which he speaks of man's "natural ability to obey the gospel call," and I will say of it as Cowper says of a quip or jest, in Paul's writings—

"I consent you take it for your text,  
Your only one, till sides and benches fail."

No, Paul was no teacher of natural ability "to love God and keep his commandments." He denied it utterly and explicitly, as we have shown. And yet he was the most successful preacher that ever proclaimed the gospel of Christ. In vain, therefore, do the advocates of this doctrine pretend that it is necessary to make men feel that they are inexcusably guilty. Are they wiser than Christ and his apostles? Has a better method than they adopted been discovered, to convert sinners? If our improved preachers do not say this in words, their practice says it. Alas! it is to be apprehended that many of their converts need to be "converted over again." So much is made of this *natural ability*, that deluded mortals get to think that they can and do convert themselves—The notion is so current at present, that it has greatly diminished the pleasure which sober Christians, of eminent and fervent piety, used to feel, when they heard of revivals of religion. They fear

greatly that many of the lately reported converts, are fatally deceived; are yet in their natural, carnal, unsanctified state. May the Lord speedily deliver his church from this, and every other soul-ruining delusion.

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#### INTERESTING LETTER.

There is a simple, touching, pathos in the following genuine letter, unequalled by any fictions, or imaginings, we have ever read—It is taken from *The Journal of Commerce*.

*Letter written by Charlotte E. Richmond, in her 7th year, to her sister, Mrs. Marshall, in Scotland, on the death of her brother, William Wilberforce.*

Scarcely any of our readers need to be told that Legh Richmond, father of the writer of this letter, was the author of the "Dairyman's Daughter," the "Young Cottager," and several other delightful publications of a religious character, which have been read wherever the English language is understood, and translated into several foreign languages. His son, Wilberforce, died in youth, and a memoir of his life has recently been published, which is hardly less interesting than that of his father, who is also dead, as well as several other members of the family.

"My Dear Mary—It is a long time since I wrote to you; but I have not forgotten you, for you know I love you very much. Were you not sorry to hear dear Willy was dead? He was asleep, and I did not know that he was dead, and I asked them why they cried so much. He did not look any different, only he looked a little pale; so I did not think this meant dying; but they told me dear Willy was dead, and would never speak to me any more. It made me cry very much too; but poor papa cried the most, and took him up in his arms and kissed him very often; so did poor Fanny, and mamma, and Mrs. Gasking; and it was a sad, sad time. Then papa went into the parlour to tell Legh, for all the others were at church; and papa told him he was crying for joy, because dear Willy was in heaven; and then Legh cried too; but I do not think Legh cried for joy, for he looked so sad and cried so much. Papa took us into the study, and made a beautiful prayer, and thanked God very much for Willy's being in heaven, and asked God to let all his brothers and sisters, and papa and mamma, go there too; and papa told us to pray that God would take us to that holy place where our Saviour, and Willy, and the baby are, and where they will never die again, and live with God, and be so very beautiful and glorious.

"I will tell you what dear Willy said to me when he sent for me on Sunday. He told me to come and kiss him, and he said to me, "When poor Willy dies, shall you be sorry?" I said, "Oh yes, dear Willy;" he said, "Oh, but I am going to God in heaven, dear Charley, and you must be a good girl and come to me in heaven; but then, promise me before I die, that you will never come out of your room in the morning, or lie down at night, without reading the Bible, or praying to God." I said I would not, and I hope I do not. Dear Mary, I want very much to be good, and go to God and dear Willy in heaven. Dear Willy said, "I will give you something to remember me by when I am dead, and you must often repeat it. 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.'" He said, "Jesus said this, and dear Charley may come too, and he will



love you and fetch you also to heaven." Then he told me to say it to him before he died, and I said it to him, for Fanny had taught it to me a long time ago. I think it is a very pretty verse, dear Mary, do not you? I can say a pretty hymn about it. Willy died in Fanny's room, in her bed. Sometimes she lets me sleep with her, and it makes me think of him so much. They laid him with the baby in the church, and we all looked at him; it looked so dark and sorrowful, but the coffin was very pretty. It was blue, and it had silver angels on it, and one angel had a Bible in his hand, and pointed to the word "Eternity," and it was something very pretty. I think papa said it was a pot of incense; but I forget what it meant. There was a beautiful basket upon it, and "Wilberforce" was written on the coffin, and "aged 18;" and Mr. Tandy told us to look, for it was the last time we should see my dear brother, and it made me cry very much to leave him in that dark place, and so did every body, papa and Mr. Grimshaw; but they told me he did not see the dark, for it was only his body, and his mind was in a holy, glorious, light place above the sun, a long way with God, singing very sweet with the angels, and singing to Jesus Christ on a golden harp, and a golden crown on his head, and shining all over very lovely, and it made Theophilus and Legh and me give up crying, and Ann Palmer taught us to pray to be like him and to go to him, and then she read us all about Willy and heaven in the Revelation, and showed me what he sung, in the 5th chapter. Will you find it, if you have a Bible, it is so pretty; and she then prayed. Every body cried, but every body did not cry for joy, or they would not be so sorry; and I walked with Theophilus, and he had a cloak made of black on, and it made me cry so much; but Mr. Grimshaw had a white one on, and Mr. Ayre, and Charles, and Mr. Higgins, and a great many more, and every body but papa and our brothers; and Mr. Grimshaw read out loud, up the church yard, some beautiful things about dying and rising again, from the Bible. James, the clerk, could not speak for crying, for he loved Willy very much; his little boy is ill—I have got a pretty tree in my garden. Willy brought it from the field and planted it there—it grows so much I love it. Once I remember he pulled a sprig of it, and ate the berries of it, and I take care of it for my dear Willy's sake, because he set it, and I am so glad it is in my garden. The snow-drops are all out. Dear Willy looked like one of them, when he was dead. His room was full of flowers, and there was flowers in his coffin, but he looked the prettiest. Do come, dear Mary, and comfort dear Fanny, and we will take you to dear Willy's grave, and show you where he is in his pretty blue coffin;—but his soul is in heaven—only his body in the coffin. I hope the worms will not come to him for a long time and spoil him, for he was so very beautiful; but papa told me not to think of that, for God could make him more beautiful a great deal, and I cannot help thinking of it; and Theophilus prays with me in the nursery, and we pray that God will take us to dear Willy. Write to me if you please, dear Mary—pray do, and tell me about Willy in heaven. I love to hear of that best. Good bye, dear Mary.

"I am, your affectionate, dear little girl,

"CHARLOTTE E. RICHMOND."

For the Christian Advocate.

## THE NATURE OF THE ATONEMENT.

### No. III.

Having directed our attention to the views which the voice of prophecy gives of the death of Christ; and having shown its harmony with the typical sacrifices by which it was prefigured, let us now attend to the views which are given in the New Testament of the same subject.

From it we learn that Christ has actually been "found in fashion as a man," and after dwelling in a tabernacle of clay for about thirty-three years, that he died under very remarkable circumstances. What does the New Testament say about his death? "He was made of a woman, made under the law, to redeem them that were under the law." His death actually took place under form of law. Hence the Jews said, "we have a law, and by our law he ought to die." By this law, however unjustly, they procured his death. The apostle, however, in the passage quoted, does not refer to this, but to the relation in which he stood before God as Mediator. His death was a legal act, under the divine government; and its object was redemption. Hence it is written, "we have redemption through his blood," (Eph. i. 7.) "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. i. 18, 19.) The blood of Christ, then, was shed to satisfy the demands of the divine law and justice. This is the only principle upon which we can account for his sufferings, either in the garden of Gethsemane, or on the cross. In the garden, his sufferings were purely mental, yet so severe as to cause "the bloody sweat." What occasioned them? "the cup," which he drank. What was that cup? Was it any thing but the wrath of God? Did it or did it not fulfil the declaration of Isaiah, "the chastisement of our peace was upon him." And what was the burden of his complaint on the cross? All seems to have been swallowed up in this one soul absorbing consideration—"My God, my God, why hast thou forsaken me?" This was the *iron* which entered into his soul. Whatever the atonement was, here it was made, and here we may profitably study it, and learn its true nature. Several things appear in this transaction with the clearness and force of a demonstration, viz. that Jesus died—that he died under the law of God—that his sufferings were inconceivable, and principally mental—that God treated him as a sinner, putting upon him *the chastisement* which was due to others—that he could not *justly* thus have suffered unless he had taken upon himself the responsibilities of others, and occupied their place under the law—and that his death was accepted as a complete legal satisfaction. This is abundantly proved by the justification of every believer, and the declared fact that God is *just* in so justifying him. Christ's death, then, was a proper sacrifice of atonement under the law of God. It was vicarious.

The next passage to which I would refer as illustrating the nature of the atonement is (2 Cor. v. 2.) "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The view here taken of the subject is certainly very remarkable and striking, and the language very characteristic. Let us look at some of its characteristics. Jesus Christ "knew no sin." "He was holy, harmless, undefiled, separate from sinners." He had no moral

defilement; no legal obliquity. This was his real character. "He was made sin." How could this be? Did he ever become a sinner? Certainly not. He was always immaculate. What then does the expression mean? That he was treated as a sinner. That is, he was legally charged with guilt, and then punished. But why? Because he had assumed the legal responsibilities of others, having become their surety. But how could this be? He was a free, *independent* agent, having power to lay down his life, and to take it again. Why was he thus made sin, or a *sin-offering*, for this appears to be the proper meaning of the word, "for us"—on our account—in our stead? Peter says, "he bore our sins in his own body on the tree." Why is not this the true meaning, as it certainly is the obvious and consistent one? for it fully agrees with the latter clause of the verse, "that we might be made the righteousness of God in him." By this I understand, that we have in this *sin-offering* a divine and divinely provided righteousness, on account of which we are freely justified, in virtue of our union to Christ by faith; for, "there is now no condemnation to them that are in Christ Jesus." Here, again, we have Christ, a sacrifice, vicariously making atonement, and the interpretation verified by making believers "the righteousness of God in him." Such a construction is plain and simple. It requires no great learning, no confused, perplexing, metaphysical argumentation, to arrive at the conclusion. The unlettered man, and even the child can grasp it.

Take another example. "Christ hath redeemed us from the curse of the law; being made a curse for us." The law curses all who have violated its precepts. Nothing but a satisfaction in kind meets its demands. The curse must be borne, otherwise the demands of the law remain in full force against the transgressor. Left to ourselves, that curse must have remained upon us for ever. Hence the necessity of a Mediator: for if our bearing it for any finite period would have answered the purpose, would God have given his "only begotten Son" to have suffered as he did? From this dreadful and hopeless condition Christ was given to redeem men. This seemed to have been the only way left. But how should he effect this all-important object? The passage now under consideration, tells us how he *has* done it. "Being made a curse for us." What does this fairly imply? What is its meaning? The expression is a very strong one, and would never have been employed by the Holy Ghost, without an important reason. Does it not mean that he bore the penalty of the law which man had violated? that God the Father treated him as though he had been a sinner? and why? "For us," in our stead, that he might "redeem us from the curse of the law." This he undertook, and must fulfil. There was no letting off. The cup must be drunken to its very dregs. And from the infinite dignity of his person, although his sufferings were temporary, this became available for the redemption of all to whom God should see fit to apply it. Can language more fully express *substitution*? *We were under the curse—Christ became a curse for us; and thus we are redeemed from the curse of the law.* Will the words bear any other consistent, or even tolerable construction?

Take another specimen—"who his own self bare our sins in his own body on the tree." (1 Pet. ii. 24.) Christ was always immaculate, as we have already shown. There could, therefore, have been no transfer of *sin*. But the guilt of our sin could be charged or imputed to him, and he, as our surety, could be treated as guilty, and have the penalty exacted from him. This actually took place, and what Isaiah declared

beforehand was verified—"He was wounded for our transgressions." Bearing our sins, is only another mode to express this; so every unprejudiced mind would understand it. Nothing but the pride of false philosophy, would ever halt here.

I might extend my remarks to many other passages of Scripture, couched in similar language, and evidently bearing the same meaning; but it appears to me so unnecessary, that I shall content myself with simply quoting a few, and leaving them for the attentive and prayerful consideration of the reader, without note or comment. I shall confine myself principally to the epistle to the Hebrews, because it treats professedly of Christ's priesthood and sacrifice, and shows their connexion with the Levitical ritual—"He offered up himself." (Heb. vii. 7.) "By his own blood, he entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix. 12.) "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your consciences from dead works to serve the living God." (Heb. ix. 14.) "But now once in the end of the world, he hath appeared to put away sin by the sacrifice of himself." (Heb. ix. 26.) "So Christ was once offered to bear the sins of many." (Heb. ix. 28.) "By one offering he hath perfected for ever them that are sanctified." (Heb. x. 14.) "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (1. Pet. iii. 18.)

The sum of the whole matter is this—that the Scriptures do most fully and assuredly teach us, that the death of Christ *is a proper sacrifice of atonement—that it completely satisfies all the penal demands of the divine law and justice; so that God is just, as well as merciful, in the pardon and justification of believing sinners—and that it is, strictly speaking, vicarious—that is, that he substituted himself for, or in the stead of, those for whom he died.* Or, as the apostle Peter expresses it, speaking in the person of believers, "who his own self bore our sins in his own body on the tree." Or, as Isaiah speaks, "all we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This I consider as being the scriptural view of the atonement, giving a clear exhibition of its true nature, and limiting its application to its legitimate objects. Nor do I believe it will be found as objectional in the end, as those loose, metaphysical views, which are frequently taken of it, for the purpose of rendering it more palatable to carnal minds. The writer's object has been to ascertain the mind of God on the subject; and if he has succeeded in this, he would anchor his own soul's hope there, and urge all others to go and do likewise.

I am not unaware that this view of the atonement has met with a variety of objections, and some of a plausible and captivating nature. My object, however, has not been to arrive at a system to which none could or would object. Of that, any man might well despair; but to ascertain what God has revealed on the subject. If that object has been attained, the writer has abundant reason to be satisfied; and if he shall induce others to examine the subject by *the light of God's word*, he will be very thankful. C.

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#### OBITUARY.

DIED, at his residence in Philadelphia, on the 12th of Feb. ult. in the 69th year of his age, Mr. JOHN MOORE, a ruling elder of the Second

Presbyterian church of this city. His mortal remains, very numerously attended, were, on the 15th, conveyed to the house appointed for all living. Previously to their being deposited in the grave, they were placed in the large lecture room belonging to the congregation of which Mr. Moore had been a member, and in which those who attended the funeral procession, with the mourning relatives of the deceased, were convened. The pastor of the congregation, the Rev. Dr. Cuyler, and who, in the absence of his own family from the city, had, for some weeks previously, been an inmate of the family of Mr. Moore, delivered a very impressive and appropriate address; which was followed with a prayer, and the usual benediction, by the Rev. Dr. Green, one of the former pastors of the congregation.

Under the guidance and smiles of a kind Providence, Mr. Moore had been, what some have denominated, "the architect of his own fortune." He not long since told a friend, that the whole of his proper school instruction, had not extended beyond three months. Yet this man, by good sense, steady industry, sterling integrity, and undissembled fervent piety, without other patronage than these qualities obtained for him, acquired, in the mechanical occupation, first of a bricklayer, and afterwards of a builder and measurer, a handsome fortune; and also, a most respectable and influential standing among his fellow citizens at large, and the esteem, affection, and confidence, of all the friends of vital piety by whom he was known, and especially of those with whom he was immediately connected in Christian fellowship and communion. He may therefore be held up to youth, even when destitute of early education and patronage, as an example of what, in this free country, is still in their power and prospects, under the blessing of God, and the steady exertion of their own faculties.

The characteristic feature of Mr. Moore's mental powers, was *good common sense*, and a sound discriminating judgment. These he possessed in a degree beyond what is ordinary; and greatly improved them by exercise and observation. He always loved and sought improvement; and after he acquired property and the command of some leisure, he read a good deal—His reading, however, was not very various. It was confined principally to what was immediately useful, and a great part of it was on religious subjects. On these subjects he was well informed. He understood, loved, and held fast, the doctrines of grace, and beautifully illustrated their influence in his whole life and conversation. His natural temper was amiable, frank, and kind; rendering him, not only peculiarly exemplary and greatly beloved in the whole of his domestic relations, but also popular and influential among men of business generally, and with his mechanical brethren in particular. His possession of the general esteem and confidence of his fellow citizens, was evinced by his being elected, for several years in succession, to a seat in the city councils. His unbending integrity, united with his thorough acquaintance with whatever belonged to his professional engagements, made him an umpire in controversies, from whose judgment it was discreditable to appeal, and from which an appeal was seldom made. We have been well informed, that his simple certificate in writing, was taken as evidence, equivalent to that which in ordinary cases is required to be sanctioned by oath, or legal affirmation. In acquiring property, he did not, as is sometimes seen, contract covetousness. He was kind to the poor, and liberal and cheerful in his contributions to benevolent objects. His kind and Christian attentions and services at the City Alms-House, and the Widows' and Orphans' Asy-



lums, are in the grateful remembrance of many of their inhabitants. His piety was the crowning excellence and ornament of his whole character. It shone with a steady, but mild lustre. He loved conference meetings, and prayer meetings, and was gifted as a leader in prayer; yet he never sought to lead—His piety was remarkably humble, as well as fervent. The house of God was his delight; and all opportunities for receiving religious edification he never failed to improve, when not restrained by necessity, or by other controlling duties. He was greatly esteemed and beloved by his brethren of the Session, who deplore as their loss, what they rejoice to believe is his unspeakable and eternal gain. He met the approach of death, not as the king of terrors, but as the messenger sent to call him to his heavenly home. “Mark the perfect man, and behold the upright; for the end of that man is peace.” How happy, how amiable, how influential, is a *consistent* Christian! Yet this is a character which requires no brilliancy of genius, no eminence of science, no elevation of worldly rank, in its possessor. It is formed by the grace of God, operating on the common powers of men in every station and walk of life. It is a living witness of the truth and excellence of the religion of Christ, does more to promote that religion than the most splendid eloquence without it, and at the day of final account, will set its possessor as the object of envy to thousands of graceless legislators, sages, poets, philosophers, kings, and conquerors, who have received the plaudits of erring mortals, but must then receive the condemnation of the great Judge of all, and be clothed with everlasting shame and contempt, before the assembly of the quick and the dead. “Gather not my soul with sinners, nor my life with bloody men—I will walk in my integrity; redeem me, and be merciful unto me.”

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### Reviews.

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We have felt it incumbent on us, in sustaining the character of a *Christian Advocate*, to pay a particular attention to the subject of GEOLOGY; for this is the field of science in which infidel philosophers have, for a few years past, laboured with the greatest assiduity, to establish facts subversive of the verity of the sacred Scriptures, particularly of the Mosaic account of the creation, and of the Noachian deluge. From PENN's first work on this subject—we have not yet seen his second—we inserted large extracts in the first volume of our Miscellany; and have since, once and again, reverted to the subject. We have been grieved to observe that FABER, and other Christian writers, have yielded so much to the infidel geologists, on the subject of the various *formations* found in the *little* that is known, or that ever can be known, of the materials which compose the body of our earth, as to give a construction to what are called *the days of creation*, inconsistent, as seems to us, with that simplicity of meaning and import in the language of the sacred writers, in which not only their beauty and utility, but their veracity also, is deeply concerned. We have always been persuaded that as the science of geology, (confessedly in its infancy as yet) should advance, and the attention of scientific Christians be drawn to a thorough investigation of the subject, *that* would happen in this instance, which has happened in every other hitherto—the truth of divine revelation would be cleared and confirmed by true philosophy, or a fair exhibition of the facts and phenomena of the case.

The following article is taken from the *London Christian Guardian*, and exhibits a tolerably correct general view of the volume to which it relates. The work has been republished in this city by Key and Biddle, and we now have it in perusal—probably we shall hereafter give farther extracts from it. We have read enough already, to satisfy us that the author has not written without a long and deep study, and a good knowledge of his subject—His manner is argumentative and unimpassioned, and his constant appeal is to *unquestionable*, and generally to *acknowledged* facts.

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**THE GEOLOGY OF SCRIPTURE.** *In which the Unerring Truth of the Inspired Narrative of the Early Events in the World is exhibited, and distinctly proved by the corroborative Testimony of Physical Facts, on every part of the Earth's Surface. By George Fairholme, Esq. Pp. xvi. and 494. Ridgway. 1833.*

Truth is great and shall prevail—

The correctness of this position has been strikingly evinced by every successive inquiry into the circumstances recorded in the Holy Scriptures. Many of our readers are aware that some eminent philosophers and geologists of our own, as well as of foreign countries, have hazarded assertions relative to the original constitution of the earth, and its subsequent changes, which require considerable ingenuity to reconcile with the unvarnished narrative of the Mosaic record. The insufficient grounds on which these assertions were hazarded, and the appalling results to which they led, were ably demonstrated by Mr. Bugg, in his *Scriptural Geology*,\* a work at which it has been very much the fashion to sneer, and which, on mere literary grounds, is not very inviting; but which contains a series of facts and reasonings which may more easily be contemned than refuted; and which has accordingly, as far as we are aware, been left without any attempt at reply, to the present moment. Mr. Fairholme's work will, however, we doubt not, command more serious attention; he is not, as Mr. Bugg, a divine, but like Mr. Bugg, he is zealous for the word of God; and possesses the additional advantage of being well acquainted with the science of geology, which Mr. Bugg had not very closely studied, and an attentive observer of each successive discovery which has recently been made, in that interesting department of philosophical inquiry. The result of his investigations is announced in the title of the work before us; and though there are some points in which we hesitate entirely to adopt Mr. F.'s views, we yet conceive his conclusions are substantially correct, and as such deserving of attentive perusal, and careful investigation.

The following extracts from Mr. Fairholme's preface, will evince the object which he has in view in this investigation.

"In presenting the following pages to the judgment of the world, I have reason to fear, that the very *title* of the work will excite, in the minds of some, feelings by no means favourable to an unprejudiced perusal of it.

"I am fully aware of the objections which have frequently been raised to the endeavours to connect physical facts, with the details of Scripture; and I am, also, aware of the mischief that has sometimes ensued to the cause of religion, from the imprudent, or unskilful defence, made by those whose wishes and intentions were the most friendly to it.

\* See *Christian Guardian* for 1828, p. 267.

"The course of every science must be progressive; beginning in faint attempts to dissipate the obscurity of ignorance, and gradually advancing towards the full light of truth. To this usual course, the science of geology cannot be considered as an exception, having already passed through some of its early stages, which were avowedly marked with obscurity and error. During these stages of geological ignorance, I am free to admit, that the attempt to connect the supposed discoveries in the physical phenomena of the earth with the truths announced to us in the Sacred Record, could not but tend to injure either the one cause or the other; because it is impossible that any concord can exist between *truth* and *error*. In this case, it unfortunately happened, that the assertions of philosophy were uttered with such boldness, and so supported by *the deceptive evidence of physical facts, seen under a false light*, that it was difficult for the supporters of Revelation, ignorant as they generally were of the nature of these facts, to hold their ground with success, or not to weaken their own cause by an apparent failure in its support.

"The necessity which has, however, been acknowledged, of rejecting the geological theories of those days, opposed, as they were, to the Mosaic History, was, therefore, a fair source of hope and encouragement, to such as advocated the *unerring* character of inspired Scripture. It at least left that Mosaic narrative uninjured by the assault; and encouraged a hope, that, as in all other cases, the *truth* would finally *appear* and *prevail*.

"Of late years, accordingly, fact after fact has been gradually accumulating; each tending to temper the wild character of a hypothetical philosophy; and every day produces some new evidence of the hasty and erroneous conclusions from physical facts, to which the friends of revelation had found it too often necessary to succumb.

"Each of these *errors* in philosophy has been a source of triumph to the cause of *truth*; and the time is gradually approaching, if it be not yet fully come, when the trial must be brought to a positive issue, and when those undeniable physical facts, *seen in a new and more correct light*, will lend their aid to the *support*, instead of to the *destruction* of our confidence in Scripture; and when the *simplicity* and *consistency* of the geology of Scripture, will make us regard with astonishment and contempt, schemes that could so long have exerted so powerful an influence over our reason and understanding."—pp. ix. xi.

In a sensible introductory chapter, Mr. F. enlarges on these ideas, and points out the impossibility of accounting by any secondary causes for the formation of our globe, which must therefore be referred to the power and wisdom of the Great First Cause.

"In entering, then, upon our geological inquiries, it appears the more natural course to proceed upwards, from material things as they are now presented to our senses, to the First Great Cause, by which alone they could have been produced; and then, consulting such history as may be within our reach, to retrace our steps downwards, from the beginning of all things, to the present time. We may thus entertain a confident hope, that all the appearances on the surface of the earth, upon which the theories of philosophy have been founded, may be accounted for by an *attentive*, an *unprejudiced*, and, above all, a *docile* consideration, of the three great events recorded in history, viz. the *creation of the earth*; the *formation of a bed for the primitive sea, with the natural causes acting within that sea, for upwards of sixteen centuries*; and, lastly, the *Deluge*, with its crowd of corroborative witnesses, together

with the *subsequent action of natural causes from that time to the present day*, or for upwards of 4,000 years.”—pp. 22, 23.

Those who are conversant with geological pursuits, are aware that it is very common for philosophers to speak of the earth as a kind of outer shell, covering a hollow interior; thus, at the last meeting of the British Association for the advancement of Science, held at Cambridge, a learned professor intimated, that the crust of the earth was probably not more than sixty miles thick; that the interior was probably filled with volcanic fire; that the irruption of a horse-pond might at any moment produce a terrific explosion, &c. Now we are free to confess, that all this appears to us little better than sheer nonsense; and the more so as another philosopher, on the very same day, intimated that the utmost depth yet penetrated below the earth's surface, and that merely in one place, was only about a mile; and we know, therefore, just as much of the interior of our globe, as the insect which eats through the paper covering of the terrestrial globe on our study table, can be supposed to know of the material of which that instrument is made; on this subject Mr. F. justly remarks—

“Some philosophers, undeterred by the apparent impossibility of any satisfactory result, have attempted to ascertain the *mean density* of the earth. This problem only admits of an approximated solution, derived from the principles of universal gravitation. For our actual view of the interior of the earth does not extend, as has been before said, to more than *one-sixteen thousandth part of the whole*. The calculations of Dr. Maskelyne, from observations on the attraction of the mountain called Schehalien, in Perthshire, followed up by Hutton, Playfair, and Cavendish, lead us to the same conclusions, which, *a priori*, we should have expected; viz. that the central parts of the earth abound with some species of heavy and solid matter; and as our inquiries, with regard to the *surface* of the globe, are in no way affected by the question of its interior structure, which will probably remain for ever unknown to us; and as the above result is in no way contradictory, either to our *reason*, or to *history*, we may safely assume the *internal solidity* of the earth as a fact, until stronger reasons are adduced in opposition to it.

“We have, then, presented to the mind, on the first day of the creation, and *created* out of *nothing*, by the incomprehensible power of the Almighty, a *solid mineral globe*, with its surface *invisible*, (from being covered with a thin coating of water, and there being as yet no light, for ‘darkness was upon the face of the deep.’) And here, it is not without effort, that the mind is restrained within the limits to which our present inquiries must be confined. For when we consider that this great globe is but a small member of a most stupendous *system*; and that even *that system* is lost in the immensity of other systems throughout boundless space, the apparent similarity of all which suggests the probability of each revolving sphere being destined to the same ends as our own; the mind is overwhelmed with the extent of the prospect, and with our own comparative insignificance, which would almost induce a doubt of the reality of those numerous blessings which we feel have been conferred upon us by our Maker. There is, indeed, nothing that so completely overwhelms the finite mind of man, as the discoveries which his genius and his reason have enabled him to make in astronomy; by which he finds, that, great as our solar system is, the immensity of space is filled with such systems, each moving in its own sphere, and all retained, in the most wonderful regularity and order,

by the laws to which the Creator has submitted them. When we raise our thoughts from our own little planet, to the contemplation of so boundless a creation, it is not without the utmost effort of the mind that we can connect *time*, and more especially a *short time*, with such immensity. But we must keep in mind, while dwelling on such subjects, that man's most erroneous notions of *creation*, arise from the necessity he experiences of connecting *length of time*, with *extent*, or *difficulty of operation in his own finite labours*. We must not forget that most of our great astronomical discoveries have been founded on our own earth, and its single satellite, as a base: and if, in the study of this earth, we find it revealed to us in the most unequivocal manner by history, and corroborated by physical facts, that our planet has not existed more than what *may appear to us* infinitely too short a time for the formation of so great and so perfect a body, we have no power to limit this discovery to an individual member of the solar system; we must extend it *to the whole*, upon the same principle of analogy on which so many astronomical discoveries have been *suggested*, and subsequently *demonstrated* to be true; our reason must bend, with whatever difficulty, to so conclusive a corollary. But this is a field much too wide for our finite comprehensions. We cannot proceed far in such inquiries at the present, without the conviction being pressed upon us, that 'the ways of God are not as our ways, nor his thoughts as our thoughts.' We feel the necessity of curbing our curiosity respecting the state of *other* planets, and of *other* systems; and we must be satisfied and thankful for the merciful dispensation it has pleased the Almighty to bestow so abundantly upon our own."—Pp. 54—58.

Our readers will possibly recollect that Mr. Faber has ventured to argue, that each of the six days of creation must have been periods of at least six thousand years,\* and other philosophers have extended these days still farther. On this subject Mr. Fairholme justly remarks—

"The idea of assigning *unlimited periods* to the *days of creation*, as recorded by Moses, has only arisen from the necessity of a longer period than twenty-four hours, for the completion of so great a *chemical process* as the *supposed* production of the earth from *chaos*. But if first formations were not the consequence of a chemical process, which Newton considered most unphilosophical, and which our reason and common sense most decidedly condemns, then the extension of the period *demanded* for their production becomes unnecessary.

"It may here be objected, that if an Almighty power were able to create the universe in a *perfect state*, why should the work have occupied a period of six days? Why should not all things have started into being, as light is described to have done, *instantaneously*? The only answer that can be made to such objections is, simply, *that it was the will of God*, who, in his wisdom, appears to have had, in this, an ulterior *moral* view for the good of mankind, and for the commemoration of his own power and glory, by his creatures. *Time* has accordingly been, by his express command, subdivided into *six* days of labour, and *one* of rest: and so much of the Divine Wisdom may be traced in this arrangement, that it has been generally admitted by the wisest men who have considered the subject, that no human ingenuity could improve upon it.

"There is also a strong argument to be found in the divine command,

\* See Christian Guardian for 1823, p. 267.



which establishes the hebdomadal division of time, against the theories which demand an extension for the *days* of the creation:—‘Six *days* shalt thou labour, and do all that thou hast to do; but in the seventh *day* thou shalt do no work; for in six *days* the Lord made *heaven* and *earth*, the *sea*, and *all that therein is*, and rested the seventh *day*: therefore remember the seventh *day*, to keep it holy.’ In this commandment the *days of creation*, and *working days*, of *twenty-four hours*, are so completely identified in the sense and construction, that nothing but *that species of force*, so often resorted to by philosophy, in support of a weak but favourite theory, can separate them.

“Now, a *creation*, by an almighty power, may as easily be the work of one moment, as of a thousand years; and though the laws of *chemistry* are now found to produce crystals, under the hands of the chemist, the great mind, even of a Davy, has never yet produced either a *vegetable*, or an *animal* formation; and there is, consequently, no ground for this demand for *time*, with respect to any of the Mosaic days on which *these* creations were first called into being.—But we have no reason to suppose that there was any *variation* in the length of the Mosai-cal days, which are each defined in a manner so similar and distinct. We can, therefore, come to no other conclusion, than that the Mosai-cal days were such periods of twenty-four hours as have ever since continued in succession, and will continue, till ‘*time shall be no more.*’”

Mr. Fairholme traces in successive chapters, the progress of crea-tion; the constant changes produced in nature; the successive forma-tions consequently produced, and then comes to the great question of the deluge. This he conceives according to the scriptural account to have been universal, and he states and examines with great acuteness, the traditional evidence of that event; the Mosaic account; the re-nawal of the face of the earth; the organic remains of a former world, and the various theories and hypotheses of learned men on these to-pics. On all these points we should rejoice to extract largely, but we must refer those who are interested in such inquiries to the work itself, whilst we hasten to some extracts from the last chapter, entitled *con-clusions to which we are naturally led by the general tenor of the foregoing inquiry*.

“We have found, that, as it is unreasonable to suppose the first man to have ever been *an infant*, or the first oak tree to have sprung from *an acorn*, we are forced to the adoption of the only other alternative left for our choice; and we must, therefore, conclude, that both animal and vegetable productions were, at first, *CREATED* in their *mature* and *perfect* forms, and were then submitted to those laws which have ever since been in action in the world. And when we are unavoidably led thus far by our *reason* alone, and when we then consult the only history of the early events of the world that is within our reach, we find this record announcing, in the most unequivocal terms, that, ‘In the be-ginning, God *CREATED* the heaven and the earth;’ and that in *six days* He made heaven and earth, the sea, and all that in them is, resting on the seventh *day*, and hallowing it,’ as a day of rest and of worship for all the generations of men.

“And with respect to the nature and duration of those *six days*, so particularly defined in the record, which it pleased the Creator, for an obviously wise and beneficent end, to occupy in this *incomprehensible* work of creation, we can have no reasonable doubt that they were such days as are now, and ever have been, occasioned *by one revolution of the earth on its axis*; first, because a perfect creation may be as easily

the work of one day, or of one moment, as of thousands of years; secondly, because the *supposed longer periods* of philosophy were only called for on the erroneous idea of *gradual perfection*, from an *imperfect creation*, which idea we have found such reason altogether to condemn; and, thirdly, because that record, on the evidence of which our confidence has been confirmed, on the subject of *perfect creation*, has distinctly defined each of these days by its *evening* and its *morning*, which remarkable terms, so often repeated, can be, in no way, applicable to the supposed *indefinite periods* above alluded to.

"Secondly. We have found reason to conclude, that the first great geological change, which took place after the *creation* of the solid mass of the globe, was occasioned by that *fiat* of the Almighty, on the third day, by which the waters, equally covering the whole mineral surface, during the first and second days, were 'gathered together into one place,' that the 'dry land' might appear: and as this 'gathering together of the waters' of the sea, could not have taken place, according to the laws of *gravity* and of *fluids*, by *accumulation*, it must have been effected by a *depression* of a portion of the surface of the earth, into which the waters would naturally flow. This depression could not have taken place without a partial derangement of a thin portion of the earth's surface; and from this partial derangement, acted upon by the laws which have, at all times, governed the ocean, we derive the earliest *secondary formations* now found resting upon the *primitive mineral mass*.

"Thirdly. We discover an adequate and reasonable origin for a great portion of the other secondary formations, now found upon the earth, in the action, during a period of sixteen hundred and fifty-six years, of those *laws of nature*, by which a constant removal of mineral *debris* is taking place, *from* the dry land, *to* the bed of the ocean: and in considering the existing action of those laws, which govern the waters, we find a natural and easy solution of the problem of *horizontal stratification*, and individual mineral arrangement, which has occasioned so many erroneous conclusions in some schools of philosophy. And we further discover the most convincing proof of the erroneous nature of the Wernerian theory, of *primitive rocks* having been formed in an *AQUEOUS chaos*, in the circumstance of no *primitive creation*, such as *granite*, having ever been discovered amongst what are denominated secondary rocks, *although these latter are known to have arisen in the self-same AQUEOUS medium*.

"Fourthly. We have found, in considering the subject of the deluge, that, as the phenomena, presented to our consideration, over every part of the present dry lands, correspond minutely with the terms of the Mosaic record, where it informs us of the intention of the Almighty *to destroy the antediluvian dry lands, as well as their inhabitants*; that great and awful judgment must have been occasioned by the *gradual interchange of level between the former seas and lands*: that we are, consequently, now inhabiting the bed of the antediluvian ocean; and that all the fossil remains of animals, or vegetables, now discovered in our rocks or soils, were either embedded in the course of the gradual formation of the secondary strata, under the waters of the former sea, (as in the case of the marine productions in chalk, and many other calcareous marine formations) or were thrown into their present situations by the waters of the deluge, and embedded (as in the case of quadrupeds, vegetables, human beings, and other *land productions*;) in

the soft soils and strata so abundantly formed at that eventful period, by the *preternatural* supply of materials for secondary formations.

Fifthly. As it can be plainly understood, by existing causes and existing phenomena, that the animals and plants, the fossil remains of which are now found in uncongenial climates, could not have existed *in a living state*, where their remains are often now discovered; as a general inundation could not possibly take place upon the globe without the entire destruction of animal life, and the total overthrow of the whole vegetable kingdom; as it is a well known law of nature, that animal bodies, when destroyed by drowning, *invariably float* at one period of their decomposition; and that almost all vegetable substances, being specifically lighter than water, must always come to the surface at least, for a time; and as such floating animal and vegetable bodies could not but follow the action of the *winds, the tides, and more especially, the currents of the then universal ocean*, some of which currents have, at all times, a tendency *from the equatorial regions towards the poles*; from all these several reasons, we cannot come to any other rational conclusion, but that all the fossil remains of *land productions*, over the whole surface of the present dry lands, became embedded in their present situations at the period of the Mosaic deluge; and that, consequently, the climates of the earth have been, in no way, suddenly changed, as some philosophers have thought it necessary to suppose; but that, on the contrary, the antediluvian animals, and plants, must have been distributed over the various climates of the former dry lands, and in nearly the same latitudes, in which similar existing species are now respectively found.

“Sixthly. As we have found the most conclusive proofs, that, amongst other animal fossils, the remains of the *human race* are not unfrequently found; although, in that small numerical proportion to those of other species, which the Sacred History would lead us to expect, we must entirely reject those doctrines of philosophy which teach a *gradual perfection* in the animal creation; and which suppose, *that man was not yet created, at the period when those animals, the remains of which we now discover, existed on the earth*.

“Seventhly. We feel our belief in the Mosaic record of all these wonderful events strengthened and confirmed, by the many traditional and other proofs that have been brought forward, of all the present human race, in every climate of the world, having sprung from *one family*, and from *one period*, which period was that of the Mosaic deluge: and that that *postdiluvian* family origin must have first arisen *in Asia*, is proved by the affinity of so many common expressions in the languages of even the most remote islands, with the original languages of that portion of the globe.

“Lastly. As all these conclusions, to which we have been naturally led, in the course of this inquiry, tend to corroborate, in the most distinct manner, the history of the early events on the earth, as given in the Mosaic, and other books of Scripture, our confidence in the unerring accuracy of these records is firmly established; for by such collateral evidence we should try the veracity of any other ancient history: but when we add to the usual qualifications of a correct historian, *the incomprehensible guidance of DIVINE INSPIRATION, so clearly evinced by numerous prophecies distinctly fulfilled*, we feel, that the conclusions to which our inquiries have conducted us, by the simple evidence of reason and of facts, are only such as might have been anticipated, when we consider the unerring source from which this divine guidance or

inspiration flowed: and that both the events, and the inspired record of them, which has been so wonderfully preserved for our information, are SUPERNATURAL AND DIVINE.”—pp. 486—493.

Long, however, as these extracts are, we feel it important to convey some more adequate idea of the views entertained by our author on the subject of the deluge, and we shall attempt this by connecting together a few detached passages.

“The most common notion entertained of this catastrophe, is, that by some means, incomprehensible to us, the sea rose upon the dry land to the height of the highest mountains; and after destroying every living thing, excepting those whom it pleased God to spare, the waters gradually retired to their hidden retreats, leaving *the same dry land*, that had before been inhabited—though variously changed in its actual surface, by the wreck and ruin with which it remained charged.

“It would be difficult to say from what source this erroneous idea of the deluge has first arisen; the *mode* by which this fatal event was brought about by the councils of the Almighty, has not indeed been given us by the inspired historian; but the clearness of the recital, together with the effects, which we now every where find to corroborate it, can leave no doubt in an unprejudiced mind, that the abovementioned common opinion is altogether false, and has given rise to many of the equally false doctrines and theories of the chaotic geology.

“In the Mosaic record we are told ‘And God said unto Noah, the end of all flesh is come before me; for *the earth* is filled with violence through them (mankind,) and behold, I will destroy them, TOGETHER WITH THE EARTH.’

“Here we have it distinctly announced by the voice of the Almighty, that he was not only to destroy mankind *from off the earth*, which would have implied the earth remaining as at first, to become the habitation of a postdiluvian race, but they were to be destroyed TOGETHER WITH THE EARTH, on which they dwelt. It is also afterwards declared by the Almighty in establishing a covenant with mankind, ‘And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; NEITHER *shall there any more be a flood to DESTROY THE EARTH.*’ The latter part of this sentence would have been altogether unnecessary, were we not given to understand by it, that the earth, or dry land, of the antediluvian world, had then been destroyed, as well as its wicked inhabitants.

“These passages . . . . . show that the destruction of ‘*the earth that THEN WAS,*’ formed a part of the effects of that awful judgment; and the phenomena presented to our view in the whole ‘*earth that now is,*’ establish the truth of the historical record, in a manner the most conclusive.—p. 142.

“Many disputes have arisen, and theories been formed, among philosophers, respecting the *mode* by which a deluge might have been brought about *by natural causes*: but like the theories of *first formations*, they lead the mind, at every step, into obscurity and contradiction. Some have supposed the earth *to be hollow*, and to contain water, which, issuing out by some incomprehensible means, deluged the earth, and again retired to its hidden abode. Others have supposed, that by a great earthquake, a heaving up of the superincumbent mass of one portion of the earth might have raised the waters of the ocean, so as to form *one vast wave* on the surface, which swept over the remaining parts of the earth. In supporting this theory it is truly stated, that, during partial earthquakes, an agitation of the sea, somewhat similar,

takes place, the effects of which have often been most destructive in low countries. But this theory implies one sweeping convulsion which could have lasted but a short time, and been but partial in its effects: whereas, both history, supported by the traditions of the most obscure nations, and physical facts, tend to convince us that the deluge must have lasted some considerable time, and been *universal* in its destructive effects.

“As to the theory of the *cavous* nature of the globe, in order to contain water for the purpose of one particular deluge of a few months' duration, we have, amongst other powerful objections, this especial one, that such an arrangement would be in contradiction to all the general laws of the Creator. . . . We have not a vestige of ground for supposing that there was any *superabundance in the primitive creation of water*; nor that any portion of it was, as it were, locked up from common use, and reserved for one especial occasion. Besides this objection of *reason*, we have also one of *fact*: for when we come to measure the depths of the sea, and the quantity of water existing on our whole planet, by the great and only true scale before mentioned; and when we find its medium depths, all over the earth, not to exceed, comparatively, a thin coat of varnish on a common artificial globe; we shall at once perceive how utterly unnecessary it would be to demand so great a quantity of water as a *hollow earth* would contain, for the sole purpose of effecting so diminutive an end. No. The ends of the Almighty are brought about by much more simple means; and when we are informed by the Inspired Record, that not only the inhabitants of the first “dry land,” but also that “dry land” *itself* was to be destroyed, we can, without any strain upon our reason, and in perfect accordance with surrounding physical facts, imagine the same Great Being by whose power the waters were, at first, gathered together, issuing his second mandate for the execution of this terrible decree, and saying, ‘Let the level of the dry land be lowered, and let the foundations of the great deep be broken up: and it was so.’

“But if we insist on *discovering* or *inventing* a *mode* by which the Almighty caused this destructive interchange of sea and land to take place, we shall find ourselves in the same inextricable difficulties, as when endeavouring to account for the *mode* of first formations by *secondary causes*. We must make our reason bend to the inscrutable ways of the Omnipotent, and submit, with whatever rebellious reluctance, to the great truth every where impressed upon us, that ‘the ways of God are not as our ways, nor his thoughts as our thoughts.’ All our reasoning must end in this point, that the Deluge, like the Creation, was a *preternatural event*, which could by no means be brought about but by *preternatural means*; and consequently that we should in vain search for a cause in *the mere laws of nature*.”—Pp. 143—146.

We must, however, hasten to conclude. The result of Mr. F.'s reasonings is, that at the period of the deluge, the bottom of the then existing ocean was raised, and the then existing land depressed—that what was then land is now sea, and what was then ocean is our habitable earth—that the chalk, and salt, and shells, &c. now found on hills, &c. were the deposits at the bottom of the antediluvian ocean—that the coal was formed by the deposit of antediluvian forests at the time of the flood—that the organic remains are the relics of men and animals destroyed by the deluge, and subsequently petrified and formed into rock—that these relics were collected from considerable distances by the long-continued action of the currents, during the time that the



waters prevailed, and that the hypothesis of Dr. Buckland and others, that the remains of animals found in Kirkdale cave, &c. are the relics of animals once living in its immediate vicinity, is utterly unfounded. It will thus be seen that the conclusions of Mr. Fairholme are entirely contrary to those of Dr. Buckland, Mr. Lyell, and other eminent geologists, while his work contains some very striking instances of the absurd consequences, resulting from the hypotheses which some of these eminent men have adopted.

“With regard, however, to the actual age of the world, and the actually short period during which secondary causes have been in action on the portions of the globe we now inhabit, we may safely refer the subject to the powerful evidence produced in such abundance, and with so much industry, by this author, Mr. Lyell himself. I have had occasion in a note, in another part of this treatise, to notice the startling facts produced by Mr. Lyell, with respect to the quantity of mud *daily imported into the sea by the single river, the Ganges*: it is there admitted by Mr. Lyell, that even at *the lowest estimate*, viz. *one part in a hundred, of mud*, in the waters of that river, there is imported *daily* into the Bay of Bengal, ‘a mass, more than equal in weight and bulk to the great pyramid of Egypt.’ It does not suit the theory of Mr. Lyell to admit the correctness of Major Rennell’s estimate, in which it is shown, with much clearness, that the *daily deposit of that single river*, in the flood season, instead of only *once*, is nearly equal to *seventy-four* times the weight of that gigantic monument. If we even divide the difference between these two authors, and admit the amount to be not more than *from thirty to forty times the size of the pyramid per day*, and if we extend our view of a similar action *to all the rivers of the earth*, and then consider the comparative actual extent of the whole mass of secondary formations over the surface of the primitive globe, we shall at once perceive that such violent transporting powers, acting *for a million of years*, must have produced a mass of secondary formations, infinitely greater than what actually exists upon the earth, which may, probably, be considered as of not greater medium thickness than about one mile. But one million of years is not sufficient for those who advocate the view of the subject adopted by Mr. Lyell; no author of that school has ever yet been able to bound his views within any nameable period; and we may, with much truth, transpose their own animadversion, and consider it as not very wonderful if they find themselves involved in inextricable confusion and difficulty, when they calculate upon *thousands* of years instead of *hundreds*, and *millions* instead of *thousands*.’—Pp. 32—34.

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LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States.* By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.

(Continued from page 86.)

We have already said, *cursorily*, when we had another point chiefly in view, that Voluntary Societies among Presbyterian churches divide and distract us, and that their interference enfeebles our hands and diminishes our resources. These remarks have such an important connexion with this whole subject, that we wish to draw the attention of our readers to them distinctly and specially—as worthy of the most serious consideration. We first ask, can the facts be denied? Not, we think, by those who have been attentive to the course of things in the

Presbyterian church for a few years past, and who will review that course, and consider our present state, with care and candour. What was it that produced the unhappy excitement and conflict, which took place in the General Assembly of 1828, to which we have already referred; and what was it that gave rise to a state of feeling and action, still more ardent, contentious, and reproachful, in 1831? Precisely and confessedly, in both instances, it was a contest between the friends of the General Assembly's Board of Missions, and the friends and advocates of the American Home Missionary Society—between an Ecclesiastical Organization on the one side, and a Voluntary Religious Association on the other. This open opposition has, for two years past, been forborne. But has the leaven which produced the violent and visible fermentation, at the periods referred to, ceased to work? Not for a moment, we do verily believe. We would indeed hope, and are willing to admit, that there has been an abatement of exasperated and unkind feelings, in both parties. But as to a change of views, purposes, and favourite objects of pursuit, we do not believe there has been, on either side, any alteration that is worth an estimate. After attentive observation and serious reflection on the subject, we are deeply convinced, that an attachment to the interests and views of Voluntary Associations, have had an influence in almost every question of importance that has come before the Supreme Judicatory of our church, as well as in many of the inferior judicatories, for a period of several years duration; and that this influence is not materially less now, than at any former time. We believe, as heretofore intimated, that frequently it is not recognised, by those who are under its power and guidance. Like other strong propensities of the mind, it has an effect, in numerous instances, in which its operation is not observed by those on whom it acts—It has many latent associations and sympathies, of which those who are moved by them, are little aware. Voluntary Associations, it has already been seen, are the offspring of Congregationalism and Independency, and that, very generally, they carry with them the spirit of their parentage. Hence, their zealous advocates have a kind of family feeling, for every measure in our church that bears Congregational features on its face. On the contrary, for a strict Presbyterianism measure, they have, at first sight, a sort of instinctive dislike—it is alien to their partialities. From this cause it is, that the devoted friends of Voluntary Associations in our ecclesiastical judicatories, (in nearly all of which they are found, and in several are a majority) become the advocates of whatever is lax in government or discipline, and decidedly opposed to whatever is calculated to sustain strict Presbyterianism against their favourite Congregationalism. We do not believe that we greatly err, when we say that from the cause now indicated, more than one-half of all the propositions that have demanded attention in the General Assembly of our church, for the last ten years, have been met, previously to all reasoning, either with friendly or adverse feelings, in the minds of the ardent friends of Voluntary Religious Associations. And as certainly as that any given cause will be followed by its natural and appropriate effect, so certain is it, that distracted and divided counsels, with all their unhappy consequences, will continue in our church, so long as Voluntary Education and Missionary Societies exist and are cherished in it, as they are at present. The principle of action and reaction in philosophy, is completely exemplified in what takes place between Congregationalism and Voluntary Religious Associations—the former originates the latter, and the latter react, to produce and cherish the former.

What is history good for, if it is not to make us wise, by the experience of times that are past? It was in the hope that our church might learn something useful in this way, that we have painfully and carefully reviewed her whole history, since her existence in our country; and have shown, we hope satisfactorily, that from first to last, the admixture of Congregationalism with Presbyterianism, has been the fruitful seed of controversy and discord, in our ecclesiastical counsels and measures. Shall we, with this experience to instruct and warn us, keep up a hot-bed for the sowing of this seed of animosity and division, and from which the germs it produces shall be transplanted to mature and bring forth fruit, in every part and portion of our church? Consent to this, whoever may, we never can.

Professor Miller, in his third letter, pleads with earnestness and eloquence, and we doubt not with entirely upright motives, for a cordial co-operation of Voluntary Associations and Ecclesiastical Boards, in promoting missions and education in our church—He thinks that they may and ought to act as sister institutions, sincerely attached to each other, as well as to the immensely important objects which they seek to promote; and that from the operations of this system, unspeakably more good will result than from any other that can be devised. From all this we dissent—1. Because, so far as experience has hitherto gone, it is diametrically opposed to the professor's plan and expectations. All our past experience, has shown, as we have seen, that Ecclesiastical and Voluntary organizations do not work harmoniously together. In our church, for six years past, these sisters, so far from regarding each other with mutual affection and confidence, have felt and acted more like jealous rivals, each regarding the other with suspicion; each willing to get away the other's admirers, and attach them to herself; and each seeking to promote her own influence, not only regardless of the other, but, to say the least, not *grieving*, if it were at the expense of a diminution of the other's influence. 2. Notwithstanding the professor's wishes, counsels and expectations, we verily believe that the future is likely to resemble the past—that what *has* been *will* be—that till Christians have reached much nearer to perfection than the world has yet seen, organized bodies, as well as individuals, who have a common and a very precious object in pursuit, will each be better pleased with its own than with its neighbour's success, and that where patronage is to be sought from the same sources and individuals, there will sometimes be unfair means used to gain that patronage; that this will at least be suspected, and that suspicion, if not real foul dealing, will beget jealousy, rivalry, and alienation. Such is human nature; yes, alas! this is human nature, even among Christians, who are sanctified but in part. A few individuals, we readily admit, are occasionally found, who can live together, and love each other, and rejoice in each other's honour and success, when circumstances make them competitors. But these are always regarded as such rare instances, as to be objects of admiration and wonder. How seldom is it seen that ministers of the gospel, who are co-pastors and colleagues, continue to act with entire mutual confidence and harmony? How often is every thing, the exact opposite of concord, painfully witnessed? The difficulty of sustaining the collegiate charge, at once with personal comfort and to the edification of the people served, has nearly or quite banished such charges from our church; although, but for this, they would, in many cases, be exceedingly desirable. Now, we maintain that it is not less, but far more difficult, for Voluntary Associations and Ecclesiastical Boards,

to pursue missionary enterprises and educational plans, in the same church, with zeal, cordiality and permanent harmony, than it is for two ministerial brethren to serve the same congregation, without jealousy and unhallowed competition. It is manifestly far more practicable to find two individuals who shall sustain a delicate and difficult relation to each other, with affection, concord, and cordial co-operation, than to find two numerous bodies of individuals who shall do this—bodies in which there will unavoidably be found some indiscreet persons, whose acts may render the preservation of harmony absolutely impossible. We repeat, then, that we do conscientiously believe that it is far more difficult for Voluntary Associations and Ecclesiastical Organizations to act, side by side, in the same church, and for the promotion of the same objects, and yet avoid jealousy, strife and contention, than it is for two ministers of the gospel to have charge of the same flock, and continue to act with entire affection and uniform concert.

3. *Principle* itself—the solemn obligation which conscientious men feel to promote the cause of God, in the best and most efficient way in their power, will operate to produce alienation between Voluntary Associations and Ecclesiastical Organizations, when their plans and measures are to be formed and executed in the same church, and among the same people. The friends of each of these *corps*, unquestionably think that the method they have respectively adopted is the best—their very choice, or act of adoption, proclaims this. And are they never to endeavour to promote a plan for doing good, in the way which each of them believes is preferable to that of the other? Can a Presbyterian minister, who solemnly believes that the great Head of the church has committed to his church, in its distinctive ecclesiastical character, the sacred trust of evangelizing the world, and that the preservation of sound doctrine among those who shall be evangelized, is far more likely to be secured, when missionary operations are conducted by the church, as such, than when managed by Voluntary Associations, that have no acknowledged creed, and may become corrupt by a speedy change of the associates—can a Presbyterian minister, we say, who solemnly believes these truths, forbear to inculcate them? He cannot—and so surely as he does it, he will give umbrage to the friends of Voluntary Associations. Professor M. is an example in point to sustain us here. He has written most ably, as the quotations in our last number show, in maintenance of the very ideas suggested in our last interrogatory. And has he done it without—let us choose the mildest term we can select—without *displeasing* the friends and advocates of Voluntary Associations? We know he has not. The professor has indeed done much to soothe and reconcile them, by pleading for the continuance of their patronage—inconsistently as we think—in the Presbyterian church. But still, we know they do not like his conclusive reasoning, in favour of a better system than the one of their choice—If the powerful arguments of the professor have appeared in a single periodical devoted to the service of Voluntary Associations, it has entirely escaped our observation. We insist, therefore, that men who conscientiously believe that the way in which they are seeking to promote the cause of Christ and the salvation of souls, is more eligible, efficient and successful than any other, are bound to use their endeavours to enlist others to co-operate with them in this way, in preference to any other; and that the doing of this by the friends, respectively, of Voluntary Associations and Ecclesiastical Organizations, both operating in the same church and among

the same people, will produce collision, dissatisfaction and discord.—The only way, as far as we can see, for the avoidance of the evil, is, for the parties to take separate fields of action, as we have heretofore stated. Let the Voluntary Associations cease to form and to maintain their affiliated societies in the bosom of the Presbyterian church, and let them operate in fields not preoccupied by the Boards of this church, and then we will bid them God speed, with our whole soul; then we shall have more peace and order among ourselves, and cherish nothing but fraternal feelings and good wishes toward them; we shall view them, as we view other evangelical bodies, that are engaged in missionary and educational enterprises; and all information of their growing influence and increasing success, will gladden our hearts and animate our prayers.

Professor M. expresses his conviction with earnestness, that much more good may be done by having in the Presbyterian church two kinds of organizations, for the promotion of missions and the education of youth for the gospel ministry, rather than one only. We frankly confess that the time has been, when we yielded to this opinion, although always contrary to that which our own reasoning and observation led us to adopt—We found so many of those with whom we had been accustomed to think and act, of the mind of the professor, that we distrusted our own opinion, and consented to act on theirs. It has been, on a more careful and thorough examination of the subject, aided by an attentive observation of the practical effects of the operation of two distinct and competing organizations in the same church, that we have, although with real reluctance, decisively adopted the sentiments contained in this part of our Review. By so doing we have only returned to our original views—after giving proof that we have not been so obstinate and unyielding, as some seem willing to represent us. We have consented that an experiment should be made, in which a multitude had much confidence, but in which ours was always little; and the result has been a complete conviction that the plan tends to the prostration and ruin of the Presbyterian church, and to a very injurious interference with the best method of prosecuting Christian missions, and the education of men for the ministry of the gospel.

When the London Missionary Society was fitting out its first mission to the island of Otaheite, now called Tahiti, a wonderful zeal was awakened to organize societies of the same kind in the Presbyterian church in this country; and one such society was actually formed and put in operation in the state of New York. We then used all our influence in opposition to this plan; observing that our church was already organized, in the best form, for the prosecution of missions both foreign and domestic; and that those who had zeal on this subject, which we were glad to witness, had only to turn that zeal into the channel already opened for it, in the missionary operations going on under the direction of the General Assembly of our church. The opinion which we advocated at that time prevailed; and several Indian Missions were commenced, and prosecuted for a time, with encouraging success. The fate of these missions we shall not now particularly notice—Some account of them may be seen in the Appendix to the General Assembly's Digest, from which it will appear, that in the Cherokee nation, the missionary operations of our church broke up the ground, and sowed much of the seed, from which the missions of the A. B. C. F. M. have since reaped such a blessed and glorious harvest. The sum of the matter is—that Board, till the recent institution of "The



Western Foreign Missionary Society," had obtained the possession and direction of all the incipient missionary establishments and operations of the Presbyterian church, which had for their object the evangelizing of the heathen: and in the mean time, the A. H. M. S. endeavoured to obtain a like ascendancy in regard to domestic missions; and contemporaneously with both, the American Education Society, sought to draw to itself the strength of our church, in aid of its operations. Our church, or rather a part of it, at length became alarmed, at seeing her very existence threatened, by taking from her *the vital organs*, on which her existence depends—for vital organs of any Christian church, Missionary and Educational institutions unquestionably are. Now the plea is, "*divide* your strength, and *the general cause* will prosper, better than if you lay it all out in support of your own operations." We do not believe in this doctrine—It seems to us a palpable absurdity. It cannot be sound doctrine, unless it be also true, that what we give to Voluntary Associations, will be better managed than if we kept it in our own hands, and managed it ourselves: and if they can manage a *part* better than we, then certainly they can do the same with the *whole*; and if this be so, then we say, give them the whole, and let our church have no more to do with Missions and Education. But Professor M. himself, is not prepared for this. Then we say, keep your means in your own hands. All you give, beyond what individuals may choose to bestow of their superfluity and liberality, is just so much taken from your own resources.

The Voluntary Associations are, at this moment, manifestly enfeebling our efforts. We especially want all our means, just at this time, to sustain our infant Foreign Missions; and, lo! the synods and presbyteries at the south, are organizing themselves in support of a Voluntary Missionary Society—an excellent one we grant, but one already wealthy and powerful. Is this right? Is this acting as *avowed Presbyterians* ought to act? So it does not seem to us. Will it be said that many will give to Voluntary Associations, who will not give to our own Boards? Yes, and the whole strength of Professor M.'s plea, lies exactly in this very point. And why is this the fact? It is so, because such pleas as the professor has made, have been, and still are, urged by such men as the professor ranks with—by men of talents, influence, and station. Only let them change the direction in which their eloquence, and their entire influence shall be exercised, and employ them to persuade the members of the Presbyterian church to fall into the ranks of the ecclesiastical Missionary and Educational Organizations of their own creation—organizations demonstrated by the professor himself, to be superior, in several particulars, to any Voluntary Associations—let this be done—let us act like Presbyterians—and it will not long be true that *many* members of our church will prefer foreign organizations to their own. This *whole* church, which is now pretty thoroughly roused to a sense of its duty to promote Missions and Education *in some way*, will be seen, rallying its undivided force under its own standards. Then will divided councils in a great measure cease; and we solemnly believe that more, far more good will be done, than ever can be done, while the existing collision and competition shall continue, and the very being of the Presbyterian church, in any thing but in name, shall be kept in jeopardy, by the existence, in her very midst, of organized bodies alien to her government and order.

## Literary and Philosophical Intelligence, etc.

**Mehemet Pacha.**—The Vice Roy of Egypt, Mehemet Pacha, may now be considered as one of the most powerful princes of the East. His dissatisfaction, and that of his son Ibrahim, without the aid of any other power, would have caused the Sultan to totter on his throne. Mehemet may yet become the founder of an empire—at all events he may justly be regarded as one of the most remarkable men of the age. The following description of Mehemet, is condensed from an account of him in Dr. Ehrenberg's *Travels in North Africa*, in 1820.

With regard to the exterior of the Pacha, it is imposing, by its vivacity, to the Orientals, but not to Europeans. His well proportioned stature, of middle size, betrays its Albanian origin, by the small face; the Turks having generally a large head, and a long physiognomy. The Pacha has none of the Turkish phlegm in his appearance, and he possesses a remarkable sprightliness, although it does not so readily strike the Europeans, on account of his oriental dress and manners. He was born in 1767, at Cavala, near the coast of the Greek Archipelago, in the ancient Macedonia. His father, Ibrahim Aga, was head of the police of the town. The son was fond of military life, but carried on for some time the trade of a tobaccoist. At the time of the French expedition to Egypt, he came with the Turkish troops to Africa, and was finally appointed the Chief of his countrymen, the Albanians. He was never scrupulous about his means, and never sincere in any agreement with his adversaries; neither was he noted for his harshness, injustice, or cruelty towards the lower classes. Since 1804, he has become master of all Egypt, when, after the Albanians had taken possession of Cahira, he was recognised by the government at Constantinople. He neither opposes nor favours the efforts of the Christian missionaries for the conversion of Jews, and is himself but an indifferent Mahometan, although he has built several mosques at his own expense. The nature of his administration may best be understood, from the answer a Fellah (peasant) gave to Dr. Ehrenberg, who had remarked that the people ought to be satisfied with the Pacha, since he had made the country a garden, and built towers in all their villages. "Allah Kerihm!" retorted the Arab; "God is great. Our master (the Effendina) giveth with one hand, and taketh with two!"

Silliman's *Journal* contains two articles on the subject of the late meteorological phenomenon, observed throughout the con-

tinent on the 13th of November, one by Professor Hitchcock, of Amherst College, the other by Professor Olmstead, of Yale College. Professor Hitchcock, refers the phenomena to the same origin as that of the Aurora borealis. In support of his hypothesis, he brings to view the relation which the Aurora borealis and the phenomena of the shooting stars, are both supposed to have exhibited to the direction of the magnetic needle. On this point he mainly builds his theory:—

"May we not then be permitted on the principles of a rational philosophy, to regard the splendid meteoric phenomenon which we have recently seen, as a mere modification of the Aurora borealis: or rather, might it not be appropriately styled Aurora australis; and can we hesitate to regard it as an electro-magnetic phenomenon, aided perhaps by phosphorescent and inflammable gasses? Such a view of the subject would certainly tend to remove every superstitious fear that may have arisen in my mind, and lead every one, who had the privilege of witnessing the spectacle, to feel thankful that an experiment so beautiful and magnificent, should have been performed within the lofty and transparent dome of nature's temple, by the display of her hidden energies. It is too rich an exhibition to be repeated to the same generation."

Professor Olmstead's article, though occupying 48 pages, is unfinished in the present number. From the facts which he has taken great pains to collect, and the heads under which he has arranged his subject, he probably refers the magnificent spectacle to the principles of electricity.

**Value of the Precious Metals.**—There are about five hundred towns or principal places in Mexico, celebrated for the exploration of silver that surround them. These five hundred places comprehend together about three hundred mines. The whole number of veins and masses in the exploration, is between four and five thousand. The ore is generally in veins, rarely in beds and masses. The vein of Guanaxuato, is the most extensive. It is from 120 to 150 feet thick, and is explored in different places for a distance of nine miles. The quantity of silver in the ores, averages from three to four ounces the quintal, or from 1-448th to 1-597th of the weight of ore. The annual produce of silver in Mexico, during the last years of the seventeenth century, was 1,134,424 pounds.—*Silliman's American Journal of Science.*

A prevailing notion among many persons who have not turned their attention

to the subject, is, that the gold and silver of this continent is more valuable than any other products of the country.

The produce of all the mines of America, 25 years ago, never came up to the value of the present crop of cotton, and their produce at this time is not half the value of our four hundred million pounds of cotton, when delivered in Europe, or even at the ports of shipment. Now, the iron of England in its raw state, is actually worth more than the entire products of the gold and silver mines of America. The annual amount of the *straw hats* of New England, is even worth as much, or more than the annual products of the much talked of gold mines of the Southern States.—*Boston Atlas*.

*The Scorpion*.—Pananti states, in his account of Algiers, that the natives frequently amuse themselves by a curious kind of warfare, which is created by shutting up a scorpion and a rat together in a close cage, when a terrible contest ensues, which has been known to continue sometimes for an hour. It generally ends by the death of the scorpion; but in a little time after, the rat begins to swell, and in violent convulsions soon shares the fate of his vanquished enemy. It is also a favourite diversion of the Moors to surround one of these reptiles with a circle of straw, to which fire is applied; after making several attempts to pass the flames, it turns on itself, and thus becomes its own executioner. The trait last named, came under the personal observation of a friend of ours in the navy.—*Boston Journal*.

*Savings Banks*.—The credit of having projected Savings Banks has been variously claimed for different persons in Great Britain, and their origin has been traced to different places in that country. The best authenticated statement we have seen gives the first suggestion of the system called 'Frugality Banks' which was promulgated, about the year 1797, and was from time to time pressed upon the attention of leading politicians and practical men in England, and rejected as visionary. In 1811, it was printed with other works, and laid on the table of the house of commons. Subsequently, Savings Banks—which were founded on part of the plan of Bentham's Frugality Banks—were carried through parliament by the influence of the well known member, George Rose, Esq. who has been claimed as the author of the system. The English system is much more extensive than ours. Besides the usual simple accumulations, it adds the conversion of deposits into annuities and endowments, a part of the business which might be advantageously engrafted on some of our own institutions of the kind. The amount invested in this way in England, is not less than 16,000,000 sterling.

*Curious Anecdote of the Heart*.—Since the statement recently made respecting the insensibility of the human heart to external touch, we have met, in an old Edinburgh Medical Journal, with the following case:—A buck that was remarkably fat and healthy in condition, in August, 1816, was killed in Bradbury Park, and on opening him it was discovered that, at some distant time, he had been shot in the heart, a ball being found in a cyst in the substance of the viscus, about two inches from the apex. The surface of the cyst had a whitish appearance. The ball weighs 292 grains, and was quite flat. Mr. Richardson, the park keeper, who opened the animal, was of opinion that the ball had struck some hard substance before entering the body of the deer. That the animal should subsist long after receiving this ball, is endeavoured to be accounted for from the instance of a soldier, who survived 49 hours after receiving a bayonet wound in the heart; however, the recovery from a gun-shot wound in an animal inferior to man can, in no respect, materially alter the importance of the fact, and of the great extent to which this vital organ may sustain an injury from external violence.

*Earthquake*.—About half past 10 o'clock, on Wednesday night last, we had something like the shock of an earthquake, attended with a considerable noise. The shaking of the houses was such, as in some instances, to extinguish lamps, and the people generally were so alarmed as to rush to the windows, or into the streets. It did not exactly resemble former shocks of earthquakes which we have felt and heard, and we should be rather inclined to attribute it to the explosion of a quantity of gunpowder, were we aware that there was a sufficient quantity to produce the effect within the necessary distance.—*Lancaster Jour. Feb. 7*.

There is in the library of a gentleman of New Haven, Connecticut, eight volumes of the "Mercurie," the first newspaper ever established; comprising part of the reign of James 1st, Charles the first, and the Commonwealth under the protection of Cromwell and his son Richard. The size of the paper is three inches wide by seven long, and abounds with quaint sayings and singular notices.

*New-Haven, Connecticut, Feb. 20, 1834.*

*The Season*.—Never within our recollection has there been so mild a winter as the present. We have had hardly any snow,—not two inches at any time,—no severe storms, and generally a temperate atmosphere. The last few days have borne all the attributes of early spring,—a bright sun, a soft and balmy air,—with the song and flight of birds, as if April was anticipated. A flock of blackbirds was observed this morning passing over the city.

**Religious Intelligence.****THE MORAL CONDITION AND INFLUENCE OF PARIS.**

This is the title of the concluding article of Religious Intelligence, in the "Supplement" to the "London Evangelical Magazine, for the year 1833;" and we assign to it the whole of this department of our Miscellany for the present month. In our judgment, no portion of the population of the whole earth more urgently needs the influence of the gospel, than the inhabitants of France. It is this influence, and this only, which can ever give them stable and permanent liberty and order in their political institutions, as well as prepare them for the infinitely more important felicities of eternity. Of this, the best men in France itself appear now to be sensible; and they deserve the deep sympathy of all who know by their own happy experience, what the blessed influence of the pure gospel is. Much of the concluding part of the following article, although addressed to British Protestants, is applicable to Protestants of the United States—We can, and we ought, to help our brethren of France, not only by our prayers, but by sending them Bibles and tracts; and if we need, as we certainly do, a warning to beware of the progress and influence of Popery, nothing can be more instructive than an attentive consideration of the moral condition of France, which Popery, as the ultimate cause, has unquestionably produced.

In approaching a great city, it is not uninteresting to speculate on the predominant thoughts and feelings of the multitudes who, from every point, converge towards it. To guess at the idea which governs the crowds who conduct thither the products of their fields, and gardens, and manufactories, is sufficiently easy. Nor is it difficult to place yourself, by an effort of memory, in the condition of the child, whose eager gaze is, for the first time, rivetted by the towers and spires which announce the metropolis of his country. Thither hurries the statesman to sustain his wavering, or to impel his victorious party; the artist to refine his taste, by the imitation of the master-pieces of genius; and the student to explore, with youthful enthusiasm, the unknown depths of literature and of science. Dissipation owns its votaries, and vice its ministers,—all pressing towards the same point, as the focus in which kindred minds are to concentrate their thoughts, and passions, and deeds. But, amidst the mass, how few are to be found who, steadily contemplating the example of Him "who went about doing good," ever esteem sensitive, intelligent, immortal man as far more interesting than his noblest works and the wants and miseries of his spirit as the most afflictive aspect of his woe! Nor will the writer, through whose mind the preceding obvious thoughts passed as he approached, for the first time, the metropolis of France, arrogate to himself a measure of these hallowed sentiments at all commensurate with the moral importance, and moral wretchedness, of that splendid city. He will only say, that at such a state of mind he feebly aimed, and that, although providentially removed from the spot where these emotions were awakened, he earnestly desires still to cherish, and, by intercourse with kindred minds, to multiply, their impression.

The moral condition of Paris is, therefore, the topic to which the attention of the reader is primarily invited. A brief sojourn within the walls of this interesting city, under circumstances unfavourable to extensive observation, will only justify a rapid sketch of this affecting subject. A Christian whose residence has been fixed in Paris, during several years, could unfold a tale of sinfulness far more harrowing; and a vicious individual witnesses there, in a single hour, scenes which the man of moral habits, during a protracted life, only suspects. But, ah! what "hidden things of darkness," both in the haunts of vice, and in the recesses of the human heart, are visible to the Omniscient! The full revelation of iniquity, as of holiness, is reserved for the tribunal of God. And, it is granted, that, as the prospect of every created eye is limited, we may deem a city better than it is, because vice is artful; or worse, because virtue is retiring. But there are some broad features of sin which, whatever may be thought of the minor peculiarities of moral physiognomy, reveal, with awful distinctness, the animating spirit of iniquity. Let us glance at these.

Among the indications of a sad proficiency in impiety, no fact more powerfully impresses the Christian visiter of Paris, than that flagrant violation of the Sabbath which obtrudes itself on his notice. As soon as he awakes, and the thought, this is the Sabbath, occurs to his mind, the clamour and the hum of trade which burst upon his ear, induce a doubt as to the correctness of his impression. On going abroad, he finds, perhaps, a quarter of the shops closed, while another fourth, partly shut, exhibit some recognition of the day of rest. In these latter, nevertheless, business is transacted, and the remaining half, at least, present not even an external acknowledgment of the existence of the Sabbath. The markets are open. Labourers, optionally, pursue or abandon their occupations. As the day advances, almost every shop is closed; business has ceased, to give place to dissipation. The royal gardens are crowded; the Champs Elysées are thronged by the dense population of Paris, in pursuit of frivolous amusement; and, in the suburban villages of this immense city, you may witness, every Sabbath, numerous assemblages enjoying the silly dissipations of an English pleasure fair, with all the eager volatility of the Parisian character. Sunday, too, is the day on which the neighbouring towns celebrate the annual *fêtes* of their patron saints, and attract a large portion of the inhabitants of the metropolis. Then, rustic sports, shooting matches, dances, and *joûtes* (a species of tournament on the water,) are the elements of Sabbath occupation. These *joûtes* are also, sometimes exhibited on the Sunday, at Paris, on the Seine. At other times, horse-races are contested in the Champ de Mars. In the evening, the theatres are universally open, and attract far more numerous assemblies than the churches in the morning. Nor is this desecration of the sacred day confined to the less intelligent classes. Science and art claim the Sabbath as their own. Then, and then only, the museums of painting and sculpture are visible by the public. Then the Professor of Geology conducts his pupils to the country, to collect specimens, and the Lecturer on botany leads forth his class to herborise. Sunday, in short, is the universal holiday. Nor can it be needful to suggest to a pious mind, the connexion of this desecration of the day of God, with the progress of all iniquity. It is at once the effect of irreligion and its cause; nor is it possible to trace all the ramifications of sin which the certain reaction of Sabbath violation, at once habitual and universal, produces.

Another marked feature of the Parisian population, is its passion for gaming. The houses where this ruinous system is pursued, are licensed by the government; and their number is truly immense. Billiard-tables, cards, dominos, meet your eye continually. The government lottery-offices are scattered over the whole city; while multiplied games of chance, of the more vulgar kind, incessantly present their attractions to the labouring classes, and educate the youthful population in the habit of gambling. This attachment to play is so inveterate, that gaming may be considered one of the necessities of life to a Parisian: so much so, that in a table of the annual expenses of the city of Paris, recently published, the items, "lottery, 25 millions of francs" (about a million sterling), and "gambling 24 millions of francs" follow, as matters of course, the more obvious particulars of ordinary expenditure. Can it be necessary to indicate the reckless selfishness which such a system must cherish, or to trace the personal and social misery, which, frequently conducting to suicide, is its unavoidable result?

There is yet another prominent aspect of society in Paris, which, although most important in its moral relations, cannot be fully developed to the public eye—I mean its abandoned profligacy. The exterior symptoms of general laxity of morals may not be more obtrusive than in other large cities; but facts which reach you in your daily observation, as the prevalent characteristics of the literature, engravings, and sculptures of the capital, or in your daily intercourse, as, for instance, the large proportion of wives abandoned by their husbands, with still more afflictive but unutterable circumstances, convey to the mind, without the possibility of mistake, the awful truth. And, not to rest in vague and general impressions, which may vary in the experience of every individual, let us appeal to the moral statistics of the city which occupies our attention. In 1828—and the proportions have not since materially varied—29,806 children were born in Paris. Of these, 10,392 were illegitimate, and of these unhappy innocents, 8,084 were abandoned by their parents to the heartless support of public charity. Let any reflecting Christian dwell on the fact, that of every *three* children born in Paris, *one* at least is destitute of the attentions which the sacredness of the marriage bond secures; let him remember, how small a portion of existing profligacy is revealed by this statement, appalling as it is, and he will seem to stand on the heights that overlooked Gomorrah, and to see the heavens blackening, and flashing with the coming storm of fire.

But here, I anticipate an objection which, although it could not, if established, destroy the facts to which we have adverted, might still, if not noticed, annihilate their comparative impression. Some may be disposed to say, but is not the moral condition of London equally distressing? That the masses of vice which exist in London are truly



deplorable, and demand the deepest sympathy and the most active exertions of London Christians, cannot be denied. But, when the question becomes one of comparison, a little consideration will clearly show, that Paris bears away, without a struggle, the bad pre-eminence. I will not now touch directly the questions of gambling and profligacy, because a fair comparison of the two cities would demand the inspection of statistic documents, which, if they exist, are not in my possession. In confining my reply, however, to the subject of Sabbath-breaking, the fruitful parent of all vice, I must suggest topics, some of which will necessarily bear on every other species of iniquity; and, if Paris can be proved to be worse than London, on the first day of the week, no Christian will doubt that it is so during the remaining six. An objector then may say, regard the dissipated multitudes who throng the environs of London on the Sabbath, and say, whether Paris can present a picture more frightful to the pious mind? In reply, I maintain, that the Sabbath aspect of our metropolis, heart-rending as it is, will not bear a comparison in moral degradation with that of the capital of France. The most obvious proof that could be offered, would be the actual inspection of the two cities. This convincing argument, cannot, however, be made sensible to those who have never visited the French metropolis. They must be satisfied with the testimony of unsuspected witnesses; and if one honest and intelligent traveller can be found who will assert, that the same regard is ordinarily paid to the Sabbath in both cities, I consent to surrender my cause. Two considerations may, however, suffice for the conviction of the British Christian who has never stepped on a foreign shore.

One of these is, *The authorization of Sabbath neglect, in Paris, by municipal and government regulation.* In August, 1833, horse-races took place, on the Sabbath, in the Champ de Mars. The arrangements for the preservation of order were made, by the police of Paris, and placarded on the walls of the capital. The Sundays of August and September are the days on which the splendid water-works in the parks of Versailles and St. Cloud play, by royal authority, for the gratification of Paris and the adjacent country. The appointment of the fêtes, too, which, under the direction of the government, celebrated the anniversaries of July, last summer, clearly exhibits this dark aspect of Parisian Sabbath-breaking. The 28th of July was Sunday, and the second day of the rejoicings. The following extract I translate from a handbill which was previously circulated by authority.

"*Second Day.*—On the 28th, the statue of Napoleon will be inaugurated on the column in the Place Vendôme, in presence of his Majesty. The column will be ornamented with garlands and tri-colour streamers. At the base of this immortal monument, the national guard and the troops of the line, after having been reviewed by his Majesty, will defile. In the evening, the column and statue will be illuminated.

"During the day of the 28th, the ship" (a three decker, constructed on the Seine, for the occasion), "will be richly adorned with flags, and, in the evening, will be attacked by a flotilla carrying artillery and fire-works. The combat will terminate by a grand display of fire-works, the different parts of which will be displayed in almost the whole length of the basin contained between the Pont Royal and the Pont de la Concorde. In the course of the same evening, nearly 500 musicians, placed in an orchestra which will be erected in the garden of the Tuilleries, will execute, under the direction of M. Hebenneck, pieces of harmony."

And this *programmè*, published by the government, was, on the day of God, punctually executed. All Paris, headed by the king and court, like the multitudes on the plains of Dura, prostrate before the golden image of the Assyrian monarch, paid its homage to the statue of the emperor, in the Place Vendôme, maddened with the enthusiastic remembrances of recent military glory. Of that Sabbath, Napoleon was the deity; and France worshipped at his feet. Now, let it be acknowledged, that governments, in the present day, must receive, in a measure, the moral impress of the people, over which they rule, and the official appointment of these horrid violations of the Sabbath reveals in thunder the predominant sentiments of the population of Paris. Will any one venture to assert that similar exhibitions could, in the present state of religious feeling, have occurred in London, under the authority of the British government?

The other thought which I advance to establish the statement, that Paris is incalculably worse than London is, *the absence of those moral counteractives in the French metropolis which exist in the British.* In London, there are hundreds of churches and chapels in which evangelical instruction is dispensed; and thousands of Sabbath school teachers and tract distributors, who present to the hosts of vice a solid phalanx too extended and too deep to be despised. In Paris, it is not so. There doubtless are true Christians hidden under the mass of Catholic superstition, but the number of those who, within the Romish pale, escape alike sensuality and pharisaism must be, by the common laws of human nature, lamentably small. Now, omitting those, besides two French Protestant churches and one Lutheran, in which you may hear preaching alter-

nately evangelical and its opposite, there are but three French preaching stations, connected with that new class of Protestants who reject the pecuniary support of the government, and among whom principally the flame of vital religion burns, in all Paris. The congregations at the stations cannot, at present, exceed 1500 persons; a thousand would more commonly include them all. And although the existence, and especially the gradual increase, of these Christian assemblies are most delightful facts, still, their number, when compared with our London sanctuaries, is altogether insignificant. If the Christians of London are a phalanx, the Christians of Paris are a handful. *We* could turn the stream; *they* can barely maintain their footing in the current. The moral aspect of the two cities, then, are subjects, not of comparison, but of contrast.

We may, therefore, surrender ourselves, without the fear of erroneous impression, to all those sad emotions which a transient glance at Parisian irreligion, gambling, and profligacy has excited. And who can survey such a mass of wo unmoved? Who can contemplate that misery which sin ever produces in the transgressor, in the shapes of agitation, disappointment, and remorse, and that wretchedness which it diffuses through the whole social circle, without weeping over a million of rational beings, a prey to its corroding influence, and instrumental in the transmission of its venom? But every moral object, from its very nature, bears not only on the present, but also on the future. And who, with this impression, can walk through the beautiful cemeteries of Paris, or penetrate the vaults of its Pantheon, without shuddering at the prospect of that mental anguish which must there follow the blast of the archangel's trumpet? What multitudes whose ashes now repose beneath splendid monuments, overshadowed by the dark cypress and the graceful acacia, will then awake in the everlasting confusion of that false philosophy which now announces, with oracular solemnity, that "Death is an eternal sleep!" How many of those, whose bones now rest in glory, within that splendid temple, which grateful France has dedicated to her illustrious children, will then shrink into all their moral littleness, and be overwhelmed by the frantic execrations of those very millions who now idolize their names!

Such a view of the present and future results of iniquity, though confined to Paris, would be deeply affecting. But when you consider the immense influence of Paris on the whole of France, the imagination is utterly appalled. For it is a fact, universally admitted, that the control of Paris over the whole country, is absolutely paramount.

This supremacy, resulting from the government patronage, concentrated in the metropolis, and from the talent of the Parisian journals, has been acknowledged in every revolution which, during the last forty years, has agitated the millions of France. The republic, the empire, the limited monarchy, having successively subjugated the capital, have found the provinces an easy prey. The partial opposition of any section of the departments has always been transitory: and the next political change in this fickle land, will probably bring a new illustration of this established truth.

Nor is the intellectual and moral operation of the capital on the provinces less certain than its political domination. This arises from the fact, that Paris is not only the centre of civil power, but the home of science and of literature. In this respect, London is not its parallel. Oxford, Cambridge, and the northern universities, divide the intellectual influence of the British metropolis, and, in some respects, counterpoise its political power. But Paris contains the universities, the libraries, the Institute of France. Thither the youth of the nation flock, and, while they study law or medicine, or general science, imbibe Parisian literature and manners, and, finishing their academical courses, diffuse the moral poison through the land. It is evident, therefore, that Paris is the brain and heart of the country. The million of Paris rules the thirty millions of France. If then, you can produce an impression on the capital, you may propagate good or evil, a philosophical or a political theory, Deism or Christianity, from the channel to the Mediterranean, and from Calais to the Pyrenees. Nor, as British history clearly proves, does this influence cease to operate at the frontiers of the kingdom. Steam-vessels and the press communicate the impulse; and if it is true that the thunder of the barricades aroused the British lion, it is equally true, that Parisian manners tinge the habits of the British nobility, and that Parisian infidelity, repaying its obligations to our earlier freethinkers, poisons the mind of the British mechanic. All Europe can supply proofs of a kindred influence: nor can there be a doubt that a moral renovation in Paris would be quickly felt at its antipodes. And yet this is the city, the impiety and vice of which read the reflecting mind, and provoke the forbearance of the Eternal himself!

And whither shall we look for a remedy? Not, surely, to political changes. The dreams, both of democracy and despotism, during the last half century, have been unrealized. France has been morally the same under every changing government, or rather, every new system has added something to the vicious influence of its predecessor. The reigns of infidelity, of war, and of superstition, have served only to

aggravate human depravity. The river has passed through various scenery, but gathering pollution from every soil, its waves roll on, turbid and poisonous still. Nor can we anticipate a salutary change from the mere infliction of the divine judgments. If chastisement could have reformed, Paris would now have been a miracle of purity. Let the spot where once stood the insatiable guillotine, the public edifices still speckled with the bullets of July, the graves of the victims smitten by the relentless hand of the terrific cholera,—all testify. God has given the Parisians “blood to drink;” but they have “not repented, to give Him glory.” But education, you say, will avail to arrest the moral plague. We appeal, in reply, to a most distressing but most instructive, fact. Those departments of France which are the best educated are, though less ferocious than the others, the most immoral; in them, cold-blooded villany and heartless profligacy have reached their acme. On this point, tables carefully constructed from official documents, leave no doubt. And as long as the common education of France consists in conveying the power of reading and writing, and then dismisses its disciples to roam amidst the seductive but perilous fields of popular literature, what other result can be expected? Injurious as are the effects of popery and ignorance, nothing is gained to morality by the substitution of education and infidelity.

We must, then, doubtless, turn for an antidote, to that gospel whose truths are destined to purify the world. No argument will be necessary to enforce this statement on Christian minds: they will only inquire, in what manner can these truths be most easily disseminated? We reply, under the present government of France, in any way that experience may suggest. You may, by ordering certain civil formalities, distribute tracts, sell Bibles, establish schools, or build chapels, in Paris. You may do, British Christians! all that is in your hearts,—all that is commanded by your Lord. And shall there be a deficiency in your plans, resolutions, or sacrifices? Contemplate the encouragements which excite you to improve the present moment. And without dwelling on that political toleration of all sects which forms the grand facility for immediate effort in the metropolis of France, and the readiness of the existing ministry to favour the dissemination of scriptural information, consider those indirect advantages which arise from the present diffusion of education, and which will result from the recent law of primary instruction. We have admitted, that the power of reading bad books may render an educated man worse than an ignorant one. But then, the educated man possesses the power of reading good books. And this capacity is cherished by a very large proportion of the inhabitants of Paris. Paris, in fact, is a city of readers. The universal interest taken in politics makes the lowest classes anxious to attain the power of perusing the journals; and, as you pass through the streets, you may observe, not only these, but other publications in the hands of the porters, the water-carriers, and the fruit-women. You have not, then, in Paris, as in a savage land, to create a written and a printed language, and to convey to barbarians the power of perusing it; but civilization and mental culture have already prepared machinery for the use of Christianity. The readers of Voltaire, if English Christians are not deficient in their duty, will become readers of the Bible.

The existence of the *French* Catholic, in distinction from the *Roman* Catholic church, is another encouraging fact. It will be remembered that, at the time of the late revolution, a considerable number of priests separated from the dominant religion of France. Experience has proved that the great mass of these were influenced solely by political feelings. The schism, however, exists. Two churches of the first secession are found in Paris, in which the dogmas of Socinianism are promulgated under the garb of popery. Another church, consisting of seceders from these original separatists, has arisen, professing to hold the orthodox creed of the Romish church, and yet to maintain its religious emancipation from episcopal and papal interference. Whether much genuine piety exists among this class, the writer is not prepared to state. An inspection of their profession of faith, and a passing glance at their worship, would, perhaps, justify the conclusion, that political, rather than religious feelings, are the inspiration of the sect. They profess to take, as the basis of their doctrine, this maxim: “The voice of the people is the voice of God.” On this base, sufficiently unstable for a religious system, they erect a superstructure which comprises among its materials, the equality of the clergy, the ordination of priests by priests, the election of curates by their parishioners, the use of the French language in worship, the adoption of liberal political principles by the clerical order, the abolition of excommunication and ecclesiastical censures, the *option* of auricular confession, perfect liberty as to fasts and abstinence, the marriage of priests, the support of ministers by voluntary contribution, simplicity in the service of God, and the reformation of the liturgy. Their discourses, which were attended by an assembly of some hundreds at the time of the writer’s observation, bore the following designations in the placard which announced the order of the services:—“Against the infallibility of the popes and bishops

assembled in council"—"Against the divine right of kings"—"For the marriage of priests"—and "The funeral oration of Napoleon the Second." These specimens of the creed, and of the nature of the ministrations of the French Catholic church confirm the idea, that a desire among a portion of the priests to accommodate themselves to the popular movements of the day, rather than an anxiety for the purity of religion, has been the mainspring of this attempted reformation. At the same time, every thinking Protestant will hail with satisfaction the existence of a schism which excites thought, by severing religion from a servile dependance on Romish supremacy, and, by its assaults on papal usurpations, attracts to religious subjects the attention of a considerable number of the Parisian population; a population, be it remembered, containing many individuals restless and dissatisfied for want of a settled creed, and, consequently disposed to investigate every system which professes to supply the deficiency. We may, therefore, certainly expect, that this French church, if it does not disseminate many vital truths, will, at least, eradicate some established errors: though it may not impel the chariot of our approaching Lord, it will assuredly prepare his way.

But we cannot merely speak of a population capable of reading, and partially excited to religious thought, but of a city in which the machinery of evangelical truth is in action. The gospel is faithfully preached in Paris at the six stations already mentioned, by ministers not salaried by the state; some of these congregations steadily increase; one church, of consistent Christians, at least, exists; a few in the higher ranks of society adorn and diffuse the truth; upwards of 700 children, independent of the schools attached to the established Protestant churches, receive daily instruction based on Christian principles; tracts are widely distributed; Bibles and Testaments are publicly sold; religious periodicals are published; and thus vital christianity circulates even through the corrupted mass of Parisian society. The difficulties of a commencement are vanquished; it remains with you, Christians of Britain! instrumentally, to say, whether the sequel shall be languishing or vigorous; whether the church of Christ in France shall remain "a little flock," or shall burst forth on astonished and intimidated Europe, "clear as the sun, fair as the moon, and terrible as an army with banners."

Donations, appropriated to the diffusion of the gospel in Paris, presented to the Bible, Tract, School, or Continental Societies—donations springing from love to Christ, and accompanied by fervent prayer for divine influence—will render you, privileged Englishmen! important auxiliaries in this benevolent warfare. Oh! withhold not aid which involves so slight a sacrifice! Stifle not the present dictates of conscience with those objections which an ingenious, but enslaved, judgment will most readily minister to a covetous heart." Do not recal the events of national warfare now passed, as some professors of religion do, to check the stream of Christian charity. Suppose that French politics did ruin your trade, or that French steel did destroy your friend, take now a Christian's revenge. Circulate in Paris a thousand Testaments, or ten thousand tracts; establish a school or build a chapel there: in a word, "Love your enemies." Do not say, France is a wealthy nation; let it provide for its own spiritual wants. What avails wealth without the disposition to employ it? Can you expect that Roman Catholics and Deists will devote their property to destroy Popery and infidelity? Was Judea, whence the early missionaries of the Christian faith proceeded, richer than Greece and Italy which they evangelized? Nor object, that the French are volatile, and that you cannot calculate on their steady adherence to any system either of politics or of religion. Are they more volatile than the Athenians to whom Paul preached? Or, shall the fickleness of human hearts be too mighty for the omnipotent grace of God? Yea, does not France, at this hour, produce stable and devoted believers? Nor let the solemn fact that pure Christianity once existed in French churches, and that they have lost its spirit, by awful declension, discourage, as useless, your exertions. Have backsliding churches, then, never been revived? Ask the history of the British Establishment, and of British Dissenters, during the last century. Or, are you authorized to limit the command which enjoins the publication of the gospel to "every creature?" Indeed, the numerous conversions in France which, at this moment, are reaching human knowledge, fully commensurate with the extent of the means employed, repel the suggestion. It is not for us to maintain that exertion is useless, when the spirit of God, by living arguments, is refuting the sentiment. Nor permit even your concern for the heathen world, well-founded as that solicitude is, entirely to divert your attention from your anti-Christian neighbours. If you say, the moral destitution of some countries is greater than that of France, we grant it. There are lands in which, as far as men can discern, a single Christian exists not; and France numbers as we believe, its thousands. But is it scriptural totally to neglect our neighbours in order to benefit strangers? Did not the precept which directed the



promulgation of the gospel to "all nations," enjoin its commencement "at Jerusalem?" And did not the apostles, in the spirit of this command, evangelize Samaria, and Antioch, and Cyprus, and Asia Minor, before they passed into Europe? Nor can you more surely benefit heathen lands than by attempting to christianise France. The enthusiasm of the French character, directed by religion, will undoubtedly prompt to missionary enterprise. You already see the first fruits of the incipient revival of French religion: a missionary institution exists in Paris, and three French missionaries are at this moment employed in Southern Africa.

If, then, these replies are satisfactory, and if the whole statement which has been now, without exaggeration, submitted to you, is deeply affecting, delay not, Christians of England! to respond, by wrestling supplication, and by generous contribution, promptly to the appeal. Oh! defer not, lest the storm of war, whose thunders are now muttering in the distance, should sweep across the Continent, and drown in its fury "the still small voice" of the peaceful truth. Defer not; lest death, whose unsparing dart smites annually, within the boundaries of France, a million victims, should hurry beyond the reach of human compassion the objects of your sympathy. Defer not; lest your Lord should come, suddenly, to demand the surrender of your stewardship, and you be "ashamed before Him at his coming."

E. C. T.

## View of Public Affairs.

### EUROPE.

Several arrivals from Europe have reached the United States within the last month—The latest advices are from London, of the 27th of January, from Madrid of the 17th, and from Paris of the 29th, of the same month.

**BRITAIN.**—It appears that the Dissenters in England, are making strong remonstrances to the British ministry, in reference to the political disabilities of various kinds to which they have long been subject; and it is stated that the ministry have intimated to them, that they may expect relief, to every extent that will not interfere with sustaining the established church. A case of considerable importance, says a London paper, has recently been decided by the Vice Chancellor. It was whether a certain charity, founded by Lady Hewley more than two hundred years ago, had not been diverted from its proper channel. The testator directed the funds bequeathed should be for the maintenance of certain "poor and godly persons of Christ's holy church." These funds had a long time been under the control of the Unitarians. After a long argument, the Vice Chancellor has decided that the Unitarians are not Christians, and consequently not entitled to the charity. The case involves property to the amount of £200,000 sterling. We have seen a detailed account of this most extraordinary trial. It appears that the decision of the Vice Chancellor did not directly assert that the Unitarians were in no sense Christians; but that they were not *such Christians* as those to whom the money which they unlawfully held, had been left as a legacy by Lady Hewley—An unusual storm of wind and rain was experienced at Liverpool, and along the adjacent coast, on the 31st of December, which drove all the ships from their moorings, and their fate was not known at the date of the last accounts. Five American packet ships had gone to sea two or three days previously—In Ireland, disturbances still existed; but less violent and sanguinary than they were a year ago. There was much speculation in England, in regard to the warlike preparations which were being made in that country, in concert with France. Some supposed that their object was to intimidate Russia, and prevent her grasping the territory of the Turk; but one of the most recent accounts states, that Russia had made explanations and declarations relative to Turkey, that were entirely satisfactory both to Britain and France—The object of the warlike preparations was not publicly known. The British parliament was to meet on the 4th of February.

**FRANCE.**—The French Chambers assembled on the 23d of December, ult. There was a numerous attendance both of Peers and Deputies; of the former about one hundred, and of the latter three hundred. M. Dupin was re-elected President of the Chamber of Deputies; the votes for him were 220, and for General La Fayette, 39. At twenty-five minutes past one o'clock, says a Paris paper, the king, accompanied by the Duke of Orleans, Nemours, and the Prince de Joinville, entered the Chamber, and took his seat on the royal estrade, amidst repeated cries of *Vive le Roy!* When these had ceased, the king read his speech in a firm and distinct voice. Of this speech, we



shall not give a full analysis. Its leading object manifestly is, to give a very favourable view of the state of France, as the result of the measures pursued by the government; and to secure a perseverance for the future, in the course which was adopted by the predecessors of the present members of the Chambers. But, although the speech begins with the declaration, that "France has continued in undisturbed tranquillity since the last session, and the enjoyment of the blessings of peace and order," it contains plain indications that there are parties and projects prevalent in France, which have already given trouble to the government, and which are the source of anxiety for the future. On this subject the king holds the following language—"An increasing vigilance is still necessary; insensate passions and culpable manœuvres are at work, to undermine the foundations of social order. We will oppose to them your loyal concurrence, the firmness of the magistrates, the activity of the administration, the courage and patriotism of the national guard and the army, the wisdom of the nation, enlightened as to the danger of those illusions, which those who attack liberty, in pretending to defend it, still seek to propagate—and we will ensure the triumph of constitutional order, and our progress in civilization. It is thus, gentlemen, that we shall at length put an end to revolutions, and accomplish the wishes of France. I thank her for the tokens of confidence and affection with which she has surrounded me. I received them with emotion in such of the provinces as I have been able to visit; and I render thanks to Providence for the blessings which our country already enjoys, and for those of which the future holds out a promise." Several subjects of legislation are proposed. The death of the King of Spain is noticed, and information is given that the successors of the Queen Regent, and her daughter, had been recognised. Concert and a state of amity with Great Britain, are particularly mentioned; and the Chambers are informed that the relations of peace are maintained with all other powers, and that the assurance of its continuance has been received. The renewal of diplomatic relations with Portugal, under the sovereignty of Donna Maria, is also announced; and the continuance of the military establishments, without diminution, is declared to be demanded, by the state both of the Spanish peninsula, and the Ottoman empire. It appears that the House of Peers responded, speedily and cordially, to the speech of the king; but in the Chamber of Deputies, there was a warm altercation on the answer which should be made to the speech, and the debate was not terminated at the date of the last accounts. We have remarked in our article of Religious Intelligence, which we hope will receive an attentive perusal, what all the information recently received from France, goes to confirm; that a settled state of this interesting country, in its political concerns, cannot exist, without a change for the better in its moral condition—It appears that the Duke of Orleans intends to visit, and to spend the greater part of the present year, in the United States—His arrival will probably be announced in the present or coming month.

**SPAIN.**—Till the last arrival, the Carlists, or opposers of the present regency of Spain, were represented as gaining advantages, and becoming very numerous and formidable, in the northern provinces of the kingdom; and that the Queen Regent had rather frowned on a communication made to her of the embodying of a large army of Constitutionalists under a general of the name of Llander, in the province of Catalonia. But accounts direct from Madrid, of so recent a date as the 17th of January, bring the following interesting intelligence. On the 16th January, a most daring and deep-rooted conspiracy of the Carlist party was discovered. The plan was to destroy the Queen Regent, her two daughters, the Infant, Don Francis, his wife, and all his children—in fact, to destroy all the royal family. Many of the most distinguished persons, of all ranks, had been arrested and thrown into prison. The Liberals became so indignant at the conduct of the Premier, Zea Bermudez, and his fellow ministers—by whose negligence the conspiracy had been so near being accomplished—that they repaired to the house of Zea Bermudez, on the night of the 16th, for the purpose of destroying him; but being unable to find him, they vented their rage by destroying his furniture and valuables. The excitement was so great that the Queen Regent changed her government at once, by removing all her ministers except Zarco Del Valle, of the War Department. Martinez de la Rosa, is appointed Premier, in the place of Zea Bermudez: Gareli is called to the Department of Justice; Vasquez Figueroa, Minister of the Marine; and Aranalde, to the Finance Department. Nearly all the Captains-general of the various Provinces, have addressed the most energetic representations to the Queen, requiring a representative government, and demanding the immediate assembling of the Cortes. A new state of things had taken place; the Liberals were again in power; and exiles from foreign countries, were returning to the land of their nativity.—The Pope and the King of Naples, still continue to refuse to recognise the Infant, Donna Isabella, as the lawful sovereign of Spain. They doubtless still hope to see their friend, Don Carlos, on the throne of this kingdom.

**PORTUGAL.**—The cause of Don Miguel in Portugal, is waning. His whole force is said not to exceed 6,000 men. He, however, still occupies several fortresses, which will require a far larger number of troops to subdue them, than those by which they are garrisoned; and troops, it appears, do not abound under the direction of Don Pedro. A frigate of 48 guns, from Goa, in the East Indies, with a rich cargo and £20,000 sterling in cash, intended for Don Miguel, lately came into the port of Lisbon, uninformed of the surrender of the place to Don Pedro. The frigate was allowed to pursue her course, till she was completely under the command of the forts, and was then apprized of her situation. No resistance was made, and the next day the flag of Donna Maria was hoisted, in place of that under which the ship had come into port.

Since writing the above, an arrival from Havre, which was left on the 30th January, brings information, "that intelligence had been received in England, of an important advantage gained by the troops of Don Pedro, over those of Don Miguel."

**GREECE, TURKEY in Europe, AUSTRIA, PRUSSIA, HOLLAND, BELGIUM, DENMARK, SWEDEN.**—We have noticed nothing in the public papers, for the last month, relative to political changes or occurrences in any of these States, of such importance as to claim a place in our brief chronicle. There has, however, been an occurrence in Germany, relative to an individual, which we think we ought to notice. In our number for September last, we inserted, from the *Eclectic Review*, an extended article, relative to a most extraordinary youth, by the name of CASPAR HAUSER. It was mentioned in that article, that after he was taken from the prison, or rather hole, in which he had been immured from infancy, and with a manifest intention to make that infancy perpetual, an attempt had been made to assassinate him. The attempt at that time was unsuccessful; but recent information has been received, that he has at length been made the victim of the assassin's poniard. The motive of this horrible deed is not known. We have seen a conjecture, that poor Caspar was probably the illegitimate son of some ecclesiastic, who was fearful that if he lived, the knowledge of his patronage would bring disgrace, and perhaps degradation, on his father. What probability there is in this conjecture, we are unable to decide—He was induced to meet a stranger in a retired place, and received two wounds from a dagger, of which he died the following day. The murderer escaped, and had not been discovered at the date of the last accounts.

**RUSSIA.**—The south of Russia is suffering by famine. Whole villages, near Odessa, had been deserted for want of food.

#### ASIA.

A famine is raging with great severity at Cashmere, in the hither India. The accounts of the number who have perished by real starvation, are shocking in the extreme. In the mean time, upwards of 50,000 have died in six weeks, of the Cholera, in the city of Lucknow. Oude, Cawnpoor, and Banda, are the regions or places most afflicted.

#### AFRICA.

The Pacha of Egypt is stated to be taking every precaution for meeting the dearth, and other disastrous consequences, expected to follow from the failure of the overflowing of the Nile. Although his armies were completely victorious over those of the Grand Seignor, he has recently paid an enormous sum, as a tribute to his nominal master.

#### AMERICA.

The republic of Peru, it appears, is suffering under another revolution; and in the contiguous country and city of Guayaquil, a counter-revolution, instigated and conducted by General Mina, is reported to have taken place in November last. Alas! When will revolutions cease among our Southern neighbours! Our prayer is, that they may there come to an end, and not invade our own endangered country—of which we have nothing to add to what we stated in our last number.

# THE CHRISTIAN ADVOCATE

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MAY, 1834.

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## Religious Communications.

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### THE INCALCULABLE WORTH OF THE SOUL.

MATT. xvi. 20.—“For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?”

These words were addressed by our Saviour to his disciples, as an admonition against the folly of forsaking him, on account of any danger or difficulty which an adherence to his cause might induce. I had reminded them that to save, or to prolong their mortal life, by apostatizing from him, would prove in the event the greatest loss, it would preclude them from an eternal life beyond the grave: And that, on the other hand, if by an inflexible attachment to him, they should subject themselves to death itself, their gain would be immense; as the death of the body would immediately introduce them to a happy and unending existence in heaven, as the reward of their fidelity. Having clearly held forth these important ideas in the context, he gives them, in the words on which I discourse, a weighty and powerful enforcement, by putting two questions, the answers to which are obvious, and yet so overwhelming as to forbid expression—As if he had said—“What will it profit a man though he gain the whole world, he lose his soul in getting it? Or if he barter away his soul, what will he give in exchange for it, that it may be restored to him again?”

In discoursing on these interrogatories of our Saviour, a real difficulty arises, from the circumstance that they contain truth so plain as almost preclude illustration, and so important as to render enforcement seemingly superfluous, if not disadvantageous. This, perhaps, would truly be the case, if lamentable experience did not teach us, that our meditations are apt to be desultory, wandering, slight and superficial, in regard even to the most interesting topics of a spiritual kind, and therefore have much need of something to fix and deepen them. The preaching of the word is the instituted ordinance by which this effect is usually produced, even when that which is delivered is neither novel as to the matter discussed, nor striking as to the form in which it is presented. Let me then entreat you to go along with me into a train of *serious thinking*, on the familiar but important truths which this passage before us suggests—lifting up your souls to God for the aid of his grace, that our meditations may be richly blessed to our spiritual edification—“What shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?”

It is the evident intention of these solemn questions, to call  
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attention to a comparison between the value of the soul, and that of any other possession or consideration, for which it may be exchanged or lost; and to induce us to make and act upon a just view and estimate of this great concern. I see no method of treating them, therefore, more proper than to consider distinctly—

I. The value of the soul: Or to show rather, that it is altogether invaluable, and incapable of having an adequate price set upon it.

II. That it must, of course, be unspeakable folly to exchange it for any consideration or possession whatsoever, on account of which it may be sacrificed: And

III. To apply and improve the subject.

On each of these points I shall detain you but a few minutes; but O! that they may be minutes of close and solemn attention.

1. We are to consider the value of the soul: Or to show, rather, that it is altogether invaluable.

We must begin here with an idea hinted at in the text, and which is distinctly stated by one of the evangelists by whom it is recorded. The idea is, that the soul of man is *himself*, and consequently that nothing else can be equally precious to its possessor, however it may be estimated by others, or whatever may be its value in itself. The word which is here rendered *soul*, is in the original the same which, in the preceding verses, is rendered *life*; and it appears that the text, in this view, had become proverbial among the Jews. When they wished to express the palpable and gross absurdity of giving, as the price of any proposed good, the very capacity of possessing and enjoying it, they said—"What will it profit a man to gain the whole world by the loss of his life?" Our Lord, probably alluding to this proverb, and using the word that signified *life* to denote the *soul*, or the principle of life itself, which the language in which he spoke fully allowed, gave a spiritual turn and application to the adage, and accommodated it to his purpose with great energy and beauty. He urged them, and he urges us, to think of the indescribable folly of those, who for the sake of grasping at the fleeting shadow of a world, subject themselves by the very act to the total perdition of their souls—of souls which, being once lost, the losers can neither enjoy the object for which they gave them, nor recall the act by which they bartered them away. If it would be, as I am sure you would think it, a trifling with your understandings, to enter into a formal argument to prove that a man must be literally beside himself, who should deliberately sell his soul, though he actually obtained the whole world in stipulating for its price—think, then, I beseech you, how severe is the censure which this very circumstance inflicts on the greater part of mankind, who are actually and constantly doing a thing, which is too manifestly and awfully absurd to justify argument or admit of illustration. The fact, alas! is incapable of denial—Indeed I can scarcely think without horror, on the probability that many of those who now hear me, are concerned in this shocking traffic of giving *themselves* for the offers of the world—Giving their souls *to* the world, and therefore giving them *for* it; so that if this covenant with death be not speedily broken, final, irretrievable perdition, must be the consequence. For "the friendship of the world is enmity with God; whosoever therefore will be the friend of the world is the enemy of God."

2. The incalculable worth of the soul appears from the price which was paid for its redemption.

Is it not probable, brethren, that this consideration was in the view

of the Saviour, when he pronounced the text? Being himself the Creator of the world, and the Redeemer of the soul, he knew the value of both—He knew that the world was made by a word; but that to save the human soul it behooved him to come from heaven to earth, and to lay down his life as a ransom for it. Verily this is a thought that deserves to be most seriously pondered by us. It is indeed true, that the exhibition of the divine glory before the whole intelligent creation, is the ultimate purpose of the Deity in all his works. But this circumstance takes nothing from any representation which can be made of the importance of man's redemption, as it is argued from the method in which it was effected—The circumstance rather adds weight to the argument. It shows that the salvation of a number of our lost race, was an event so intimately and essentially connected with the highest of all possible objects, the glory of God, that infinite wisdom determined to provide for it, even at all that amazing expense which the attainment of it required, and which it actually cost. Remember then, dear brethren, that "We were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ." Consider whatever could be done or endured by the eternal Son of God, "the brightness of his Father's glory and the express image of his person," as a matter of price or worth; and then search your imaginations for another object of equal value. Consider the humiliation of such a great and glorious being, his assuming "the form of a servant, and becoming a man of sorrows and acquainted with grief"—Consider him as persecuted, despised, insulted, and derided, while "found in the likeness of sinful flesh"—Consider him as having heaven, earth and hell set against him; so that in his agonizing conflict "he sweat great drops of blood falling down to the ground; and exclaiming on the cross, "My God, my God, why hast thou forsaken me?"—Consider him, at last, as dying with the vilest malefactors, and himself represented as the greatest of all—While you consider these things, imagine that you were ignorant of the plan of redemption, and were called on to point out an object, or a purpose, worthy to be achieved by such a treatment of the Son of God—Would you be able to name it? Would you dare to say that you judged it proper that the Author of all things should give himself in this manner for any of his works, or for all of them collectively? You would not—you ought not. Yet oh! the sovereign mercy and compassion of the Redeemer!—Having the right to do it, he has—may I so express it!—outbidden all our estimates, hopes and expectations, and set this very price on the human soul. Though he was himself to pay the ransom, he set it thus high, and he discharged it. He actually gave himself to all the dreadful sufferings we have contemplated, that our immortal spirits might not be lost. A judge perfectly qualified and competent, has thus fixed the value of our souls, at a higher mark than our own conceptions, when challenged to the effort, could otherwise have reached. Infinitely, therefore, do we undervalue them, when we give them for any created object—Nay, the whole material creation is but the dust of the balance, when brought into this competition: For the Creator hath given *himself* for us—It is the language of Scripture—"He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

3. The inestimable worth of the soul appears also, from its immortal nature, and the happiness or misery of which it must be the subject throughout eternity. To this consideration there has been necessarily



an implied reference in the former particulars, but as the weight of the text rests upon it, let it now command our direct and undivided attention.

That thinking principle, my brethren, by which you now attend to this subject,—that power within you, which enables you to apprehend, reason and judge; which makes you the subjects of joy and sorrow, of hope and fear, of hatred and love, of every emotion, affection or passion which you feel;—that thinking principle, in every individual who hears me, will live and act for ever. Never, never, will it cease to operate. You cannot look forward to the period when it will be no more—Make the attempt. Task your imagination to the utmost, and fix a point as far off as you can in the endless region of futurity. Over the whole space which divides the present moment from that distant point, each of our souls will actually pass. There we shall at length arrive, and there eternity will still be all before us. Then will this conscious spirit which each of us now feels within him, be even more vigorous and active than at present. We cannot extinguish it, though we were desirous of its annihilation. It cannot terminate its own existence, and no other creature can destroy it. God formed it for immortality, and as long as God himself exists, so long shall you and I, my hearers, continue our existence.

But this is not all. Our existence is not only to remain, but we are, very soon, to change the mode of it, in a very interesting manner. We are here placed in a kind of mixed state. We experience alternate returns of pleasure and pain, and yet we experience neither in the highest degree. But when we pass—as pass we speedily must—the bounds of this mortal life, pleasure and pain, happiness and misery, will be no longer mingled together. They will be entirely separated, and in each of our souls there will be nothing but happiness, or nothing but misery, to all eternity—Nay, it is probable that unmingled happiness, or unmingled misery, will increase upon us, in an endless progression. The powers of the human mind have a kind of expansive property—They gradually grow more and more capable of taking in a larger portion of any thing of which they are susceptible. This property, there is reason to believe from analogy, will continue throughout the whole of our existence. If, therefore, we fall into condemnation, increasing anguish may come upon us without end. We may sink, and sink, and sink, from one degree of torment to another, through all the depths of unfathomable wo. The enlarged spirit may be still filling up with anguish, and still expanding to receive a greater measure—Whose soul does not turn sick with horror at this prospect! Yet oh! remember, the prospect will not only be realized, but exceeded, by every one who loses his soul.

On the other hand, he who is saved, may rise perpetually in the scale of happiness and glory. His faculties may constantly grow larger, by partaking of the banquets of heavenly bliss, and drinking to the full of “the waters of life.” To his augmented, and perpetually increasing powers, the infinity of the Deity, and the boundless extent and variety of his works and ways, will still afford scope, and still furnish objects new and delightful; so that the point at which Gabriel now stands may, perhaps, my Christian brethren, be reached by you—Nay, without this supposition, it may be shown, that, estimating happiness by quantity, through *one* of your souls a greater measure of happiness may pass, than all the glorified saints and angels have yet enjoyed. For this sum we know is finite, and in eternity you may ex-

haust it all, and be still but entering on the immeasurable bliss which there awaits you. How do these ideas animate and swell the soul! The good seems too great to be real; and we are ready to ask ourselves whether it be a dream or a reality. A reality it is, my brethren, not to be questioned more than your existence—A reality which every child of God who now hears me, shall begin to experience for himself, in a very short space.

Attend, then, to the point, which, from this representation you are called to consider—It is, whether you can think of any thing that should induce you to sacrifice all the happiness, and incur all the misery, of which you have just heard? Can you think of any thing so desirable as the one, and so dreadful as the other? Can you conceive of any possession or enjoyment that you would choose to have, on condition that it should subject you to the torments, and deprive you of the glories, that have been set before you? No—reason and common sense turn instantly with disdain and abhorrence from the thought. Here, then, you unite with the inspired penman and say “The redemption—the purchase price, of the soul is precious, and it ceaseth forever.” Consider, then,

II. That it must be unspeakable folly to exchange it for any consideration or possession whatsoever, on account of which it may be sacrificed.

My brethren, I told you in the entrance of the discourse, that this subject was so plain that it was difficult to illustrate it, and I now feel the full force of the remark. I seem to have anticipated all that can properly fall under this part of my plan—For if the soul be of such immense worth that the whole world is not an equivalent for it; if it far transcends every offer that can be made for its purchase; the conclusion is already formed, and formed with the utmost force, that to exchange or lose it, for any low consideration, is folly for which we have not a name. But alas! still it is a folly often witnessed; and therefore, though it is impossible to add strength to the argument, you must bear with me, while I point out some striking instances of the melancholy fact.

One such instance you see, in those who are devoted to the *pleasures of the world*. At the shrine of these pleasures their souls are sacrificed. Devoted to that mirth which enchantingly agitates the mind and drowns reflection; or fascinated by that ceaseless round of fashionable amusement which leaves no time for serious thought; or hurried on by the gratification of those appetites which extinguish conscience and sensualize the whole soul; the care, and almost the existence of the soul, is forgotten and disregarded. Suppose then, ye votaries of pleasure,—suppose what is not likely to take place—that you enjoy your idol without interruption to the very close of life, and then that you miss the heaven, and sink, as you certainly will, into the hell that has been described—where, I demand it of you, where is the wisdom of your choice? Have you laid your plans for *enjoyment* aright? Have you not rather acted the part of infatuation? For a few fleeting indulgences, you have lost an interminable and inconceivable happiness, and subjected yourselves to hopeless and endless misery.

Again—The *possessions of the world*, are another consideration for which thousands of souls are continually bartered away. Bad as the bargain is, wealth is commonly and greedily accepted, in exchange for the immortal part of man. So true and so frequent is this, that we have the authority of omniscience itself to say, that *riches* and the *sal-*

*vation of the soul* are only *not incompatible*—"How hardly shall they that have riches enter into the kingdom of God?" Busied, and burdened, and perplexed, by the cares, exertions and anxieties, by which their worldly interests are to be advanced and wealth secured; or else with their whole thoughts and hearts engrossed and occupied by those contemplations, passions and pursuits, which affluence begets and cherishes, rich men are apt to undervalue and neglect the true riches, and to give themselves for the bribes of the world. Grant them, then, for the sake of a case—grant them the full attainment of the object which they seek. Allow—ye who are so intent on accumulating gain—allow that your most sanguine wishes shall not only be realized, but exceeded. Let it be admitted that you become the very darlings of fortune, and be rich even to a proverb—Admit it all, and then answer me—ye men of *calculation*, answer, to the plain question of *profit and loss*, which the Saviour proposes in the text—"What is a man profited though he gain the whole world, and lose his own soul." When the awful sound, which struck the ears of one of your brethren, shall be rung in yours—"this night thy soul shall be required of thee;" and when, with another, you shall "lift up your eyes in hell being in torments"—how will your estimates then appear? Ah! you will then discover an error awfully great—an error which it will be forever too late to correct. Your account will then be unchangeably settled. You have lost your souls, and you have nothing to give in exchange for them, to redeem them from the prison of despair, whence you cannot escape "till you have paid the uttermost farthing."

Again—Another object at which many grasp so as to lose their souls, is "*the honour which cometh from man.*" To be esteemed great and wise, to possess reputation and influence, to be the object of admiration with the living, and secure a name and applause beyond the grave, this is the illusion which enchants a number, and persuades them to resign the hopes of the gospel, in the attempt to seize the phantom. Assume then as a fact the greatest improbability. Imagine that these men who idolize fame, become her most successful and happy votaries. Imagine that they obtain universal admiration and esteem while living, and that their names, when dead, become synonymous with genius, or learning, or wisdom, or patriotism, or heroism—with any thing, or with every thing, in chase of which the soul may be lost—And then tell us—Ye oracles of wisdom, I put the inquiry to yourselves—tell us what it will avail you to be praised and envied in this world, when, at that very moment, you shall be tormented with hopeless anguish in the world to come? Will the recollection that your fellow worms are admiring you, sooth the pain of the fire that never shall be quenched? Will the applauses of mortals comfort you under the wrath of God, and a final banishment from his presence? How will the part you have chosen appear in the day of judgment, and at the tribunal of Christ? When you shall be separated to shame and everlasting contempt before the assembled universe, how ineffably foolish will that wisdom appear, which taught you to prefer "*the honour which cometh from man, before that which cometh from God only?*" Yes, then it will be seen in a stronger light than the truth can now receive, that those who have endured the most contemptuous sneers, the most insulting ridicule, the bitterest scoffs, the most cruel persecution, and death itself, rather than forsake the Saviour, have chosen a portion infinitely desirable and valuable; and that those who have been induced, by any considerations, to desert the cause, or be ashamed of the name

of the Redeemer, have acted a part more infatuated and injurious to themselves, than imagination can paint. The one class have preferred time, to eternity—the other, eternity to time; the one experience a loss that is infinite—the other reap a gain that is incalculable.

Once more—Thousands lose their souls through *mere carelessness, indifference, and inaction*. They do not remarkably indulge inordinate passions, but neither do they cordially embrace the gospel. They are asleep in a carnal and unregenerate state. They hear the gospel, but they do not obey it. They are unwilling to think on religion, because it interrupts their peace. They voluntarily indulge an indolent thoughtlessness of their condition, and nothing can engage them to “strive to enter in at the strait gate.” In a word, they are at ease in their sins, and they hate to be disturbed; and as the kingdom of heaven “suffereth violence,” they lose it, because they will not “take it by force.” We will grant you, then, ye slothful souls, ye sleepers under the call of the gospel—we will grant that your consciences shall never sting you, nor your minds be disturbed by religion, till your final hour. But beyond that hour your stupor cannot last. Then you will be roused by the gnawings of “the worm that shall never die.” And when you see heaven lost, and final perdition incurred, by your invincible carelessness and neglect, how will you upbraid yourselves in agony, that you would never exert your faculties, till exertion could only augment your misery.

But, my brethren, justice to my subject requires that I now recall all the concessions that I have made for the sake of argument. The worldling does not *always* obtain wealth; the man of pleasure does not *always* escape pain; the pursuer of fame does not *always* attain renown; the careless sinner is not *always* able to preserve his quiet to the last. On the contrary, the chance to any individual is very small, that he will be fortunate enough to realize his hopes and expectations to any considerable extent; and great disappointment and vexation he will certainly experience. Often do the men to whom I have alluded, suffer more, even in this life, than many other men suffer. So that in fact, they often give up their interest in both worlds—“First dragged through this, then damned in that to come.” On the other hand—true religion is not inconsistent with wealth, with pleasure, with character, or with ease, so far as they are real ingredients in present happiness: Nay, unfeigned piety gives us the best enjoyment of all these—“Godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come.”

Here, then, is the true and correct statement—Men lose their souls, forfeit heaven, and sink into hell, for something here which, after all, they do not obtain. They are often wretched in time, and wretched throughout eternity, for the sake of grasping at an object which they cannot reach. And all this, when, by true religion, they might really possess the greatest enjoyment in this life, and secure eternal felicity in the life to come. Behold, here, the wisdom of this world! Language cannot express the madness of its absurdity, nor describe the consequences of listening to its dictates. Let us, then—

III. Carefully apply and improve this subject. And here the first point that each of us ought to settle, is—whether he be concerned or not, in this fearful business of giving his soul for the world? It is a question of infinite importance, and I do entreat you to put it honestly to your consciences and hearts. I beg of every individual to ask himself fairly and seriously, whether he loves God, or the world, the most?

This decides the point—If you love not God supremely, you have no such love to him as will save your souls. He will not share your affections with any rival. “You cannot serve God and mammon.” The one, or the other, is your lord and sovereign. Decide the question—*which is it?* Do you hesitate? If you belong to any of those classes or descriptions of character that I have just set before you, you need not deliberate a moment. You have chosen the world, and your soul is the forfeiture. Are you really doubtful about your state? Then come, and let us investigate it closely. Have you ever felt that you were by nature and by practice a lost and perishing sinner? I ask not whether you have *speculatively* believed this—I ask if you have *felt* it. Has the sight and conviction of your sin, given you such uneasiness that you have felt willing to give up the world, as your supreme good? Yea, felt that if you had owned a world, you would have been ready to give it freely, if this had been the price of obtaining pardon and reconciliation with your Maker? In these circumstances, has the Lord Jesus Christ been presented to your view, as the only, and the all-sufficient Saviour? Have you renounced all your own doings and righteousness, as of no avail, and cast yourselves—helpless and hopeless from any other quarter—on him, as the entire hope, and only refuge of your souls? Have you ever been drawn sweetly to resign yourselves to him, to save you from the power and dominion of sin, as well as from its punishment? Have you, in consequence of this, found Christ Jesus unspeakably precious? Have you solemnly renounced the world, and all that it can offer, so far as it shall come in competition with the laws and service of God? Have you chosen God in Christ, as your portion and supreme good; determined to undervalue and treat as “dross and dung,” every thing inconsistent with his love and favour? Have you been able to keep this purpose—not perfectly, for none do this—but yet so prevailingly that you do prefer the ways, the favour and the glory of God, before all other considerations? Can you, and do you, give up the possessions, the pleasures, and the good opinion of the world, when they are opposed to Christian duty? Are your heart, your treasure, and your affections, in heaven? Do you study to adorn the doctrine of God your Saviour, in all things—by a meek, and humble, and exemplary deportment; and by the faithful, diligent, and conscientious discharge of every social and relative duty? If so, you are the Lord’s, and he will keep that which you have committed to him. A few days of trial more, and you will enter on that glorious state of endless and increasing blessedness, which has been faintly described in this discourse.

But my principal business is with those whose consciences inform them that they must answer the inquiries proposed in the negative. Let them know assuredly, that they have trifled or trafficked away their souls. Dear deluded immortals! Count me not your enemy because I tell you the truth. Behold, I come to you this hour with a message, that you ought to receive with the greatest thankfulness and joy. I come to tell you, that it is not too late to *retract the fatal transaction*, by which you have lost your souls. I come to proclaim to you in the name of Jehovah, that your “covenant with death,” may, and ought to be disannulled; and your “agreement with hell,” to be broken. I come to persuade you immediately to renounce and cast far from you, the wages of eternal death. Will you not listen, with all the powers of your souls, to this information? If you will, you may yet be saved. Such is the transcendent mercy of God, and the wonderful condescen-



sion of the Saviour, that he invites you to come to him, although you have hitherto been the property of his enemies, and refused all the kind and merciful offers that he has made to win you to himself. He is still carrying on the treaty of peace. He is still "reconciling the world unto himself, not imputing their trespasses unto them." If you will now break your league with your idols and your lusts, cast yourselves at the foot of his mercy, confess your sins heartily, forsake them truly, and trust to the finished righteousness of the Redeemer, as the ground of your acceptance, your souls will yet be saved, and will yet rise and shine in the mansions of eternal glory. Can you need any arguments to persuade you to choose this, rather than to go on and perish forever? I know of none that can be offered more powerful than those you have already heard. Ponder them, I beseech you, till they rouse into action every energy of your minds. Remember your souls are at stake; and if they are worth more than a world, they are surely worth a conflict for their salvation. Look to God, to aid you by his grace; for without this, whatever impressions you may feel, whatever resolutions you may form—all, I know, will be effaced and lost. You will become again insensible and infatuated, till you are forever undone. Pray, therefore, in forming every purpose, and in making every effort, for the effectual aid of God's Holy Spirit; and resolving in divine strength, and looking constantly for divine assistance, make no delay in beginning the work; undervalue and disregard all that shall oppose you in it—and the prize is yours. You shall be delivered from the power of sin and the slavery of Satan; you shall be saved from the pit of destruction; you shall be numbered with the adopted children of God on earth; and you shall, with them, possess hereafter "an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven, for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Amen.

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*From the Evangelical Magazine for March, 1834.*

#### THE WISE MAN LOOKING IN EVERY DIRECTION.

"The wise man's eyes are in his head."—ECCLES. ii. 14.

Where should a man's eyes be but in his head? There is no other place for them. The eyes of a fool have the same local position as those of the wisest man upon earth. The words of Solomon which head this paper must, therefore, be figurative, referring not to the bodily sense, but to mental vision. This need not surprise us; the language of Scripture is frequently figurative, and the eyes of the body are not seldom used as descriptive of the understanding or rational faculties of the soul. The beauty of this figure none may question; for as the eye is the most expressive part of the body, so it is most appropriately employed to pourtray the activity of the mind. In the passage before us it is applied to the mind of a wise man, to show that, in opposition to a fool, his knowledge is turned to a good account. "The eyes of a fool are in the ends of the earth," roving on vanity, and intermeddling with what he has no business; but "the wise man's eyes are in his head," understanding what he does, and doing every thing with prudence. And who is such a wise man? He is one whom the Spirit has graciously taught the way of salvation by Christ Jesus, and who is made willing to walk blamelessly in all the ways of the Lord. Of such a one it may be well said, "The wise man's eyes are in his

head;" for as his eyes are not set in his face but for the greatest utility, so his powers of mental discernment are not given him in vain, but for the best of ends.

*The wise man's eyes are in his head—to look upwards to his God.*—It is said by an ancient historian, that whilst God made the beasts with their heads looking downwards to the earth, he made man with an erect countenance to look up to himself; and without doubt it is the first principle of all religion to believe that there is a God—a belief which is pressed upon every rational creature. The manifestation of God is seen every where in his works; but though the earth is full of his praise, it is the heavens that more especially declare his glory. It is not, however, the contemplation of external worlds, nor the consideration of their management; it is in the display of the Divine perfections as seen in the work of redemption that we best perceive the glory of the Divine character; and here we must penetrate, with the mental eye of faith, the heavenly veil, and behold God, in his elective love, choosing sinful man in an appointed Saviour; we must behold him designating that Saviour to his work, sending "a multitude of the heavenly host" to announce his advent, and opening the heavens, and proclaiming, "This is my beloved Son, hear ye him." This beloved Son of God having given himself to death as a ransom for sinners, is now exalted "a Prince and a Saviour, to give repentance unto Israel, and remission of sins;" and his voice to us all is, "Look unto me, and be ye saved, all ye ends of the earth." Now, how are we to look to him but by the eye of faith? and through what medium can we see him but in the ordinances of his grace? The wise man has therefore his eyes in his head, to improve these ordinances, to look up to his risen Saviour, and to trust in him for all promised blessings.

*The wise man's eyes are in his head—to look downward to his footsteps.*—A lively looking to God must necessarily produce dutiful homage. "Faith worketh by love; and this is the love of God, that we keep his commandments. The fear of the Lord, that is wisdom; and to depart from evil is understanding." Such wisdom is seen not less in spiritual than in temporal things. It is the part of a wise man to keep to himself what a fool is ever prone to utter, and to refrain from doing that which a fool is equally ready to rush upon. Hence the wisdom of the Psalmist's declaration, "I said, I will take heed to my ways, that I sin not with my tongue." Fools make a mock at sin; but wise men stand in awe, and fear to offend. There are many stumbling-blocks placed in the way, and the wicked wait for the halting of the righteous; but a wise man knows that his standing is not in himself, and therefore he lifts up his soul to God and prays, "Hold up my goings in thy paths, that my footsteps slip not." And whilst he prays, he also fights and struggles against the evil of sin. He has fallen, it may be, in pursuing his heavenward course, and trembles lest he should, by future falls, disgrace the Christian profession. He consequently asks, "Wherewithal shall a young man cleanse his way?" and listens to the answer, "By taking heed thereto according to thy word." And if he does take heed to his footsteps, lest he should fall into sin, he may say even to his God, "Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments." In short, there will be a complete surrendering of the soul as well as body unto the guidance of the Holy Spirit, "who takes of the things that are Christ's, and shows them

unto them that are his, and who leads in the way of all truth, perfecting holiness in the fear of the Lord."

*The wise man's eyes are in his head—to look inward to his heart.*—The motto which Pythagoras made every one of his pupils wear was, "Know thyself;" and certainly, next to knowing his God, the knowledge of his own heart is the study which every wise man would wish to pursue—a knowledge, however, which is not easily attained, for "the heart is deceitful above all things, and desperately wicked: who can know it?" It is nevertheless the duty of every one who has named the name of Christ, not only to depart from all iniquity, but to study to know himself as much as he can. The powers of the mind are capable of being turned inward to search the heart; and when it is searched, as with a lighted candle from the Lord, what a sight does it present! one of the most loathsome in the world: it is covered all over with the cancerous ulceration of sin, and the lesson that is taught is, not only that the old heart must be taken away, and a new heart given, but also that the heart must be kept with all diligence, for out of it are the issues of life. The wise man, therefore, humbles himself before his God, and presents his supplications, saying, "Search me, O God, and know my heart; try me, and know my thoughts; create in me a clean heart, O God, and renew a right spirit within me." Should he, on strict examination, discover the grace of salvation in his heart, he will adore his God and Saviour, and admire the sovereignty of divine love, in pitching upon him, so worthless and hell-deserving a creature, exclaiming, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?" And he will hear the question, and attend to the injunction, "Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness and wisdom."

*The wise man's eyes are in his head—to look outward on the world.*—A wise man not only asks whence, and what am I, but also *for* what am I? Finding, from the word of truth, that the end of his creation is to glorify God, he looks around him for opportunities of doing good; and, as prudence dictates and ability affords, he feeds the hungry, clothes the naked, and sweetens the cup of adversity to the sufferer; but, above all things, he desires to minister to their spiritual wants. He seeks to honour God not only by his own salvation, but does what he can that others may glorify him in the same way. He seeks the welfare of his kindred, and neighbours, and countrymen; but although his charity begins at home, it ends not till it encircles the world. He hears his Saviour's ascending command, "Go ye into all the world and preach the gospel;" and if he be one that cannot go personally, he will communicate of his substance to aid them that go; and, that he may still further participate in obeying this commandment, his prayers will be fervent and frequent for the success of the gospel amongst all kindreds, and nations, and tongues, on the face of the earth. The wise man is not one of those that asks himself how *little* he may do for the cause of God, and pass unnoticed in society; but he inquires how *much* of his time and his means he can bestow, in forwarding the work of God's church in the earth. He is zealous for the Lord of hosts, but his zeal is not without knowledge—it is knowledge properly reduced to practice. He sees what is good, and follows it with impassioned eagerness. He works while it is day, knowing that the night cometh, wherein no man can work.

*The wise man's eyes are in his head—to look backward on time.*—Our

world has now existed for nearly six thousand years, and it were strange if the history of that period was not fraught with instruction. Man, unlike the inferior animals, has the power of transmitting his advancement in science and art to his successors; and posterity have the advantage of knowing former defects and latter improvements. But, in reference to religious matters, we have a surer testimony than that of man, to which we do well to take heed. In the book of inspiration, which is our only unerring guide, the faults of those that have long since given in their account, are there recorded, as beacons set up to warn the unwary of danger; and their works of godliness are there narrated, that their successors in the faith may be taught to follow their example. Every wise man will, therefore, exercise his faculties in reflecting on the past, that he may learn the wisdom of former ages; but, while he gathers instruction from the history of other men and other times, he will not fail to improve on his own past experience. The revolutions of the seasons as they roll, will bring to his mind that revolution in his own existence which must soon pass upon him—a revolution which is fast coming upon all living men. The year that has closed has been numbered with those before the flood, and, however misspent or wasted, its hours cannot be recalled. The price of rubies could not buy back a single moment. To make a vigorous improvement of the present time, and progress in preparation for eternity, are thereby taught. Many have, during the last year, “passed that bourne from which no traveller returns;” and we know not how they have been variedly stationed in the world of spirits. “Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.”

*The wise man's eyes are in his head—to look forward to eternity.*—An hereafter is on all hands pressed on our minds for consideration. The year on which we have entered may sweep not a few of us into the land of forgetfulness. Many years we cannot see. The graves are making ready for us, death is beckoning us away to judgment, and eternity is stretched out before our view; and he is not a wise man that would turn his eyes away from the sight. “Who is wise, and he shall understand these things; prudent, and he shall know them?” Death is a terror to every awakened conscience that is not prepared for it; but it is a messenger of peace to every believing, sanctified mind. The believer knows he must submit to the sentence for sin—“Dust thou art, and unto dust thou shalt return;” but at the same time he listens to his Saviour's voice, saying, “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.” He can therefore say, in the prospect of leaving his defiled body for the grave, “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.” Such a peace and triumph of mind can only be obtained by a sure preparation for eternity—a preparation which must be made now, or it will not be made hereafter. There is no middle state; after leaving this world, we must pass immediately to the judgment-seat, and, from the judgment, either into heaven or hell, where we shall abide, not a year nor an age, but for ever and ever. A wise man will, therefore, solemnize his mind by contemplating eternity, exercising faith in his Saviour, and cultivating that holiness, as a meetness for heaven, without which no man shall see the Lord.

*From the Evangelical Magazine.*

## ASPIRATION.

Oh, that to me the dove's light wing,  
And trackless speed, were given,  
That thus my soul might upward spring,  
And seek its rest in heaven!—

For, ah! though fair earth's landscape  
glows

Beneath the tints of even,  
Yet all is nought to Sharon's rose,  
Which blooms so bright in heaven!

How oft, when heart to heart is bound,  
The cords apart are riven!—

Then, oh, how sweet to feel no wound,  
To fear no blight, in heaven!

Oft, too, with doubt, and secret sin,  
The contrite soul has striven:  
Transporting prospect, to begin  
A cloudless course in heaven!

Then hush, my soul, the waves are dark  
On which thou'rt onward driven;  
Yet every surge which strikes thy bark  
But wafts thee nearer heaven!

R. HUIE.

## HE WALKED WITH GOD.

BY MRS. HEMANS.

“And Enoch walked with God: and he was not; for God took him.”—GENESIS,  
Chap. 5. v. 24.

He walked with God in holy joy,  
While yet his days were few;  
The deep glad spirit of the boy,  
To love and reverence grew,  
Whether, each nightly star to count,  
The ancient hills he trod,  
Or sought the flowers by stream and fount,  
Alike he walked with God.

The graver noon of manhood came,  
The full of cares and fears;  
One voice was in his heart—the same  
It heard through childhood's years.  
Amidst fair tents, and flocks, and swains,  
O'er his green pasture sod,  
A shepherd king on Eastern plains,  
The Patriarch walked with God.

And calmly, brightly, that pure life  
Melted from earth away;  
No pang it knew, no parting strife,  
No sorrowful decay,  
He bowed him not, like all beside,  
Unto the Spoiler's rod,  
But joined at once the glorified,  
Where angels walk with God.

So let us walk—the night must come  
To us that comes to all;  
We through the darkness must go home,  
Hearing the trumpet's call.  
Closed is the path for evermore  
Which without death he trod;—  
Not so that way, wherein of yore,  
His footsteps walked with God!

*From the Boston Recorder.*

The following hymn, written by Mrs. SIGOURNEY, was sung at the annual meeting of the Massachusetts Colonization Society, held on the 10th ult.

## HYMN.

Oh Afric! famed in story,  
The nurse of Egypt's might,  
A cloud is on thy glory,  
And quenched thine ancient light.  
Stern Carthage made the pinion  
Of Rome's stern eagle cower;  
But brief was her dominion,  
Lost is her trace of power.

And thou the stricken-hearted,  
The scorned of every land,  
Thy diadem departed,  
Dost stretch thy fettered hand:  
How long shall misery wring thee,  
And none arise to save?  
And every billow bring thee  
Sad tidings from the slave?

Is not thy time of weeping,  
Thy night of darkness o'er?  
Is not heaven's justice keeping  
Its vigil round thy shore?  
I see a watch-light burning  
On lone Liberia's tower,  
To guide thy sons, returning  
In freedom's glorious power.

The pyramids aspiring,  
Unceasing wonder claim,  
While every age admiring,  
Demands their founder's name.  
But more enduring glory  
Shall settle on his head,  
Who blest salvation's story  
Shall o'er thy deserts spread.



## Miscellaneous.

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From the New York Observer.

### THE HEAD OF THE CHURCH.

The church is represented in the Scriptures as a *body*. Of course therefore it must have a *head*; and that same blessed book tells us who the head is. And who, think you, is the head of the church? Who but *Christ* himself? Who else is fit to be its head—its source of influence and government? I will produce the passages of Scripture in proof of Christ's headship presently.

But the Catholics say that the Pope is the head of the church. Ah, is he? Where is the proof that he is? Now there is nothing which irritates a Catholic so soon as to ask him for *proof*. "Proof indeed!" he says. "Do you ask proof of an infallible church? What is the use of infallibility, if we must prove every thing? These are truly most degenerate days. The time was when nobody demanded proof; but now every little sprig of a protestant must have *reasons* to support assertions. He calls for proof. And he must have it from the Bible. He will not believe any thing in religion unless some text can be cited in support of it. Things have come to a pretty pass indeed." It is even so. We plead guilty to the charge. For every thing alleged to be a doctrine of Christianity, we confess we do require some proof out of the writings of some evangelist or apostle. And since our Catholic brethren will not gratify us by adducing the Scriptural warrant for believing the Pope or Bishop of Rome to be the head of the church, we will do them the favour of consulting the Scriptures for them. Well, we begin with Genesis, and we go through to Revelation, searching all the way for some proof that the Pope is the head of the church. But so far are we from finding any evidence that he is the head of the church, that we find not a particle of proof that he is *that* or any thing.

We find no account of any such character as a Pope—not a word about him. The subject of the proposition, i. e. the Pope, does not seem to be known to that book at all. I really do not wonder that it frets a Catholic when we send him to the Bible for proof that the Pope is the head of the church.

But though we discover nothing in the Bible about a Pope, yet we find much about the head of the church. In Ephesians i. 22, 23, Christ is said to be "the head over all things to the church, which is his body." Now, if the church is his body, surely he must be the head of it, as well as head over all things to it. Will any one say that the Pope of Rome is the head of *Christ's* body? That is shocking. And yet the Catholics are told that they *must* believe it; and seeing they cannot help it, they do somehow or other contrive to believe it. In Eph. v. 23, it is explicitly declared that "Christ is the head of the church." The same is repeated in Col. i. 18: "He (i. e. Christ) is the head of the body, the church."

Our brethren of the Catholic church have long been in the habit of asking where our religion was before the reformation. They may see where one doctrine of it was 1500 years before the reformation. One would suppose from the way they talk that they supposed the Bible was written a considerable time after the reformation, and it was then got up to support the Protestant heresy! I might ask them, but that they do not like to be asked questions lest they should not be able to answer them, where their doctrine of the Pope's headship of the church

was when the New Testament was written, i. e. some 1750 or 1800 years ago. But I will withdraw the question. It may seem unkind to press it.

Now, since the Bible says that Christ is the head of the church, if the Pope also is, there must be *two* heads of the church. But there is only *one* body. Why should there be two heads? Is the church a *monster*? Besides, if there had been another head, Christ would have been spoken of in the Scriptures as one of the heads of the church, or as *a* head of the church. But he is called *the* head of the church. The article is definite, denoting only one. There is not a syllable in the Bible about another head. Indeed the language of the Bible does not admit of there being another. Yet the Catholics say there is another; and it is their Pope. "Christ being absent, they say it is necessary there should be a visible human head to represent him on earth." Now the Pope, they say, is this *visible* head of the church—the head that you can *see*. But is their assumption correct, that Christ is absent? Is he absent? Hear: "Lo I am with you alway, even unto the end of the world." "Where two or three are gathered together in my name, there am I in the midst of them." Was he absent from Paul? He says: "I can do all things through Christ which strengtheneth me."—A *visible* head! What do we want of a visible head? Of what use to us—the part of the body here, is a head a way off at Rome? It is no better than a *caput mortuum* to us.

But what if we admit the possibility of a visible human head of the church; who made the Pope that head? Did he inherit this also from St. Peter? Was Peter head of the church? He, more modest than his pretended successors, does not any where claim that title. I know the Catholics hold him to be the *rock*—the *foundation* of the church, but I really did not know that they regarded him, whom, however they exalt, they still consider but as a mere man, as capable of being *head* of the church too. It is not too much to speak of Christ as both the foundation and head of the church, but to speak of Peter, *poor* Peter, as we are accustomed to call him, when we think of the scene of the denial, as both foundation and head of the church, is really carrying the matter rather far. How little Peter thought he was *both*, "when he went out and wept bitterly!" How little he knew of himself.

The pope the head of the church!! Then the church is the Pope's body!! Alas for the church!

M. S.

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## ON PATERNAL AND CONJUGAL AUTHORITY IN MATTERS OF RELIGION.

Translated for the Christian Advocate, from the *Archives du Christianisme* of 3d February last.

The authority of a father over his children, and the authority of a husband over his wife, are sacred rights. On this point the divine law agrees with human laws: it commands children to obey their parents, and the wife to obey her husband; attaching great promises to the performance of the duty, and terrible threatening to its violation. When sophists have attempted to break or to change these relations between the head and the several members of a family, the public sentiment has covered them with merited disdain.

But if the public is unanimous in the recognition of these rights, it is not less so, in prescribing to them certain moral and social limits,

which they can never be permitted to overleap. Suppose a father should order his son to commit a crime, or a husband should order his wife to perform a dishonourable act—is a son or a wife, in such a case, to obey? No, certainly—answers the public voice, unanimously. But why is obedience, in such a case, no longer obligatory? Because—it is answered with the same unanimity—paternal and conjugal authority are never to transcend the moral and civil laws. When a father, or a husband, does not respect these inviolable bounds, he abdicates his power; and criminality, in such an event, would consist in obedience, and not in disobedience. This is so true, that human legislation renders a wife or a child (if the latter is above a certain age) responsible for their actions, although they should even allege in their defence, the orders of a father, or a husband—The divine Legislator subjects them to the same responsibility.

These points being established, I demand whether, if paternal and conjugal authority has *moral* and *civil* limitations, has it not also *religious* limitations? In other words, if a father, or a husband, has not the right to cause a child, or a wife, to transgress the maxims of conscience, and the limitations of the penal code, has he the right to cause the one or the other to violate the duties of religion? In still other terms—If obedience ceases to be due to a father, or a husband, when he enjoins what would be criminal, or infamous, in the eyes of man, is obedience due to him, when he attempts to impose the profanation and contempt of the commandments of God?

There is but one answer to these questions among Christians. To them the Bible appears, to say the very least, to be worthy of as much respect as the penal code; the will of God, as obligatory as the prescriptions of the civil law; the practice of religion as essential as obedience to the rules of social order; the salvation of the soul as important as the preservation of individual liberty; and they think that if they ought not to expose themselves to be put in prison, for obeying a father or a husband, they certainly ought not to expose themselves to the everlasting condemnation of God.

These ideas carry with them the most perfect evidence of truth; they may be calumniated by exaggeration, but they cannot be fairly refuted.

Here, nevertheless, is apparent, one of the most lamentable wounds which has been sustained by our religious manners; and it would be little to say that it *affects* us, for indeed it fills us with terror. Ask the greater part of those about you, not only those notoriously irreligious, but those who entertain a good opinion of their pious feeling—they will tell you that children and wives ought implicitly to obey their fathers and husbands, in every thing that relates to religion. But suppose a husband should order his wife not to set her foot in a church, because the truths of Christianity are displeasing to him—What then? She ought to obey him, is the answer. And what if a father should order his children to profane the Lord's day, in the grossest manner? They ought to obey him. But what would you say, if a father and a husband should forbid all the members of his family ever to open the Bible, the book of God? They ought to submit. Then it follows that the authority of a father and a husband is supreme, over all the duties and all the acts of religion. Yes, without doubt it is;—the peace of the household is above every other consideration. What then, if the head of a family should order his wife, or his children, to steal something from a neighbour? Ah! that is a very different matter.—How

so? would not the peace of the household be disturbed by disobedience, in this instance, as well as in the other? O, sir, that question is not to the point.—I understand you. We ought not to preserve the peace of a household at the price of a theft; but what matter is it, though the law of God should be violated by the grossest transgressions?

The most frightful *materialism* lies at the bottom of these maxims, which reign throughout almost the whole of France, and which every one may prove to exist, wherever he pleases to make an investigation. They exist even among men of reflection; yea, even among persons who esteem themselves sufficiently pious. These maxims, however, are nothing else than a version of the following language—"All religions are equally true, equally false, and equally useless. It is a matter of indifference whether any one of them is followed, or not followed. As long as my wife and my children choose to conform to one of them, and that conformity cause me no uneasiness, it is very well. But if religion occasions me the least trouble in the world—if one of my children, for example, adopt ideas or practices which do not accord with my own, then *perish religion!* I will forbid that child to go to church; I will take his Bible from him; I will prevent his ever hearing a word of religious exhortation. If he resists me, I will see in him nothing but a disobedient, rebellious, fanatical child, who is forgetful of my just authority."

And this man, let it be observed, executes what he says, to the very letter. He vociferates that his paternal and conjugal authority are disregarded—however little his wife and child persist in reading the Bible and frequenting divine service, after he has given them his orders to the contrary. He cries aloud of the disobedience, of the rebellion of the members of his family; and thousands of voices, inclusive of those of a pharisaical spirit, are united with his own. They do not imagine that the authority of a father, or a husband, has sacred limits, in respect to the commandments of God. They would rise up with indignation against the head of a family, who should attempt to complain of his wife or his child, for not obeying a command he should lay upon them to commit an outrage, for which they would be amenable to a civil court; but if he complains of acts which are only a violation of the duty which is due to God, they, with one consent, encourage the head of a family to trample the religion of the whole family under his feet. If this is not a manifestation of the most astounding materialism, then tell us what is.

In general, (and we have very often the grief to make it prominent in our articles, entitled *Religious Manners*,) religion exists in scarcely more than in words, and in certain forms; as soon as we search into opinions and actions, materialism appears in its perfect form.

We shall put an end to these short reflections, by reciting an anecdote of very recent occurrence. A pastor was called to visit a young person who was rapidly approaching the end of her earthly pilgrimage. Notwithstanding the sufferings in which she was found, her father, who was present, complained bitterly that his daughter had disobeyed him. What then had been her fault? She had chosen to sanctify the day of sacred rest, according to the appointment of God! To reproaches so unjust, and so unseasonable at such a solemn period, the young woman answered nothing; but she opened the New Testament, and with her finger pointed her pastor to the first verse of the sixth chapter of the Epistle to the Ephesians: *Children, obey your parents, IN THE LORD.*

## EDITORIAL REMARKS.

That paternal and conjugal authority have their limits, beyond which submission to them is not a duty but a sin, must be obvious to every reflecting mind; and we have never seen those limits more clearly and strikingly marked out, than in the first part of the foregoing essay. The undue exercise of parental and conjugal authority, in matters of religion and conscience is, we rejoice to say, far less frequent in the United States, than it appears to be in France; and for this we have much cause to be thankful to God, for a favourable allotment of his providence in our behalf. With us, we believe there are a hundred instances of pious parents finding a reluctance in their children to give a due attention to the concerns of their souls, for one, in which pious dispositions and a conscientious regard to duty, in a child, are frowned upon and interfered with, by parental authority or influence. Yet we know that cases of the latter kind, and some of a flagrant character, do exist among ourselves; and perhaps it is a thing of still more frequent occurrence, that a pious wife finds it difficult to reconcile the duty which she owes to God with the wishes, and perhaps the commands, of an impious husband. Every such case demands much Christian sympathy; and as public sentiment with us, is certainly not as it is in France, in favour of, but in strong and direct opposition to, the unhallowed and tyrannical claim of a parent, or a husband, in the matter before us, the guilt of the offending party is peculiarly odious, as well as greatly aggravated.

We have reason, likewise, to be thankful, that *materialism* is much less prevalent in our country than in France. Yet of this also we have no inconsiderable portion. The *Owenism*, and *Fanny Wrightism*, which have more than a few admirers, not to mention the avowed atheism, which is organized, and openly defended in print, in a neighbouring city—all this is *materialism*, of the very worst character.\* Nor is it dormant and tolerant, but awake, active, and malignantly hostile to all religious and moral principle and action. We know, indeed, that atheists and materialists sometimes talk of *morals*; but their morality *can* have no other sanction than self-interest, and the opinion of society—feeble restraints, indeed, to the impulses of sensual appetite, impetuous passion, and insatiable cupidity. Morals, properly so called, always imply a *lawgiver*, whose laws they are, and who has given them to the subjects of his moral government, and to whom they are responsible for obedience, or disobedience. We never talk of the *morals* of dogs and horses, and the ground on which we tread; and the term can with as little propriety be applied to any being who differs from dogs and horses, and the dust of his feet, only in form, animation, or a larger measure of instinct; and yet such are materialists and atheists, according to their own reckoning. In sober truth, infidel materialism is a most appalling and horrible system; against the prevalence of which, not only every Christian, but every patriot, and every friend of his species, should use all his influence, as against that which, in its very nature, is destructive of all social happiness, all respectability, and all moral obligation, as well as all hope of future and eternal happiness.

\* There have been many materialists who professed to believe in the resurrection of the body, and a future state of rewards and punishments, and who have also avowed their full belief in the Christian religion. These, although deeply erroneous, are totally different from atheistic and infidel materialists.



**ABSENCE OF RELIGION IN CHILDREN OF RELIGIOUS PARENTS.**

In the *Christian Observer* for March last, we find the following just remarks, on the groundless allegation that *the children of religious parents are worse than others*.

"We do not believe that the children of religious parents *do* turn out worse than others, in any respect, moral, religious, or literary. On the contrary, we think that God is pleased in a very visible manner to fulfil his promises made to those who bring up their offspring in the nurture and admonition of the Lord. Taking any number of the sons and daughters of religious parents, and the same number of young persons from families similarly circumstanced in other respects, but in which the fear of God is not inculcated, we have not the slightest apprehension as to what would be the result. To suppose it otherwise than highly favourable to the Christian side of the balance, would be contrary to theory, to Scripture, and, we are persuaded, to fact.

"But, still, the children of religious parents have by nature the same evil hearts as others, and there are many circumstances which may lead to a popular exaggeration of the alleged failures in their education. In the first place, the world expect, and justly, more from them than from others; so that their faults are more noticed and commented upon than those of the children of irreligious parents. It is much to the honour of religion that a higher standard is thus set up; but it greatly influences the results of the comparison. Then, again, because men by nature hate the purity of the Gospel, they are glad of every argument to disparage it: so that if here and there the son of an exemplary Christian turns out ill, the good conduct of a score of others is passed by, and the whole vicinity is deafened with irreligious triumph respecting this individual, while hundreds of other young persons are following the very same evil course unscathed. To this we may add, that religious exercises and restraints, however judiciously enforced, will be displeasing to an ungodly youth: so that the reaction may be stronger than where such checks did not exist; more especially as the very guardedness of a Christian education may often cause temptations to evil to appear more seductive, on account of their novelty; and a young man who throws off the restraints of religious discipline is sometimes induced to go beyond his fellows in what is wrong, just to show that he does not retain his early scruples. We may further remark, that all good men are not judicious, and none are perfect; so that it were more correct to say, not that religious education or example, but what is defective in either of those particulars, or misjudged in the application of theory to practice, causes the evils complained of. But, even after every exception, we fall back upon our general position, that among a thousand young persons, or persons of riper years, taken indiscriminately, the balance of good in every respect is clearly in favour of those who have been religiously trained. We only wonder that any man can for a moment doubt it."

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**THE LAST DAYS OF WILLIAM WIRT, ESQ.**

*Late Attorney General of the United States.*

BY HIS DAUGHTER.

Our readers, we are confident, will not complain that we fill several pages of the present number of our work with the following letter; although our last No. contained a short memorial of the distinguished

man, to whom the letter relates—This is a production which we might insert merely as a specimen of literary talent of a high order, employed on an interesting subject. But it has far higher merit—it is calculated to make every reader adopt with earnestness, and possibly lead some, under the divine blessing, to realize the wish, of one who never obtained what he wished—"Let me die the death of the righteous, and let my last end be like his."

The writer of the letter has certainly inherited no small portion of the talent of her father; and what is better, she seems to have received what she could not inherit—much of that renovating and sanctifying grace, which she so admirably describes, as having marked the closing scenes of her illustrious parent's life. We have heard that Mr. Wirt carefully superintended, amidst all his public duties, the education of his own children. Behold his rich reward!

We are indebted for this article to the "States' Rights Sentinel," of Georgia; and we insert the well written introduction of the editor.

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The following interesting and deeply affecting letter, is from the pen of the third daughter of the late lamented Mr. Wirt. In consenting to give it to the public, she has reluctantly and tremblingly yielded to the urgent solicitations of her friends, enforced by the resistless argument, that it would be read with interest by all; and by the church, would be received as an invaluable treasure. We need not remind the reader, in excuse for the minuteness of its details, and the freedom with which the amiable writer speaks of the virtues of her deceased parent, that it is a confidential communication between relatives suffering from a common loss, and feeling a deep and heart-pervading interest in every incident connected with their common bereavement. The relation which Mr. Wirt sustained to the community in which he lived, was nearly enough allied to that which subsisted between him and the sister to whom the letter is addressed, to awaken her feelings and interests, in the heart of every reader. His name is in every family in the vast republic; his honour is reflected upon his country; his countrymen enjoy the fruits of his labours, and his death is a national affliction.

And yet, without this letter, his country had never known him. We have seen him, the enlivening social companion—we have listened with pleasure and improvement, to his sober instructions in the character of "The Old Bachelor"—we have followed him with delight through the varied and eventful scenes of Henry's life—we have hung with admiration upon the compass and richness of his forensic eloquence, and we have kindled into holy rapture at his sublime description of the august and venerable Wad-del; but it is the character in which we here behold him that he appears in his true majesty. All his worldly honours are unwelcome intrusions upon our minds, contemplating him weeping in the sanctuary at the story of redeeming love, bowing with his loved ones around him, in lowly devotion at the family altar, receiving in a dying hour from the lips of his children and his bosom-friend, the consolations of the religion which he taught them, and calmly reposing upon the Redeemer's bosom amidst the ruins of his earthly hopes, and in the immediate presence of the King of Terrors. Welcome be his own daughter to the honour of such a picture of the lamented Wirt. It will be viewed with admiration when the genius of the original shall be forgotten: a moral will be deduced from it which shall tell upon the hearts of his countrymen when the precepts of Wirt shall have lost their weight with the American people.

And what shall we say of the unpractised hand to which we are indebted for this masterly delineation?—what of those tender years, which can sketch with such dignity and grace?—what of that heaven-born piety which blends its winning adornments with every line?—The father's mantle hath descended upon the daughter.

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*Washington, Feb. 22, 1834. Saturday morning.*

My dear Aunt,—This is the first time *my pen* has ever traced this endearing appellation in reference to yourself; but, believe me, it is not the first time, by very many, that *my heart* has felt drawn towards you, with the yearnings which it would naturally feel towards the only near surviving relative of my precious and sainted father; and now,

there is a sacredness in this feeling, which no other tie can give, and which will be enshrined in my heart until it shall cease to beat.

Your dear son, Judge C., who has indeed been to us the kindest of friends in this season of our deep affliction, interested us all very much, some few weeks ago, in an evening visit to my father, by narrating with how much care you treasured up every thing relating to your much loved brother, particularly every thing which threw light on his religious views and sentiments—and it is in the hope of affording you gratification and comfort, under this irreparable loss, that I sit down to give you as minute and detailed an account of the last illness and death of our dear departed one, as the present confused and collapsed state of my mind will permit.

I cannot, dare not, dwell on the loss which his family has sustained in their head, husband, father, and household priest; for when my thoughts revert to this aspect of the case, I feel as if my heart would break; and I press my hand on it to still its rebellious risings, and raise my eyes and soul to the hills whence cometh all our help,—and indeed, my dear aunt, this help has been extended to us almost miraculously; for had I been told two short weeks ago, that he who was the dearest and most absorbing object of our earthly affections, was so soon, so very soon, to be taken from us, methinks the sudden shock would have made us quit our hold of our Almighty Refuge, and driven us into wailing and despair. And yet, when the fiat came, and we knew it to be inevitable and irrevocable, God held us up, and dried our tears, and hushed our lamentations, and enabled us to stand around the dying bed, to speak and to receive, words of consolation.

He whom we loved, and whom *the Lord loved*, (precious thought) was a picture of renovated health on the morning of Sunday, the 9th inst.—so much so, that dear mother, at the breakfast table, said to him playfully—“You are looking so much more like yourself, my dear husband, than I have seen you for years, that I really think you ought to have your picture taken.” On the previous evening, Saturday, he had been preparing himself for an argument on the following Monday, in a very important case, and had been in the Capitol library examining authorities, in addition to those of his own office: and altogether, expressed himself better satisfied with his preparations, than he had been for a long time; for in this, as in every thing else, his humility often made him undervalue himself so as to distress us.

Directly after breakfast, Sabbath morning, 9th inst., he assembled us, as usual, in his chamber, at family prayers; and never did I hear a more solemn and fervent outpouring of the soul at the footstool of the Mercy Seat. He prayed “for the extension of the Redeemer’s kingdom with a holy earnestness; for his children present and absent; for his enemies, if he had any; and for all his friends, every where; especially for those who had not yet been brought to know, and love, and serve the Saviour; finally, he prayed that his own soul, and that of those so dear to him, might be sprinkled afresh with pardoning blood, and that the ascended Saviour would, through the influence of his Holy Spirit, keep him, and all of us, in His fear, and enable us to walk in his commandments through life; sustain and cheer us in the hour of death, and at last receive us to himself, a reunited and blessed family, to worship forever around his throne, to the glory of God the Father, Son and Holy Spirit.”

His heart being thus attuned to worship God in his public ordinance, he walked with my sister Ellen, Mr. Alexander Randall, of An-

napolis, (the brother of my brother-in-law, Judge Randall, of Florida,) and myself, to the Capitol, to hear the chaplain, Mr. S\*\*\*\*\*, preach. It was not actually raining, but so exceedingly damp that some persons had their umbrellas up, to turn the drizzling moisture. It is to this walk that the cold, which terminated in his death, is attributed. Yet he had sometimes walked in as bad and even worse weather before, without serious injury; and the physicians had urged upon dear mother, the absolute necessity of his taking exercise in all weather, except fast-falling; especially after breakfasting upon meats, instead of his usual diet of rice and milk, which was the case that morning. Therefore, although it was damp, yet, as the exercise seemed to be advisable, and he was anxious to go to church, (the very inclement weather having prevented his doing so the three previous Sundays that we had been here,) it was decided that he might venture. And, though bitter pangs of self-reproach, for having been accessory to his fatal cold, gave my beloved mother one of the most violent and agonizing nervous paroxysms I ever witnessed, yet she and all of us have, I trust, been brought to feel, that this could not have happened, without the special design and interposition of God, who accomplishes the most mighty ends, by the instrumentality of means apparently totally inadequate to their fulfilment.

Mr. S\*\*\*\*\*'s text that morning was 1st Cor. 1st chapter, 23d, 24th verses: "We preach *Christ crucified*, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ the power of God*, and the *wisdom of God*." And he did, indeed, prove most convincingly, that it was the *wisdom* of God, in falling upon the only plan which could, at the same time, satisfy and be concordant with, his equal attributes of justice and mercy. And the *power* of God in accomplishing, by the instrumentality of one who was "despised and rejected of men," and of his few obscure and illiterate followers, the salvation of a world—a work which no earthly monarch, however universal his empire, could ever accomplish. The subject was a sublime one; and it was treated with a force of argument, and a pathos of eloquence, which I have rarely if ever heard equalled. My dear father sat immediately behind my chair, so as occasionally to rest himself upon it, and I heard him more than once sob, in a sort of convulsed *sotto voce*, as was his habit when deeply affected: he ejaculated several times, too, his approbation and admiration of parts of the discourse; and on rising, when the service was closed, said to the gentlemen next him—"A most capital preacher, sir—one of nature's orators—he is a great favourite of mine, and goes straight to my heart." He stopped and shook hands with Mr. S\*\*\*\*\* as we came out, making some kind inquiries about his health, which were reciprocated. He and Ellen walked fast, and got home before me; and I found, when I went to his chamber, that he had taken off his coat, and put on his wrapper, not feeling well. By Mr. Randall's desire, however, he came down to the parlour and shook hands with him, as he was to leave town the next day; and said "God bless you, sir—farewell!" This was the last time he ever left his room.

On returning from church, he asked mother to "look if he had cut his ear in shaving, as it felt painful." Mother examined it and found no such mark, but a hard knot in the glands of the throat, just below the right ear—a swelling, as she presumed, from cold—and advised him to lie down and cover himself up warm, hoping that he would be relieved by perspiration. This was between two and three o'clock, and we then

went down to dinner. A little before three o'clock, I came up, with my bonnet on, to go to church again, and kissed him. He said, "Tell your mother, my dear, that I feel very chilly, as if I were going to have an ague." She immediately ordered hot bricks to his feet, and additional covering, and sent for Dr. H\*\*\*\*. When I came home he had a fever, but talked cheerfully; when I gave him a description of Mr. S\*\*\*\*\*'s discourse. After remaining silent a few moments, he said—"Wife, it will not do for me to expose myself in church as I do; I am a mere baby in the command of my sensibilities and nerves; I can scarcely refrain sometimes from tears, and indeed, I have frequently been obliged to relieve myself by giving way to them;" and, as he spoke, the same feeling seemed to overcome him. I said, what I think true, that "no Christian ought to be ashamed of intense feeling at the review of his own unworthiness, and of the vivid emotion of gratitude and love to the Saviour which caused tears."

"But it is so unmanly, and people around don't know what to make of it."

His fever continued to be higher and hotter, and seemed to be aggravated rather than relieved; by the warm applications which were prescribed, in the hope of forcing a perspiration—steaming his face, and bathing his feet in hot water; and, as a genuine vapour-bath could not be procured, by laying hot bricks all along on both sides of him in his bed, from his feet upwards. His fever *raged* all night with an intensity which, mother says, she has never known with him; certainly for *fifteen years*, if ever. Next day, the whole right side of his face was much swollen.

On Thursday night I sat up with him: he rose twice in the night, with the assistance of dear mother and a servant, thinking it would make him feel more comfortable to change his posture a little while, and have his bed made: in doing so he expressed his surprise at his extreme weakness, which was greater, he said, after those few days illness, than after his long and exhausting attack at the springs last summer. The last time he rose, as he sat in the easy chair, he asked mother if she would "read the Bible to him?" She did so; and it was the 55th Psalm. In reading this, she omitted all those passages which relate more particularly to David's enemies, and read all the rest, which, you know, was particularly applicable to himself; he seemed to feel it deeply, and after she had finished reading, she saw his lips moving in prayer. This was the last time he was able to listen to this precious volume, or to rise from his bed. Towards morning he became slightly delirious, and it was deemed advisable to call in another physician; and Dr. H\*\*\*, a young physician here, who has great reputation for skill and talent in his profession, was sent for. Father, himself, said at first it was not worth while to consult another physician, but at last consented. That morning (Friday morning) he called mother to his bed side, and, in the presence of my sister Ellen, gave certain directions "in case of his sudden death." He then seemed to speak with some difficulty, and in the course of that day, and throughout the next, talked wildly at intervals. His mind seemed chiefly to dwell on his law cases. He would call us to him by name, and then begin, as if he was addressing the judges of the supreme court, carrying on a continuous argument for several sentences together.

Dr. H\*\*\*\* and Dr. H\*\*\* consulted together, at 9 o'clock, Monday morning, and decided to blister him around his right ear, which they did; afterwards, on both wrists and both limbs, from the ankles up-



wards; and finally, his head was shaved and blistered. Forty leeches, also, were applied, two or three different times, to the left temple, and behind the left ear; yet these, and all other remedies, were of no avail.

On Sunday and Monday he lay in a kind of lethargy, from which it was difficult to arouse him to swallow his medicine and food. Both eyes, too, were closed from the inflammation, and the right eye covered with a blister; but we continued bathing the left with warm milk and water; in hope that it might possibly open.

When asked if he would swallow any thing, he always answered, "Yes, I'll try"—though it was with difficulty that he swallowed towards the last, from the swelling and soreness of the mouth, tongue, and mucous membrane. His sense of hearing, however, never lost its acuteness until Monday evening. Dr. H\*\*\*\*, thinking it must have done so, spoke to him in a loud tone of voice, and was gently rebuked by him saying, "Doctor, you are not speaking to a regiment of soldiers." He distinguished our voices easily, though his eyes were closed, and when one of his attached young friends and students, James C\*\*\*\*\*, asked him, Mr. Wirt, do you know James? He replied, "to be sure I do."

Ellen's twin-sister, Rosa, now Mrs. Dr. Robinson, of Baltimore, came down with her husband on Saturday, having been informed by letters from us of his alarming illness. When she first kissed him, he said—"Why, my dear, how came you here? High, high!" But, at that time, made no other remark. The next day, however, (Sunday the 16th,) he asked, with some difficulty, for "*his Rose?*" And when she came to him, said, "My darling, God bless you!"

On Monday morning, we thought him dying; and, dear mother, unable any longer to control her pent up feelings, retired to another room and gave vent to them. The thought that he was indeed to die without looking on his family any more, taking leave of them, and expressing his own resignation, was insupportably agonizing.

But, as if to show the power of God, while she was thus abandoning herself to grief, the eye that had been so long closed, opened suddenly, as I hung over him, and fixed itself on me with a kindling intelligence which I had not seen since his first wanderings. "My father, do you know your Catharine!" "Yes." "Do you trust in God?" (raising my own eyes to heaven, to make the question more significant.) "Yes," with solemnity, and raising his own eye in the same direction. I flew into the next room to communicate the intelligence to dear mother, and she calmed herself and returned with me. She approached the bed-side—he looked at her, and said, "*Wife, I am going before you!*" I feared this would overpower her; but God upheld her, and she answered meekly, "Yes, my beloved, you *are* going before me, and you will see our dear angels in heaven, sooner than I shall. There are five of our children in heaven now, waiting to receive you, and you leave five more on earth under my care—it will only be for a little while, and we, too, shall come and join you. Do not fear for us, who are left behind—God will take care of your widowed wife and fatherless children!" There was a struggle in his frame and heart, but he sought strength where he had never failed to find it, and it was given him. His eye next lighted on me—I kissed him, and asked—"My beloved father, is your soul at peace, now, stayed on Jesus?" "Yes." "Do you now feel the truth of the promise, 'When thou walkest through the valley of the shadow of death, fear not—God will be with thee, his rod and staff, they shall comfort thee!'" "Yes, oh yes!" raising his eyes to

heaven, with a mingled expression of faith, gratitude, and submission. His eye then fell on Rosa—she kissed his hand, and bade “God bless you, my beloved father.” Then on Ellen; and she did the same. He looked alternately once more on each of us, as we stood around his bed, then raised his hand and eyes to heaven, as if invoking a farewell blessing.

During this solemn and affecting scene, all had left the room, except his own immediate family. At this crisis, however, our former pastor when we lived here, Mr. P\*\*\*, (a meek and holy man, to whom father always bore a strong attachment, and for whom I had despatched a hurried messenger, at the first sign of returning intelligence,) arrived; and with whom there entered several of father’s friends, old and young, to the number of fifteen, including the family. Mr. P\*\*\* took his hand, and asked him, “if he was resigned to die now, if it pleased God to take him?” He answered, unhesitatingly, “Yes.” “Then,” said mother, “we resign you, my beloved, into the hands of God—he will take care of us in your absence, and not suffer us to want; and, at last, will reunite us all—all, I trust, in heaven.” He struggled hard to speak, but the utterance was denied. Mr. P\*\*\* then asked him several other questions, as to “the composed and happy state of his soul?” “His views of the plan of redemption through the Saviour?” “His faith in the atoning merits of Jesus for the pardon of all his sins, and for his salvation?” To all of which he replied in the affirmative. Mr. P\*\*\* then asked him, “if it would be agreeable to him, that we should unite in offering a prayer for him?” He replied, with great vivacity, “Yes,” and nodded his head affirmatively, three times, in quick succession; thereby signifying, the great pleasure the proposition afforded him.

We all instantly knelt down, as with one impulse, while the solemn appeal ascended to the Throne of Grace. It was a spectacle so sublime, that angels might contemplate it with delight and awe. My father’s eyes were raised to heaven with the prayer. At one time Mr. P\*\*\* prayed that, “if it was consistent with the intentions of the Almighty, his sick and suffering servant might be raised up from that bed of languishing, to the enjoyment of health, to be a further blessing to his family and friends, and an honour to his country and to the cause of God on earth”—immediately the eye was withdrawn from its imploring gaze upwards, a shudder passed over his frame, and he shook his head negatively, and, Mr. G\*\*\*\*\* insists, audibly said, “No.” But when Mr. P\*\*\* closed with the prayer, that, “if God should take him now, he might be received into the mansions of glory, to dwell forever and ever, at the right hand of his God and Saviour; and that his family might be sustained and comforted in his departure”—his hand and eyes were raised once more, and, for the last time, to heaven: and thenceforth motionless and at rest. Mr. P\*\*\* pressed his hand in taking leave, saying, he “would not fatigue him farther then, as the result of that interview was perfectly satisfactory to him; but would see him again.”

It did seem as if God had, at that very moment, unclosed his eyes, once more, to look for the last time on earth, upon his assembled family; to witness their resignation and to cheer them by his own; and that the pressure upon the brain was, during this blest half hour, removed for the same benevolent purpose. The expression of his eye was not dim and wandering; but clear, firm, intelligent, beaming, heavenly. The voice, too, distinct and full of feeling, and the motion of

the head and of the hand, as it was raised with an effort from the bed, and then dropped, not lifelessly, but reverentially, spoke in a manner not to be mistaken by those who witnessed it—"Thy will, oh God, thy holy will be done—Lord Jesus, into Thy hands I commend my spirit."

Throughout this lingering and painful sickness, uncomfortable as he must have felt from the pressure of the disease, and the severe remedies, (for all the blisters drew,) he never uttered a repining word. Once, when his feet were immersed in hot poultices, he said, "Is not this enough to drive a man mad; to be between two fires, one at his head, and the other at his feet!" Yet, when I asked him, not long afterwards, "how he felt?" He simply said, "not well."

Such child-like submission I never witnessed, and such uncomplaining patience. On Monday morning, 17th, Dr. R\*\*\*\*\*, after some efforts, succeeded in making him understand, that he wished him to take another dose of medicine. His reply was, "*I am a child, you may do as you please with me.*" But the last time they teased him to swallow some nourishment, he gently, and almost inaudibly whispered, "*Let me be.*" My mother says she has often heard him express the opinion, that "dying persons ought not to be disturbed in their last moments, by the importunities of their friends to call them back to life; for that most probably the souls of such persons were then absorbed in the contemplations of eternity, and holding communion with the inhabitants of heaven." We know not but his half-emancipated soul was at that moment thus engaged, and it seemed almost cruel to waken his wrapt spirit to consciousness.

When, with the restlessness of pain, he would throw the cover from his hands, and make an effort to reach far back with them, perhaps to indicate by this mute gesture the seat of pain, and dear mother would say, "For wife's sake, my beloved, try to keep your dear hands warm," he would patiently resign them to be covered; sometimes saying, "Well, if it must be so"—but most generally in silence.

After the farewell interview with us, and with Mr. P\*\*\*, which I have so minutely described, and which took place on Monday, the 17th, he did not again uncloset his eyes or speak. Once, afterwards, that night, as I sat by him holding his hand, and moistening his mouth with wine and water, and watching his very regular, but gradually diminishing breathing, he whispered, "*The door is open.*" I thought he might feel oppressed, (though there were not, at the time, more than two other persons besides myself in the room, which was large, airy, and cool,) and threw open the door to admit the air. But I think it highly probable that, at that moment, he had a glimpse of the heaven on which he was about to enter—the thought struck me at the time, that then he stood

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"Where Moses stood,  
And viewed the landscape o'er;  
Not Jordan's stream, nor death's cold flood,  
Could fright him from the shore."

All night we watched, expecting every breath to be the last; and yet, although his hands were cold and clammy, and his pulse almost and sometimes quite imperceptible; yet the hot bricks seemed to keep his feet warm to the last, and his breathing was as tranquil as that of a sleeping child.

There was a favourite bird of dear mother's in his room, (a young mocking-bird,) which she had brought with her from Baltimore. It is, you know, the habit of this bird to cease singing all winter; and it is

only when the bright spring suns disperse the clouds and glooms of winter, that he begins once more to attune his voice. Monday was a dark, rainy day, and the corner of the chamber in which the bird's cage hung, was also dark. No sooner had Mr. P\*\*\* concluded his solemn prayer, than we were all surprised to hear a strain of sweetest melody warbled by this little bird; and this continued, at intervals, for the space of an hour. It did, indeed, sound like the music of heaven, in answer to our prayer; and was as soothing, as it was novel and unexpected.

It was not until eleven o'clock, Tuesday morning, the 18th inst., that the last breath was drawn. We all stood around him, and I held his left hand between both of my own. So faint and so interrupted was his breathing for the last five minutes, that it was difficult to know when it did actually cease. Once I held my breath, thinking it was all over; but, after a short interval, there came one more feeble, flickering respiration, and then———— there was rest until the resurrection morn. At that instant, the sun, which had been all the morning veiled in clouds, burst into the room with full meridian splendour; and the same little bird, which had been, since the thrilling music of the preceding day, hanging silent and unobserved in his cage, struck up a requiem note, so subdued and so sweet, that it might well nigh be mistaken for the rustling of an angel's wing.

My poor dear mother threw herself into our arms, and exclaimed, "The seal of happiness to him, but of misery to us!"

*Sunday Morning, 23d February.*

In my father's little memorandum book are copied these two verses—the first in his own hand-writing, and the last in that of dear Ellen's, who wrote it, at his request, last summer, at the White-Sulphur Springs of Virginia, where he was lying sick on his bed:

*First verse:* "Set a watch, O Lord, before my mouth; keep the door of my lips."—*Psalms cxli. v. 3.*

*Second verse:* Follow peace with all men and holiness; without which no man shall see the Lord."

His pocket-book also contains, instead of bank notes, many little pieces of paper on which he had, at different periods, written extracts from the sacred volume of precept and of promise, which he always wore near his bosom as *his treasure*. And it was to him, and ever shall be, "a treasure laid up for him in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal," and this treasure may no man take from him.

It was often one of his Sabbath delights to put down on paper, the pious emotions of his soul; and these effusions do not fall very far short of those of his prototype, the sweet psalmist of Israel. These, and all his other writings, as well those which have been published, as his letters of advice to his family and friends: his descriptive letters, (written at Niagara, Boston, the mountains of Virginia, &c. which are beautifully graphic and pictorial) his essays, &c. &c. it is the purpose of my dear mother to collect together in some enduring form, which may, perhaps, by a general and extensive circulation, contribute to the benefit of present and future generations, and thus, even after death, redound to the glory of the God, whom while on earth, it was his chief delight to honour and serve.

And now, my dear aunt, shall we mourn for this loved one, as those who have no hope? Shall we not rather rejoice that a spirit so lofty,

and so pure and holy, that the breath of dishonour would have wounded mortally; to whom the toils and cares of struggling for a subsistence for those who were dependent on his daily exertions, were onerous, because they distracted his thoughts from heaven; the measure of whose earthly fame was full, and whose tender affections had been wrung by the death of his beloved children, and uprooted from this earth—shall we not rejoice that all sorrow and suffering for him is at an end, all tears forever wiped from his eyes, and his delighted spirit, unfettered from this earthborn coil, is revelling in the beatitude of Heaven; bathing in the pure stream which flows around the throne of the Lamb; and that the mighty intellect whose grasp imperfect human science could never satisfy, is now ranging among worlds and adamant spheres, communing with the sages of classic days, and with the Patriarchs, Apostles, and the Fathers of the Church!

It is a striking coincidence, that the day of his death, the 18th of February, was also that of the great Luther.

There is a moral sublimity in his life, in his death, and in the assurance of where his spirit now is, that I pray God may sink deeply into the hearts of all he has left behind, and may we also be ready to join him when the summons shall come to us.

*Sunday Afternoon.*

We are in the midst of the confusion of preparing to leave this city; the scene, once, of so much happiness, lately of so much anguish. It will now ever be a consecrated spot to us; for here rest the mortal remains of him who was our earthly idol; and those of my sister Agnes are to be brought from the vault in Baltimore, and placed by his side.

No doubt Judge C\*\*\*\*\* has sent you all the papers containing accounts of the last honours paid him who was worthy of all honour.

This event has exhibited perhaps more strikingly than any thing else could, the deep and universal attachment which he had excited. Young and old, rich and poor, learned and illiterate, noble and humble, all, all crowded the house with kind and anxious inquiries until the last answer was given, which seemed to clothe the whole city and country in mourning. Unobtrusive as was his piety, it was yet so consistent and so mingled with all the affairs of life, that it could not but be manifest to all associated with him. A little anecdote illustrating this, occurs to me at this moment, which I will repeat. When we first arrived here, 11th January, and took up our lodgings, we were prevented by an accident from having our private table, as had been stipulated; and we took our meals with the family with whom we boarded—a very genteel one, by the by; they are not in the habit of *saying grace*, which father bore several days without comment; but after the second day, he consulted us what was to be done about it, and, though there was a considerable struggle in his mind lest he should appear officious or overscrupulous, he at length came to the conclusion, that it was his duty to bear this cross. On entering the breakfast-room next morning, he greeted the family with his usual winning smile, and they stood respectfully for him to be first seated—he then spoke, and said: “Before we sit down, I wish to ask you, master and mistress of the house, if you have any objection to my saying grace at our meals? It has always been my habit in my own family, and I feel as if I could not enjoy my meals without it.” Of course they gratefully acceded to it: such an example, from one entitled to so much respect, I hope they will imitate. I see him now vividly before me, as his manly and majestic form bent lowly



over the table, his *eloquent hand* spread in supplication, while his waving curls were thrown back, by the movement, from his intellectually beautiful forehead. Such a man, in such an attitude, might well impress every beholder with veneration and love!

When the undertaker came to perform his duty, I am told my father's weeping servants were giving him an account of his peaceful and glorious exit: "When the angels came down from heaven to receive him," said one, "the sun shone out, and the bird began to sing." "Yes," said another, "I have been in his service this many, many years, and seen how he lived—the Bible and prayer were his daily food, and never was there a kinder master than I have had; it was right he should die the death of the righteous, and I only hope my last end may be like his."

My mother sends you a sister's love, with the enclosed profile likeness of my father, which, in our opinions, is infinitely better than any which has been taken. The features are exact, even to the last of his life, and it only wants the scintillation of genius and feeling to make the resemblance complete—he, himself, thought it so good, that he left each of his children one from the same plate. When his works are completed, you, of course, my dear aunt, shall have the first copy.

We leave here, in a day or two, for Baltimore, to wind up our affairs there as speedy as possible, and then proceed with our uncle, Judge C\*\*\*\*, (who writes us word he will meet us in Baltimore) to our future home in Richmond.

If it will interest you, my dear aunt, I will continue to write you an account of our family and proceedings.

This is indeed a long letter, but the interest of the subject will justify it with you, I am sure.

Dear mother, Rosa, and Ellen, unite in warm affection for you, together with,

Respectfully and affectionately,

Your young niece,

CATHARINE G. WIRT.

Mrs. ELIZA CLAYTON, *Augusta, Ga.*

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#### PRAYER FOR RULERS.

In our View of Public Affairs for the last month, we briefly suggested the importance, in the present agitated state of our country, of looking through all the secondary causes of our present distracted state as a nation, to the procuring cause of all—our sins as a people, which have brought over us the rod of the divine displeasure. We have also, not only of late, but frequently during the whole of our editorial course, inculcated the duty of praying for those who have the management of our public political affairs. On these subjects, circumstances have forbidden us, for the present, to prepare original articles. On the latter topic, we have found the following remarks in the Episcopal Recorder, extracted from the American edition of Biddulph on the Liturgy; and although written originally by a foreigner, and a member of a different communion from ourselves, we think it may be perused by our readers with much profit; and we accordingly recommend it to their serious attention.

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It may be safely assumed as an axiom in divinity, that he only is a

Christian, who labours to demean himself according to the spirit of the Gospel, and the rules which are laid down as a directory of our conduct in the holy Scriptures. No one has even a pretence for ranking himself among the disciples of Christ, who is not solicitous to know, in order that he may practise the will of God. So soon as a person is in any measure renewed in the spirit of his mind, so as to have his will and affections turned to God, he begins to study his Bible, if he has the ability of reading it; and if not, he will necessarily embrace every opportunity of conversation with his more enlightened brethren, and of a diligent and conscientious attendance on all the means of grace, in order that he may furnish himself with a knowledge of its contents: and in this pursuit he keeps in view, not only the necessity of a more enlarged acquaintance with the way of salvation through faith in Jesus; but also of a more comprehensive and distinct perception of the path of duty, in which he is to walk. When Saul of Tarsus had heartily embraced the principles of the Gospel, he immediately discovered an anxiety after conformity to its precepts, and therefore asked, "Lord, what wilt thou have me to do?" A foreigner, who had been naturalized in this country, and admitted to a full participation of its privileges, if he were a wise and good man, would be desirous of knowing its laws and customs, that he might conform himself to them. And can we hesitate to denounce that man to be void of every spark of divine life, who has no wish to know, or practise, so far as he knows it, the whole will of God? The love of Christ has a constraining influence on the human soul, and consequently on the life of every sound professor. The mighty power thereof, when it is shed abroad in the heart by the Holy Ghost, on every branch of the believer's deportment, may be illustrated by the instance of some light body floating on the surface of an impetuous stream. So soon as the path of duty is made known, the believer, whose heart is occupied by emotions of gratitude to his Saviour and Lord, resolves without delay to walk therein, without any deviation to the right hand or the left. Every one, who is desirous to know the whole will of God, and is thus divinely disposed to do it, must soon discover that it is the command of the King of kings and Lord of lords, that all, who are his subjects, should pray earnestly and affectionately for all those, in whose hands his providence has placed the reins of authority; and thenceforward consider himself as under the most sacred obligation to a performance of this duty. The exhortation of the Apostle, writing under the inspiration of the Spirit, has on his mind all the force of an express command from God: if any doubt before existed in his breast, it is at once removed, when he reads the following decisive words: "I exhort that first of all supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth."\* "If, (says every genuine disciple of Christ) this be good and acceptable in the sight of God my Saviour, I have no further inquiries to make: his will is my law. Henceforward at every season of public worship, and frequently in my family circle, and when in my closet I bend my knees before my father who seeth in secret, I will endeavour in the spirit of prayer to

\* 1 Tim. ii. 1, &c. It has been observed that this injunction was given, when that monster Nero wore the imperial purple.

carry my rulers and those who serve under them, to the throne of grace. I will pray that every personal, domestic, and national blessing may be bestowed on them. And this I will do in simplicity on this ground, that it is my Saviour's will." The political as well as the religious creed of every follower of Christ is taken from the Bible, so far as it affords him information and direction on the subject.

If the person of whom we are speaking, be at all acquainted with ecclesiastical history, he will naturally consider the conduct of the primitive Christians, as affording a lively comment on the precepts of scripture. He will perceive, that in those early days, more precise attention was paid to the rules of the Gospel, than is given them in the present licentious age: that Christians were then more insensible to worldly interests and maxims, and more alive to eternal things, than the generality are at the present day; and will therefore wisely conclude that their example is worthy of imitation. Though the positive declarations of Scripture will prevail with him against the united opinion and practice of the whole world; yet where any doubt arises, he will without any impropriety inquire, how did my elder brethren, who lived in an age not so distant from the apostolic times, and who appear to have been so much more under the influence of the principles of the Gospel than their degenerate followers of the eighteenth century, act in such a case? When this inquiry has been made with respect to the behaviour of the disciples of Christ towards the government under which they lived, he will find that though the emperors of Rome were heathens, from the time of the first propagation of Christianity, until the reign of Constantine the Great; and though they were enemies to God, and persecutors of his Church; yet Christians looked on the existing powers as ordained of God, and made it their constant practice to offer up supplications on their behalf. Very remarkable are the words of Tertullian, who died A. D. 216, in his Apology for the Christians, addressed to the emperor Severus. "We pray (says he) for the safety of the emperors to the eternal God, the true, the living God, whom emperors themselves would desire to be propitious to them, above all others who are called gods. We, looking up to heaven, with out-stretched hands, because they are harmless; with naked head, because we are not ashamed; without a prompter, because we pray from the heart, constantly pray for all emperors, that they may have a long life, a secure empire, a safe house, strong armies, a faithful senate, a well moralized people, a quiet state of the world, whatever Cæsar would wish for himself in his public and private capacity. I cannot solicit these things from any other than from Him, from whom I know I shall obtain them, because he alone can do these things, and I am he who may expect them of him, being his servant, who worship him alone, and lose my life for his service. Thus then let the hoofs pierce us, while our hands are stretched out to God, let crosses suspend us, let fire consume us, let swords pierce our breasts, let wild beasts trample on us, a praying Christian is in a frame for enduring any thing. Act in this manner, ye generous rulers; kill the soul who supplicates God for the emperor. Were we disposed to return evil for evil, it were easy for us to revenge the injuries we sustain. But God forbid that his people should vindicate themselves by human fire, or be reluctant to endure that, by which their sincerity is evinced. Were we disposed to act the part, I will not say of secret assassins, but of open enemies, should we want forces and numbers? Are we not dispersed through the world? It is true we are but of yesterday, and yet we

have filled all your places, cities, islands, castles, boroughs, counsels, camps, courts, palaces, senate, forum. We leave you only your temples. To what war should we not be ready and well prepared, even though unequal in numbers, we who die with so much pleasure?—were it not that our religion requires us, rather to suffer death than to inflict it. Were we to make a general secession from your dominions, you would be astonished at your solitude.” He afterwards takes “notice of the extreme readiness with which Christians paid the taxes to government, in opposition to the spirit of fraud and deceit, with which so many acted in these matters. But I must not enlarge; the reader may form an idea of the purity, integrity, heavenly-mindedness, and passiveness under injuries, for which the first Christians were so justly renowned.”\* The foregoing anecdote presents a beautiful portrait of the spirit and conduct of the primitive Christians, while the imperial throne was filled by heathens. Afterwards, when the kings of the earth became professors and defenders of the faith; they were remembered in the prayers of the church in the most affectionate and respectful manner, as the ancient liturgies, which are still extant, fully evince.† If the conduct of these persons were not only consistent with the general spirit of the Gospel, but also with the express commands of Scripture, what conclusion must we draw, however reluctant, but that, if any modern professors of the same religion act a different part, they are so far defective in these important features of the Christian character.

The servants of God, though their primary regard be unquestionably due to his word, yet are allowed also to have a subordinate respect to their own real interest in the line of conduct, which they are called to pursue. And such are the unsearchable riches of the wisdom and goodness of God, that his law is so constructed as to promote the happiness and welfare of those who submit themselves to its requisitions. It is not only “holy and just,” but it is also “good.” Obedience is happiness, and disobedience misery. Gracious Father, what wisdom and love appear in all thy revealed will: in the preceptive, as well as the promissory part of it! “Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord.”

We may illustrate the connexion that subsists between our duty and our interest, in the point which forms the subject of the present essay. Are our wives and our children dear to us? Do we wish to retain our property, and to have that and our lives protected from insult and injury? The wish is natural; and, while we are praying for the life of our rulers, and the prosperity of their administration, we at the same time promote the continuance of our civil rights. The command of God to his people, while they were captives in Babylon, shows us at once our duty and our interest. “Seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.”‡ What motive could exist to bind a Jew to a compliance with this injunction, which does not lie with tenfold weight on every citizen of the United States.

Are our religious liberties valuable? Do we justly prize them above

\* Milner's History of the Church, vol. i. p. 308.

† See the liturgies of St. Chrysostom, St. Basil, and St. Cyril.

‡ Jer. xxix. 7.

all our other possessions? Do we pray for the peace and prosperity of our Zion? These questions must be answered with a hearty affirmative by every believer in Jesus. Are not our religious liberties, and our Christian privileges, as extensive as can be desired? Is not the prophecy of Micah experimentally fulfilled in us who are the inhabitants of this favoured land? "They shall sit every man under his vine, and under his fig-tree; and none shall make them afraid."\* May not the Lord address the people of these United States in the same language, with which he appealed to his ancient Church? "O inhabitants of America, judge I pray you between me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes," (even the fruits of cheerful obedience and lively gratitude) "brought it forth wild grapes," ingratitude, discontent, and murmuring?

That part of Christian duty, of which we are treating, does not stand alone and unconnected, it involves in itself an obligation to various other branches of genuine godliness. Those virtues which are implanted in the believer's heart, and adorn his life, are mutually combined, like the golden links of the chain which suspended the beautiful breast-plate of the Jewish pontiff. They follow each the other, as the comely train of virgins, which accompanied the Egyptian princess, when introduced to her royal husband. The connexion is so close, that none of them can be conscientiously regarded, whilst any of the rest are treated with neglect. "Fear God and honour the king," (or, in application to the people of these United States, *our rulers*) are so intimately blended, that, what the Bible hath joined together, no man can put asunder.

## BRIEF NOTICES OF RECENT PUBLICATIONS.

**THE BIBLE COMPANION.** *Designed for the assistance of Bible Classes, Families, and Young Students of the Scriptures, illustrated with Maps and Engravings. From the last London edition. Revised and adapted to the present times, with an Introduction, by Stephen H. Tyng, D. D. Rector of St. Paul's Church, Philadelphia. Edward C. Mielke, No. 181, Market street. 1833.*

This neat little 12mo volume is introduced by a commendatory preface by the Rev. Dr. Tyng, of Philadelphia, who says, speaking of his revision of it—"I have found some alterations and some additions absolutely necessary." We will add, although our inspection of the volume has not been general, that in the biographical sketches of the writers of the sacred Scriptures, particularly those of the New Testament, a number of the statements which are given

as authentic historical facts, are, at best, but apocryphal, and should have been so represented. But whatever may be the imperfections of this publication, which, so far as we have examined it, appear to be as few and as of little importance as might be expected in a work so multifarious and condensed, it must prove highly useful to that description of Biblical students for whom it was chiefly intended; and as such we cordially recommend it. To show the nature of the work, we insert the table of contents—A map of Palestine is given; and a beautiful engraving, exhibiting *the Crucifixion*, fronts the title page.

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\* Micah iv. 4.



the Bible—IV. Inspiration of the Bible—V. Design of the Bible—VI. Authenticity of the Bible—VII. Translation of the Bible—VIII. State of Mind necessary to read the Bible—IX. Rules for the profitable reading of the Bible—X. Geography of the Bible, particularly of the Old Testament—XI. Hebrew Offices—XII. Hebrew Festivals—XIII. Divisions of the Bible—XIV. Analysis of the Books of the Old Testament—XV. Chronological Order of the Books of the Old Testament—XVI. Jewish History between the Times of the Old and New Testament.

PART II. CHAP. I. Title of the New Testament—II. Biography of the Writers of the New Testament—III. Analysis of the Books of the New Testament—IV. Harmony of the Gospels—V. Chronological Tables of the New Testament Scriptures—VI. The Miracles of Christ—VII. Recorded Parables of Jesus Christ—VIII. Remarkable Discourses of Christ—IX. Jewish Sects—X. Heresies among the Apostolical Churches—XI. Fulfilled Prophecies of Scripture—XII. Unfulfilled Prophecies of Scripture—XIII. Figurative Language of the Bible—XIV. Index to the Symbolical Language of the Bible—XV. Character and Influence of Christianity, and its Claims upon Mankind—XVI. Geographical Gazetteer of the New Testament—XVII. Scripture Money, Weights, and Measures—XVIII. Chronological Index of the whole Bible—XIX. Scripture Names.

**EVIDENCES OF CHRISTIANITY.** By Thomas Chalmers, D. D. To which are added, Remarks on the Nature of Testimony, and on the argument derived from the commemorative rites of the Christian Religion: by John Abercrombie, M. D. F. R. S. "The same Works that I do, bear witness of me, that the Father has sent me."—John v. 36. Philadelphia: Edward C. Mielke, 181 Market Street. 1833.

This is another neat 12mo. volume of 216 pages, printed at the same press from which the "Companion of the Bible" was issued. The design of the publication is well stated in the following short

*"Advertisement of the American Editor.*

The present edition of Dr. Chalmers' *Evidences of Christianity* has been prepared for the use of schools, by adding a copious set of questions. On a subject of such importance and interest, furnishing such a wide field of illustration, the intelligent teacher will, of course, add numerous explanations and questions of his own. Some instructors will entirely disregard those furnished by the editor; but the pupil cannot fail to derive advantage from

having with the lesson a set of questions which serve to direct his attention at once to the leading and important points in the argument.

It is hoped that this work may be found useful as a series of Sunday lessons for the pupils of our common schools; or even as a text book for the higher classes in the Sunday-schools.

Some striking and convincing work on the *Evidences of Christianity* should be put into the hands of every young person; and it is believed that Dr. Chalmers has placed the argument on as strong ground as any among the learned and pious advocates of our religion.

The remarks of Dr. Abercrombie on the nature of testimony have been introduced on account of their affording a very conclusive answer to the famous sophism of Mr. Hume, which has certainly attracted more attention than either its weight or plausibility deserved.

The remarks of the same writer, on the commemorative rites of the Christian religion, have been admitted on account of their presenting a most satisfactory historical evidence, which has not hitherto been dwelt on with that attention which its importance merits."

This excellent tract of Chalmers, which was originally written for the *New Edinburgh Encyclopedia*, and first appeared as forming the article *CHRISTIANITY*, in that work, is too well known, and too highly esteemed, to need any commendation from us. We have reperused the two concluding chapters; and hope hereafter to make some extracts from the last, in which he exposes in his own masterly manner, the folly and guilt of those who attempt to put any other construction on the language of scripture than that of its plain grammatical meaning. We have also read the whole of the remarks of Abercrombie, on "The Nature of Testimony and the Commemorative Rites of the Christian Religion." They are sound and judicious, and not tedious; and therefore form a proper appendage to the work of Chalmers. We think the questions at the end of this little volume will be useful both to enable the student to fix the leading ideas of the preceding tracts in his mind, and to facilitate an examination by the teacher.

**SPEAKING THE TRUTH IN LOVE.**

*A Discourse, delivered in the Presbyterian Church, on the evening of the twenty-seventh of October, 1833, before the Temperance Society of the City of Trenton and its Vicinity. By the Rev. Symmes C. Henry. Pastor of the Presbyterian Church of Cranbury, N. J. Trenton: Published by D. Fenton. 1833.*

This sermon is well adapted to promote the cause which it advocates. It is a plain, perspicuous, popular address, on the vastly important and interesting subject of *temperance*—of temperance as it consists in a *total abstinence from ardent spirits*, of every description. We were glad to find that the author confined himself to this single point. We are persuaded that those who do so, for the present at least, will prove the truest friends and most able and successful advocates of the temperance cause. Here is a subject whose limits are perfectly definite, and within which, total abstinence may be incontrovertibly proved to be right, salutary, obligatory, and highly advantageous. For we do not consider the prescription of ardent spirits, any more than the prescription of opium or arsenic, when ordered by a skilful physician for a medical purpose, a real exception to the rule. A large part of the *Materia Medica* is either poisonous, or highly deleterious, when not taken in small quantities, and judiciously prescribed; and we would have ardent spirits confined to the apothecary's shop, and to be there dealt out, as other poisons are, for medical purposes merely. But when we go farther than this, we certainly enter, to say the least, on *debateable* ground. Accordingly we find, that very recently, after a long debate in the temperance convention of Pennsylvania, the question, whether all fermented liquors ought to be proscribed? was adjourned, for consideration at a future day. The extravagance to which some have gone on this sub-

ject, is certainly calculated, in our humble opinion, to produce a reaction, and greatly to injure the general cause. We have actually heard a temperance advocate, at a public meeting, distinctly intimate, that the best use that could be made of all the apple trees of our country was to cut them down, and use them as fire-wood. It is also well known, that it has been maintained that even in the sacramental supper, no wine ought to be used, into which any portion of alcohol, however small, had been introduced, and this merely for the purpose of preserving the liquor in a sound state—as if all fermented liquors did not, from their very nature, contain the alcoholic principle, and generally those the most of this principle, which retain their soundness without any extraneous addition. In like manner, it has been seriously considered, whether some other *solvent* could not be found as a substitute for alcohol, in the preparation of camphoreted spirits, liquid laudanum, and other drugs of the apothecary's shop. These we consider as extremes—which always injure a good cause. In the meantime, let it not be understood that we are advocates for wine bibbing, cider bibbing, or beer bibbing; for we verily believe that pure water, for persons in perfect health, is not only the safest, but the most wholesome and healthful drink that can be used.

If our space would permit, we should like to extract largely from this excellent discourse of Mr. Henry. We can, however, afford room only for the following, on the use and importance of *temperance societies*.

“But, in order to give this influence a more efficient and extensive operation on the community, it must be gathered up wherever it is found, and concentrated in *temperance societies*, and thrown forth from them in every direction, so as to be seen and felt and respected. The power and importance of associated exertion, is

universally acknowledged. The day in which we live affords abundant evidence of this. Every great and benevolent project that has scattered its blessings over the land and the world has risen and been sustained, and is carried forward and grows more mighty by co-operation. It cannot be doubted that the whole progress and glory of the temperance reformation must be attributed, under God, to the influence exerted by these societies. Hundreds and thousands of the temperate, individually weak, have become collectively strong. By coming together they have embodied their examples, their resolutions, and their efforts; emboldened the fearful and faint-hearted; confirmed the wavering and strengthened the weak; awakened attention; produced inquiry; interested many of all classes and ages; brought the public ear to listen; the public mind to reflect; the public prejudice to soften down; the public conscience to feel, and the public sentiment to give a verdict in their favour; and last, though not least, they have collected and distributed an amount of information on this subject most surprising and spirit-stirring, information which but for their instrumentality would never have been obtained: and thus a thousand facts have been brought to light, and a thousand energies have been put in motion in behalf of this glorious cause, which no insulated human industry, no plan of unassociated action could have ever reached. I am free to admit, that previous to the formation of these societies, there were many who saw and deplored the evils of intemperance, and who attempted, and to some extent practised on the principles of abstinence; but being separated from each other, without encouragement and without concert, they were not able to stem the current of public opinion and practice. So far as their example extended, it was no doubt attended with good effects; but no great impression was made—no headway against the wide-spreading evil—no diminution in the sale of liquors, and no general amendment became visible on the face of society."

The only thing in this discourse to which we would object is, the application of the words *omnipotent* and *omniscient*, to the influence of temperance societies. We are well aware that these terms are used in a rhetorical sense, by some good writers. Still, we strenuously object to such a use, on any occasion. Long and well-established usage, has appropriated these terms as descriptive of two

of the attributes of God; and, to our ears at least, they seem to savour of profaneness, when employed for any other purpose.

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AN ADDRESS to the *Congregational Churches in Connecticut, on the present state of their Religious Concerns. By an Observer. Hartford: Printed by Peter B. Gleason and Co. 1833.*

An 8vo. pamphlet of 58 pages, under the foregoing title, has been very recently sent us by a friend in Connecticut; and for which he has our cordial thanks. It lays open the sources of the errors which disturb the Congregational churches of New England; and they are the very same which distract the Presbyterian church under the supervision of the General Assembly. The pamphlet, which is ably but temperately written, is anonymous; and we are not able even to fix a conjecture on any individual as its author. He however is decidedly of the opinion, that the Orthodox Congregational churches of Connecticut ought to separate from the communion of those who have adopted the New Divinity and the New Measures, which are described in the extended extract that we insert from this interesting pamphlet—a pamphlet which we earnestly wish might be read throughout, and deeply meditated upon, by every member of the General Assembly of the Presbyterian church, whose Sessions are to commence on the 15th of the present month.

In selecting our extract, we have been influenced by a question earnestly addressed to us, on the very day on which we write—"What is the New Divinity that we hear of so frequently? Pray can you tell us what it is?" To all who are disposed to make the same inquiries we say—Read this article, and you will get the information you seek. In the Presbyterian church, New Divinity and New Measures are the same that are here described—not

a whit better, if not something worse.

#### NEW DIVINITY, AND NEW MEASURES.

After all that has transpired within a few years past, in this State, it were mere affectation to pretend, that there is not a distressing division, both in regard to doctrines and measures, among our ministers and churches. It can no longer be concealed, and if it could, the attempt would be worse than useless, that a system of doctrines and a course of practice have been within a few years past, introduced into our Theological Seminary, our College, and some of our churches, which were unknown to our pilgrim fathers, and which are extremely adverse to the habits of our denomination for the last fifty years. That such is the lamentable fact, is, I presume, now too generally known to need any proof. And though the claim of these doctrines and measures to novelty in a general view, is inadmissible, yet I shall call them, as they have been frequently called by their advocates, "*new doctrines*," and "*new measures*." I might call them *Arminian* or *Pelagian*, and *fanatical*, without any violence to my own convictions, or those of many others. But the terror or prejudice of a name is not a weapon which I have any occasion or inclination to wield. To designate this new scheme by any personal epithets seems hardly fair. For though [it early made its appearance in this State, and in our theological school, yet it seems to have been a kind of simultaneous effusion in all parts of the country, and spread through the combustible materials, prepared for it, with the rapidity of lightning, and with the smoke and explosion of "spark on nitrous grain." It is therefore difficult now to tell of what person or place this divinity, and these measures are the offspring. Suffice it then to call them, as their friends appear to concur in calling them, *NEW DIVINITY*, and *NEW MEASURES*. The first question then which occurs here, is, what is the new divinity; what are the new measures? This question, till quite recently, has been a very difficult one to answer. It has been much more easy to tell what they are not, than what they really are. Either the projectors of this new scheme designed to keep their sentiments in concealment, or they have not been capable of being intelligible; for the fact is, all in respect to this scheme has been obscurity and confusion. The difficulty has been, not to refute doctrines and arguments, but to learn what they are. This difficulty however seems now to be in some measure removed. A spirit of more frankness and directness seems to have been imbibed, and certain recent events, which I shall have occasion to notice in the sequel, have removed the

injunctions which have rested on the subject, and we can now see the system in some of its distinct features.

I design then, in a few succeeding remarks, to take up the inquiry—what is the *new divinity*, and what are the *new measures*, and endeavour to throw some light upon it. But I have first a word or two to say. It will be remembered, that the plea of those suspected of departing from the faith of their fathers, has all along been—*no difference but in terms*. And it is well known that those who have suspected more difference than this, have been stigmatized as jealous or malicious. The manner in which these speculations have been stated, has been hypothetical and ambiguous. And when any specific charge has been preferred, the advocates of new doctrines have uniformly made a movement to the rear, by saying, we are *misunderstood* and *misrepresented*. The language of these innovations, has uniformly been that of doubt and scepticism, rather than that of manly statement. "*I do not know*;" "*How do you know*," and "*It may be that no one can prove*," &c., are the phrases, which, like a magic wand, have made truth and error appear alike. You all remember the entire creed which came forth some eighteen months since, with a huge appendix of note and comment, an anomaly in the history of creeds. And you remember the patriarchial solicitude which was manifested on the occasion, to draw out and set before you, a *fair, honourable*, and *honest* statement of the new doctrines, to prove to your satisfaction, that they are in no wise different from established orthodoxy. This was the plea, and the only plea, a year and a half since. But now this plea has become stale, and its efficacy is exhausted. Now we hear from some of the subaltern writers and printers of the new divinity, that the difference exists in one point only, and that point respects the moral character of infants. It seems now to be admitted that in this point, there is a difference, though a very *small, unimportant* difference, as we are told. And this *small* difference respects the moral state and character in which man commences his existence. But how comes it to pass that this concession is now made?—I have an explanation to offer; you will judge for yourselves of its correctness. Professor Stuart, in his Commentary on the Romans, with a boldness and recklessness, which unhappily often characterize biblical critics, has, by a dash of assertion, swept away the testimony of Paul to the native depravity of infants. Professor Stuart has the reputation of learning, and the advocates of new divinity seem to be greatly encouraged, by gathering together under the wing of the learned Professor. They have plucked new courage, and have

dared at length to own one sentiment, as their legitimate offspring. This circumstance is certainly important, as it fixes a rule of exegesis, by which the declarations of new divinity are to be interpreted. And that is, that all those points, about which doubt has been expressed, will be openly avowed as subjects of full belief, as soon as the advocates of new doctrines are emboldened to do it, by finding the shield of some great name. And if Professor Stuart proceeds, in his adventurous criticism, to carry out his principles to their consequences, we shall be in the way to have a complete creed, without note or comment very speedily. If this has been done in one instance, why will it not probably be done in others? Men who have waxed so valiant as to admit one point of difference, contrary to their repeated asseverations, may find their courage rise to the point of another, and another concession, until we have the whole scheme.

But the foregoing concession is not the only development of the new doctrines which has recently occurred. As friends and advocates have multiplied, caution has diminished, and from various sources we may now gather the following summary as comprising the essential peculiarities of new divinity.

1. Men are born into the world without any moral character, as free from moral defilement or sinful propensity, as Adam before he fell.

2. Adam was created without any moral character, and the image of God in which he was created, means nothing more than a rational soul.

3. Sin consists, not in any specific opposition of heart to God or the truth, but in preference of the world. The opposition to God is secondary, arising from a supposed interference of the divine will with the inclinations of men. Consequently depravity in man is nothing more than misapprehension as to the character of God and the nature of happiness.

4. Regeneration therefore consists in the correction of this misapprehension, and is effected in all cases, and must necessarily be, by the instrumentality of truth presented to the mind.

5. The office work of the Holy Spirit is to present truth to the mind, not to prepare the heart for its reception. And the greater efficacy of the operations of the Spirit, than those of men, is owing to the greater clearness with which truth is presented.

6. In his moral government God does the best he can. And the occurrence of sin in the government of God is chargeable to the defectible nature of moral agency, as something which God cannot control, and, therefore, like friction in a machine, a necessary evil to which he must submit. And the divine wisdom and goodness are manifested in so managing this

uncontrollable evil as to produce the least possible mischief.

These, to say nothing of others, are all points of difference between the new divinity and orthodoxy, as I shall presently show. Those therefore who assert that the difference lies in one point only, assert what they know, or ought to know, is false.

It is not my design to enter on a minute examination of this creed, my principal object being to show wherein the new divinity essentially consists. There are a few remarks, however, which can hardly be omitted, though they will probably occur to every attentive reader.

It is supposed in this scheme that man was created without any moral character. He was made a rational being, and furnished with powers to be a moral agent, and there he was left by his Creator, without any moral character or quality. His moral character and acts, of course, must come by the movement of his powers. But the question is, what moves these powers, or so moves them, as to produce moral acts? Here is a set of powers having no moral quality, and placed in circumstances having no moral quality. Now can any one of Adam's race tell how such powers, thus situated, can produce acts having moral qualities? These powers, if they are not moral in their first creation, I suppose must be physical. And the influence to which they are exposed, before they act, being not moral, must be physical. Here then is a wonder indeed, physical influence operating on physical powers, produces moral effects! Here, for example, is a water wheel; this is a physical power, but it will not move without some moving cause. It is adapted to be acted upon by water, a physical agent. You let on the water and the wheel moves. Now why are not these movements moral acts, and why does not that wheel acquire, by moving, a moral character? The answer is, the power has no moral quality, the agent or cause has no moral quality, therefore the effects or acts can have no moral quality. Very well, all correct so far. But here are certain powers of mind, which are supposed to be as destitute of moral quality as the water wheel, and placed in circumstances which are supposed to be as destitute of moral quality as the water. And yet, these powers, under this influence, are supposed to produce moral acts, and to be the origin of moral character. And this is called philosophy, new divinity. Now I say, and I trust every reasonable man will justify me in saying, all this is absolutely ridiculous and absurd. Here, for instance, is a man that has power to murder his neighbour, if he is disposed. But he is not disposed; in fact, he has no disposition, one way or the other. He has power of muscle, and he has a will, that will choose if any thing moves it to choose. But he



has no moral character or quality, and can have none until he acts. Now the question is, how can he act, in a moral sense, or produce moral acts, in this situation? The strength of his arm, it is true, may take away his neighbour's life, but he has no disposition or intention concerning it. He did not choose to do it, for he had nothing to lead him to choose. The truth of the case is, according to the new divinity, he cannot have a moral state or character until he acts and makes one; and it is evident to every mind, that he will not act till he has some moral quality: so we must dismiss the man as nothing more than a reasoning animal, or, as to all moral relations, a stone or a post.

The article in the new divinity which ascribes regeneration to the instrumentality of truth, deserves one or two remarks. I have already, in treating on essential truth, shown the inconsistency of this theory. But as it comes to view now in the form of an article, and as the office work of the Holy Spirit is declared to be the employment of truth as an instrument, I cannot dismiss this vital subject without a few moment's further attention. Instrumentality may be divided into common and special. Common instrumentality depends on some existing law of nature, and all agency or instrumentality of this kind, consists in making such arrangements as to take advantage of that law of nature. But when these arrangements are properly made, the effect is uniform and certain. Thus the power of gravitation renders the pendulum an instrument of dividing time, and the water wheel the instrument of moving machinery. The expansiveness of water renders steam an instrument of raising or propelling heavy bodies. The law of nature, that a harder substance, in certain forms, will displace a softer, renders the axe an instrument of felling the tree. But in respect to this kind of instrumentality, it is essential that the effect be uniform and certain, in proportion as the cause is brought into a situation to operate. If the effect does not follow, it is an indication of the intervention of divine power. If the pendulum does not move when placed under the operation of the law of gravity, or if the wheel does not follow the impulse of the water, or the axe does not enter the tree, when suitably applied, it is by all esteemed a miracle. For he only, who made the laws of nature, is competent to suspend them. Now, if the supposed instrumentality of truth in changing the heart be of this kind, the effect must always be the same. If truth is like the axe in felling the tree, why does not the axe always cut, or the tree always fall? Perhaps it will be said the axe is sometimes dull, or is not skilfully

used. But this does not reach the difficulty. I admit that, in natural or common instrumentality, the effect will be varied in different circumstances according to the application of the cause. But this is only a circumstantial variation. If a man has strength and skill to cut down one tree, we conclude that, with the same strength and skill, and the same instrument, he may cut down another, and any tree he pleases. But this will not hold in the instrumentality of truth. If Peter could so present truth as to convert, by its instrumentality, three thousand at Jerusalem, why could he not, by the same instrumentality, convert Simon Magus, or his murderers at Rome? If Paul could begot many at Corinth and Ephesus, through the Gospel, why could he not by the same means, renew Felix or Agrippa? And if the truth, properly presented, will change the heart, why should our Saviour say, because I tell you the truth, ye believe not? Certainly, no rational man will pretend that truth has an instrumentality of this kind, in changing the heart. If it has, why is not every sinner who hears the Gospel converted? And if the axes of orthodoxy are too dull, why do not the sharp and burnished tools of the new divinity produce the effect? Why is any man unconverted, especially who comes in contact with the *new divinity* urged home by the *new measures*? And yet there are trees so sturdy that they do not fall, though they have been hacked and hewed for years. Are all these cases miracles? Is the failure owing to the intervention of God, or a suspension of the laws of nature?

Another kind of instrumentality is called special, because it depends on the special appointment and intervention of God. And this kind of instrumentality is, in all cases, miraculous. It was the instrumentality of the rod of Moses, in dividing the Red Sea, or the ram's horns, in levelling the walls of Jericho, or the word of Joshua, in causing the sun and moon to stand still. But will any man contend that the change of the heart is a miraculous operation? If so, why has it not ceased with other exertions of miraculous power? If neither of these kinds of instrumentality is supposable in the case, it will follow that truth has no instrumentality at all in changing the heart. And thus it is represented in the Scriptures, as I have already shown. "He that commanded the light to shine out of darkness, hath shined in our hearts," &c. What instrumentality was employed in commanding the light to shine out of darkness? And if the cases are parallel, as an inspired Apostle represents them to be, what instrumentality is employed in shining in the heart when the light is put there? But is truth then of

no use? I answer, it has an instrumentality in enlightening the understanding and convincing the conscience, according to natural principles. It has also an instrumentality in sanctifying those who are regenerated. But farther than this, the Scriptures do not warrant us to go. To represent the Holy Spirit then as a mere secondary agent, in using the instrumen-

talities of truth, in renewing the heart, is entirely derogatory to that divine agent, and is robbing God of the glory of his most wonderful work.

But I forbear farther comment. The point now in view is the difference between new divinity and orthodoxy. This difference will be best seen by placing the two systems side by side.

#### ORTHODOXY.

"God created man after his own image, in knowledge, righteousness, and holiness."—*Andover Confession of Faith*.

"Adam, the federal head and representative of the human race, was placed in a state of probation, and in consequence of his disobedience, all his descendants are constituted sinners, and by nature, every man is personally depraved."—*Andover Conf.*

"No means whatever can change the heart of a sinner, and make it holy—regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit. By convincing us of our sin and misery, and enlightening our minds, working faith in us, and renewing our wills, the Holy Spirit makes us partakers of the redemption purchased by Christ."—*Andover Conf.*

"It is the prerogative of God to bring good out of evil, and he will cause the wrath and rage of wicked men and devils to praise him; and all the evil which has existed, and will forever exist in the moral system, will eventually be made to promote a most important purpose, under the wise and perfect administration of that ALMIGHTY BEING, who will cause all things to work for his own glory, and thus fulfil all his pleasure."—*Andover Conf.*

#### NEW DIVINITY.

"God created man a rational being, without any moral character."—*Mann's Sermon*.

"Men are born destitute of moral character, and become sinners by their own act."—*Stuart on Romans—Taylor's Creed*.

"Regeneration is produced by the influence of the Holy Spirit, operating on the mind through the truth."—*Taylor's Creed*.

"I do not believe that sin can be proved to be the necessary means of the greatest good, and that as such, God prefers it to holiness in its stead. But I do believe that holiness, as the means of good, may be better than sin; and that it may be true, all things considered, that God prefers holiness to sin in all instances in which the latter takes place."—*Taylor's Comment on his Creed*.

See also *Fitch on Permission of Sin, in Chr. Spec.*—(See Note.)

From the above specimen, every one can judge for himself whether there is no difference between orthodoxy and new divinity, or whether that difference is confined to one point. And who will say, in this view of the subject, that the difference is not essential? If these points, in which the difference lies, are not essential truths in the Gospel system, then I ask, what is? Which of these points can be omitted, and the omission not have a demolishing influence on the whole system? The truth is, and it is now so far disclosed as no longer to escape general notice, there is a radical difference in these two schemes,—a difference which will array them in opposition to each other. One of these systems can succeed only by the subversion of the other. And whoever

questions this consequence, must be ignorant or dishonest, in respect to this subject. This is a consequence which is perfectly well understood by the advocates of new divinity in secret conclave, and they have mutual gratulation in every instance, in which they suppose that new divinity obtains a triumph over orthodoxy. They confidently anticipate the day when orthodoxy will be driven from the land, and new divinity left without a rival. And yet some of their adherents will say, there is no difference, except in one small point.

But we must not forget the new measures; these are the legitimate fruit of new doctrines. And though, like the elements of a hail storm, they originated in different regions, yet their affinity soon

produced a mutual attraction, and they came together, one furnishing the matter, and the other pouring it out. But the question is, what are new measures? To this I answer. To exhort sinners to immediate repentance, or to hold them to their obligation, is not a new measure. This has been the practice in the orthodox churches, long before new doctrines or new measures were heard of. To represent then, that sinners have been, by ministers of our denomination, till lately, told to wait God's time, and that they would be excusable in so doing, is a slanderous report. Sinners have always been told, since I can remember any thing about the matter, that God required them immediately to repent, and that such is their indispensable duty. But they have also been told, as the Scriptures and facts teach, that they will not come to Christ that they may have life. And if left to themselves, they never will come. So that through their own perverseness and fault they are entirely dependent on sovereign grace for salvation. And is not this true?

But new measures, so far as I understand them, consist chiefly in the following things, viz.

1. In exhorting sinners to resolve to be Christians, or to promise that they will make religion their great concern; and in representing such a promise or resolve as equivalent to the duty. Therefore, the great object of new measures appears to be to make people believe they are converted, rather than to secure their real conversion.

2. New measures imply, that a person's declaration in his own case, hastily expressed, is to be admitted by himself and others, as decisive evidence of his state. Consequently a *leading* object of new measures, seems to lead people to proclaim their conversion, either by direct declaration, or by taking certain seats, or positions, or by certain signs previously concerted; and especially to lead them hastily to proclaim this opinion, by hurrying themselves, in great multitudes, into the churches.

3. New measures imply, that every excitement which assumes the name of a revival, or any of its aspects, is to be regarded as really such. Hence those addicted to new measures are generally indiscriminate in their annunciations and praises of all movements, that put on the appearance of revivals. And hence they are censorious and uncharitable towards those who make distinctions between genuine and spurious excitement, stigmatizing them as enemies to revivals, as cold and formal, or dead.

4. Another feature of new measures is, to use up the excitable materials of the

human system, without discretion or mercy. The process is entirely on the stimulating principle. And no calculation or provision is made for the unavoidable decline of excited feeling and heated passion. The whole object of these measures seems to be, to drive the elements of the animal system into entire commotion. And if four days are not sufficient, ten, or twenty, or thirty days must be occupied.

5. A certain consequence of new measures, therefore, is, to blunt and efface moral sensibility, and to prostrate all genuine moral feeling, by the substitution and excitement of animal passion, and thus, in the result, to induce a stupor, which often ends in scepticism or infidelity. These measures also corrupt and distract the churches, by lumbering them with unmanageable numbers and unworthy members, and by unhinging all order and regularity of proceeding. This effect is already sufficiently evident from the state of our churches in the land, which have in the greatest degree fallen under the influence of these measures. Look at those churches where these measures have been rife and popular, urged on by revival men of the new stamp; and what is their present state—what their future prospects? We shall, perhaps, be better able to answer this question in the sequel, as I design to lay before you some testimony from these very churches. But, for the truth of these views of new measures, I appeal to every person who has had opportunity to observe, and to the transactions of many a protracted meeting in our land.

To the churches, therefore, of the Congregational connexion, is the appeal made—are these things to be admitted and approved by us? Will you receive these doctrines, or countenance these measures? Why will you do it? Have not our churches been eminently prosperous, united, and happy, under the influence of orthodoxy? Have they not been blessed of God, and enjoyed his smiles almost beyond all example? And has not the harmony and fellowship of our churches been uninterrupted since they came under the influence of the doctrines taught by Edwards and Bellamy? Have not the fruits of righteousness been increasing? Have not charitable institutions sprung up and flourished under the auspices of our faith? What do we expect more? What benefit are we to hope for from a change of our ground? And instead of any rational prospect of benefit, are we not putting our dearest interests in jeopardy? Are we not running into unknown and dangerous seas, without chart or pilot? Is not our advance in moral improvement already checked? Is not the Holy Spirit grieved,

and revivals, are they not becoming rare? Is not the hum of preparation for controversy already heard in our camp. Is not our College losing its hold on Christian sympathy and confidence? and our candidates for the ministry that are now pre-

senting themselves—but I forbear. Brethren, you have new doctrines and new measures before you; with you it remains to say whether you will bid them God-speed.

### Literary and Philosophical Intelligence, etc.

We congratulate the literary and scientific world on the safe arrival of Lieut. Burnes of the East India Service, from his perilous travels over the hitherto unexplored regions which lie northward between the Indus and Oxus rivers. The latter river embraces in the range of its once famous valleys, and now wide wilderness, a tract which Tartarian annals have filled with remembrances of deepest interest. Mr. Burnes was sent on the expedition by our government, about three years ago, for the purpose of visiting the different native tribes, (a service of no small danger,) and bringing back accounts of their present manners, customs, mutual relations, &c. This he has accomplished with a persevering intrepidity, and a patience of research, worthy of his country and of his errand. Besides the main objects of civilization, and probably future commercial views, we anticipate, when the work is published, to have lights for the historian; in which we may find corroborating proofs of the accuracy of Mr. Rankin's learned deductions concerning the ancient people of that country, which he has set forth so ingeniously and ably in his splendid work on the "History of the Mongols and Tartars." We may say, with a warrantable pride, that our travellers form some of the brightest rays in the glory of England.—*English Paper.*

In our last paper we published a receipt for the Rheumatism, which was simply this:—"Take a strip of gum elastic, and tie it round the joints affected." This would not endanger life, and was well worthy the experiment. So we say. It was tried upon a gentleman of this place, who had resorted to almost every other remedy, and to his surprise, had the desired effect. In fact he was so much reduced by this disease as to lose the use of his limbs, and in making the experiment, he has not only been relieved of the pain and weakness so incident to its nature, but is finally gaining and enjoying nearly the wonted strength of his system.—*We recommend the remedy.—Lebanon Gazette.*

The origin of the Indians has always been a vexed question. The *Encyclopædia Americana* says, "The only hypothesis on this subject, founded on any better evidence than conjecture, is, that America was peopled by the way of Behring's Strait.

It is certain that an easy communication has existed between the two continents at this point for several centuries."

Dr. Coates, however, successfully showed that that supposition was not the most rational one. That a continent, eight thousand miles in length, (one-third of the circumference of the globe,) embracing tribes of such different habits, language, religion and appearance, should all be derived from the most distant and inaccessible extremity is scarcely possible. The fact of the great diversity, in many respects, that exists among the Indians themselves, has not been sufficiently adverted to in this inquiry; and the learned Doctor was thence induced to believe that their origin was derived from various sources; and whilst he freely admitted that the Esquimaux or Northern Indians were probably derived from the Mongol or Tartar race, that the other tribes were probably descended from the Malays, a very active and enterprising people, and from the New Zealand, Sandwich, and other Islands of the Pacific Ocean, from whence the continent of America was easily accessible during the prevalence of the trade-winds.

Since the syllabic alphabet was formed for their language, many of the Cherokees, adults, have learnt to read by their own efforts, without any teacher but themselves, and with no other impulse to the undertaking, but such as originated in their own minds.

Children with an English father and Cherokee mother in almost every case learn to speak the language of the first before that of the last, which seems to prove that the English language is more easily learnt than the Cherokee. Several of the children in the school at New Echota, ride five miles and back daily to attend it.

Several Cherokees who have had long and extensive acquaintance with their nation, say that they have never known two Cherokees quarrel unless they were intoxicated.

**LATE EARTHQUAKE IN INDIA.**—The recent convulsion of nature in our East India territory, says a late London paper, has been productive of considerable injury to property of every description, coming, as it did in some quarters, in the train of extensive and ruinous inundations.

EASTON, Pa. April 18, 1834.

**Remarkable Circumstance.**—On Saturday last Mr. William Leidy of this place, shot a robin which he took home to prepare for cooking. Upon cutting off the head he discovered that he had also taken off the head of a snake, which was contained within the body of the bird. He then drew out the body of the snake from the maw and intestines of the robin, and it proved to be a light green snake, of a kind entirely unknown in this part of the country, 14½ inches long, and about one-third or one-half an inch thick. The robin was sitting when shot, upon a tree, and apparently in full life and health. The

head of the reptile must have been advanced high up in the throat of the bird, as the whole head and part of the neck, were severed with the head of the bird. Strange as this occurrence may seem, it is nevertheless true. At least half a dozen witnesses are ready to testify to the circumstances as we have related them, as occurring at the time the head was cut off, and we ourselves were an eye witness of the fact of the head of the snake sticking in the severed throat of the bird, and of the process of drawing out the remainder of the snake which was most unequivocally and undoubtedly alive when we saw it drawn out.

## Religious Intelligence.

### THE GENERAL ASSEMBLY

Of the Presbyterian Church in the United States, will, with the leave of Divine Providence, meet in Philadelphia on Thursday, the 15th of the present month, at 11 o'clock A. M., in the Seventh Presbyterian Church, and be opened with a sermon by the Rev. Dr. William A. M'Dowell, the Moderator of the last year. We hope there has been, and will be, much and fervent prayer, that the God of all grace and wisdom may shed down upon this Assembly the copious influences of his Holy Spirit, that the deliberations and decisions which shall take place, may be such as he will approve, and richly bless, for the promotion of the purity, peace and prosperity of our beloved church.

"The Foreign Missionary Chronicle" for April, furnishes us with the following articles. This little unpretending pamphlet has already become very interesting from the communications of the missionaries of the W. F. M. S., and as these communications become more numerous, its interest and importance will greatly increase. It ought to receive the patronage of the whole Presbyterian church. But as yet, this patronage is, we believe, very limited—Till it is enlarged, we shall take from it extracts for our work, as extensive as our space will permit; that our readers may not remain destitute of information, in which, both as Christians and Presbyterians, they ought to feel and cherish a special interest.

The following official letter of Messrs. *Lowrie* and *Reed*, contains their reasons in favour of the position which they have selected for the mission.

Calcutta, Nov. 1, 1833.

Dear Brother Swift:

You will learn some of the particulars concerning our voyage and our arrival from other letters which we send. It is not necessary to refer to them now, unless to remind us, that goodness and mercy have still followed us; and that we have been brought under new obligations by the care and goodness of Providence, to devote our lives entirely to the service of God.

One of the first objects requiring attention, after our arrival, was to select a *field of future labour*. In making our selection, we have tried to secure divine direction, and have sought information and advice from all who were able to aid us in these matters. Our chief immediate difficulty has been to decide where, out of so many places; for the



whole land, almost, is before us, and millions are accessible in every direction. We feel grateful, that the path appears to be marked out so plainly, and that it leads us to the section of country contemplated before we left the United States.

In view of the best light we can obtain, we feel clear in deciding on Umbala, Loodiana, or some other place in the Punjab, or territory between the Jumna and Sutledge rivers, as the place of our future labour, if the Lord please.

This territory is under the protection of the British government, though the chiefs enjoy a kind of independent authority. The people north of the Sutledge, in the territory of Lahore, are under the influence of Runjeet Singh, long the most formidable enemy of the British, but in friendship at present. They are all one people on both sides of the Sutledge, called Seiks or Sikhs; speaking the same language, the Punja-bee; having the same religion and the same customs; so that we may hope our influence will not be confined to this side of that river. Their number is between one and two millions, among whom no efforts have yet been made to introduce the gospel; while they are described as more free from prejudice, from the influence of Brahmins, and from caste, than any other people in India. Indeed, the Seik religion is quite distinct, the founder of the sect having rejected many of the doctrines and practices both of the Hindoo and Mohammedan systems, and having endeavoured to form a more perfect system out of them. We are informed that they are in a good degree teachable, and that there is, at present, among their chiefs and better classes, a great desire to become acquainted with English, in consequence of a recent order of the English authorities of this country abolishing Persian, and substituting English, as the *Court* language. This desire, it is believed, may be turned to good account, and become a passport to other kinds of instruction, and more direct efforts for their good.

This region of country is connected, by commercial business, with Afghanistan, Cashmere, and Tibet, in all of which countries, no efforts whatever have been made to fulfil our Saviour's last commandment.

As to *health*, this region is described to us in very favourable terms. Its vicinity to the Himmaleh mountains, and its being so far north, (none of the places named being in less than 30° N. lat.,) make the information we have received very probable. Indeed, *Simlah*, one of the principal sanitary refuges, is not very distant from Umbala; so that if health should become impaired, it would be quite convenient as a place of resort, and perhaps render it unnecessary to return to our own country.

The *communication*, for some time, must be *via* Calcutta; though it is said that measures are now in progress to open the navigation of the Indus, and some of its branches; extending as far up as Loodiana, at least. When these are completed, the most direct communication will be to Bombay. Should the *steam* communication from Bombay to England be carried into effect, of which very confident hopes are entertained, the time necessary to hear from our friends in the United States, would be greatly shortened; at least, the facilities would be increased. In the mean time, letters or parcels can be sent to us by the *Dak*, (*Dawk*,) or post-office runner establishment; requiring not more than twelve or fifteen days from Calcutta for letters. The mails here are carried by men; one fellow running ten miles with the mail-bag, and then another proceeding a like distance; thus running about one-hundred miles in the twenty-four hours. Large parcels could be sent by *Bangby*, (a slower kind of *Dak*,) or by occasional boats up the rivers.

At this time of the year, which is much the most pleasant, it will require four or five months for us to make the journey, the winds being against us. Much less time is necessary when the winds are favourable.

It is supposed, that the *expense* will be as moderate in that region as in any other part of India, after we are established; while the productions of the country are more of the kinds we have been accustomed to, than those of the southern province.

For these reasons, we have preferred this section of country as our field of labour, and we are glad to know that our decision meets the views of all the brethren here. Rev. Mr. Duff, of the Scotch Kirk in this city, had occasion to make inquiries in reference to the expenditure, by the established Church in Scotland, of a large sum of money for the moral and religious benefit of this very region. He came to the conclusion, that it was the most promising, unoccupied field of labour in India. It is much to be regretted, that the failure of the house in which the money had been invested, frustrated the scheme. One of the gentlemen, who has strongly recommended it, and has given us much information, is Mr. Travelyah, one of the secretaries of the governor-general. We have sent a memorial to the governor-general, soliciting permission to proceed, after stating our object, and our hopes that others would follow us, thus securing encouragement for the future, if his answer should be favourable. We have not yet received a reply; but no difficulty is anticipated. The present governor-general, Lord Bentinck, is very liberal in his views, and a great friend to the native population.

Missions in this country are more expensive than many suppose. The general plan is to give the missionaries a regular salary—either paying the expense of house furniture, or making the salary so large as to cover that expenditure. The Wesleyan missionaries receive £200, and house and travelling expenses, &c. Many others receive that sum without the house. The American brethren in Ceylon, who live as economically as any others, and are at as little expense, as they have not as much intercourse with Europeans, receive £150 per annum. At first a house and an allowance of furniture are given; but no subsequent allowance is made for these objects. We understand their expenses for travelling on the business of the mission are also allowed. In regard to this subject, it is our wish to be as economical as possible; but, from all we have heard, we will perhaps find it best to wait some time before any permanent arrangements are made. Much depends on the particular circumstances of each mission station; and the expense is always greater at first than after experience has been acquired. We have deemed it best to purchase, in this city, the greater part of the furniture and “things” needed in a family; as they can be had much cheaper than “up the country;” and we propose that each of us be charged with the amount we may individually expend. There will be considerable expense attending the journey; when we arrive, we shall probably find it necessary immediately to build a Bungalow, as none are to be rented where there are but few Europeans, and this will involve a farther expenditure of a considerable sum, perhaps \$500, at the lowest calculation.

We have not quite decided in regard to the time of commencing the journey. In the present state of Mrs. L.’s health, it is impossible for one of us to leave until some change takes place. And whether it would be expedient for brother and sister Reed to go on at once, or for us all to remain perhaps several months, does not yet appear entirely plain.

In regard to our operations, the first thing will be to learn the language. We may also commence an English school immediately, with a view of ultimately forming an establishment, similar in many respects to the seminary at Batticotta, in Ceylon, which is very generally approved. There is a Punjabee grammar, and a translation of the New Testament; but perhaps few other books to aid us in acquiring the language. If we form a high-school among them, as from information received will most probably appear expedient, we shall need apparatus, of instruments, maps, globes, &c. Perhaps we may obtain the confidence of the chiefs, so that they will assist us in procuring suitable books and instruments. Indeed, we are led to expect some of them will place under our care, youths for instruction, at their own expense. Concerning these points, we can write more definitely hereafter. If we walk according to the light we have, we shall receive more when the Lord sees that we have need of it.

And now, dear brother, you will bless the Lord with us, that he has made our path so plain, and that he appears to be directing us to so important a section of the country. May we have grace given to improve the opportunities of usefulness which Providence may open before us! We feel that we greatly need the prayers of the Lord’s people, or rather, that we greatly need that guidance, wisdom, and help, which God is usually pleased to bestow in answer to prayer.

We wish also that there were many others to aid us. This field does seem to be very white unto the harvest; and though the missionaries have not yet been permitted to see many conversions from heathenism, they are not discouraged. The brethren whom we have seen, extend to us a cordial welcome, and express strong hopes that we may be followed by many others. A gentleman, high in political life, hopes that “India may have her share in the noble army of American missionaries.” We are fully of the opinion, that if you can send out one hundred missionaries, there is as much work as they all can accomplish, and far more which must be done very soon, or millions will die without hearing that there is a Saviour.

If you can find any judicious, pious physician, willing to come, do not hesitate a moment to send him. He might commence theological reading, with a view to becoming a minister, and his medical knowledge would very greatly promote his usefulness. We do not doubt that such a man might do far more for the cause of the Saviour in this land, than in the United States.

At present, we think of nothing else of special interest to communicate, and hope to write again by the *Star*, expected to sail in a few weeks. Desiring our affectionate and most respectful remembrance to the several members of the Executive Committee and other missionary friends, and assuring you, dear brother, of our very sincere Christian love,

We remain yours in the cause of the Saviour,  
JOHN C. LOWRIE,  
WILLIAM REED.

REV. E. P. SWIFT, Cor. Secretary of the Western Foreign Missionary Society.

## LETTER OF MRS. REED TO MR. AND MRS. NEWCOMB.

We have been favoured with the perusal of a letter from Mrs. Reed, wife of the Rev. William Reed, of the mission to Northern India, addressed to Mr. Hervey Newcomb and wife, of Allegheny Town; who have kindly permitted us to make some extracts for the gratification of our readers. It was written principally on board the ship *Star*, on her voyage from Madeira to Calcutta, but partly after her arrival at the latter place; and it bears different dates from August 13, to November 3, 1833.

*Ship Star, Atlantic Ocean, South Latitude 18°, August 13, 1833.*

*Dear Brother and Sister*—I shall ever look back upon the time spent in your family as one of the happiest periods of my life. It was connected with so many interesting circumstances and important events, that I shall ever feel that it was of the Lord's doing, for which I would ever praise his holy name. From your example and precepts I am reaping daily advantage, and hope to profit more and more through life; though it is with grief I have to acknowledge, that I am slow to learn and practise what I know. Yet, through the abounding love of God, I can testify that he has been gracious to me, and caused me to make some progress in my heaven-ward course, though it was truly "by a way which I knew not." You know what seasons of depression I used to have when looking forward to my future life, on account of my unworthiness and unfitness for the work. These seasons have continued; but since I came on board the ship they have been much more frequent and severe. I have felt that the eye of the Lord was upon me continually, searching my heart and trying my motives; and sometimes I have been almost ready to despair, and fear that I have "run without being sent;" but, of late, I have been enabled to cast my worthless self at the feet of my Master, and now feel willing to be any thing or nothing, to do the most menial service, if I may but advance his cause in any respect; and I have since been much encouraged, in reading the Bible, to find that God has, in so many instances, chosen the weak things of this world to accomplish his purposes; and also, that it is "not by might nor by power, but by his Spirit" the work of the Lord is to be carried on, and the world converted to God. I feel that I cannot get low enough before the cross, or sufficiently love and adore that God who has so signally blessed me with a knowledge of the plan of salvation, and is now giving me the prospect of making that way known to the dark and benighted Hindoos. I long to have my cold and frozen heart melted, my dormant affections kindled into a constant holy flame, and my lips touched with the hallowed fire. I want more faith, more love to God and never dying souls. I feel my need of being dead to the world, and of consecrating myself entirely to the work of God. How great is the responsibility resting upon me! How solemn and awful the account I shall have to render at the bar of God! In view of these things, will not my dear brother and sister, yea, all my dear friends, be importunate in their supplications for us? In reading the memoirs of Bishop Heber, we find that there are many things to discourage, and many to encourage, the missionary of the cross. But in the Lord is our hope. To him we look for direction and success. He has promised to give the heathen to his Son for an inheritance; and his promises cannot fail. But how much faith, persevering effort, and untiring zeal, will we need! But the Lord has assured us, he can cause "one to chase a thousand, two to put ten thousand to flight." Then what can he not cause four of us to do? Our hope is in the Lord."

Speaking of the declining health of Mrs. Lowrie, Mrs. Reed says:

"I think the Lord is gently taking down her earthly tabernacle, and preparing her soul for the mansion above. It is most likely, when you read these lines which I am now writing, with my dear sister on her berth at my side, that she will be lying in her cold and silent grave; and I shall be left without one female friend to cheer and sympathize with me. But what will be loss to the churches, to her husband, and to me, will be to her infinite gain. I desire to be submissive to all the dealings of the Lord with us; but I hope her mantle will fall on some other dear sisters among you, and they will soon be treading in her steps."

"*S. lat. 36°, E. long. 9°, Aug. 30.*"—After some notice of the climate, and the progress of the ship on the mighty deep, Mrs. Reed mentions her beloved relatives at home, and says, "I frequently dream and imagine myself one of your happy number; and no one ever appears more happy than sweet little S. May her life be precious in the sight of the Lord, and her name engraven on his heart! I have felt very happy to-day while meditating on his precious promises. His declaration, "My grace is sufficient for thee," quiets my rising fears and causes me to hope that God will yet enable me to glorify him among the Heathen."

"*South lat. 28°, Sept. 2.*"—After describing the tremendous gale which commenced on the 3d of September, and the dangers to which all on board were subjected, Mrs.

R. says, "The captain pulled down his hat over his eyes, and now and then brushed away the falling tears. I felt solemn, and that this was the time to experience the comforts of religion; and they were not few nor small. While all was still as the grave within, I commenced singing the hymn, 'How firm a foundation,' &c., though my voice trembled so that I could scarcely sound a note. It was like an electric shock; and, before we were done, every one seemed to look more cheerful and happy. I felt, that I had great cause of thankfulness, that my hope did not fail at that trying hour. I can truly say, I was not sensible of fear. The prospect of being so soon delivered from sin and of going home filled my heart with joy. Still, if it was the will of the Lord, I was willing to live and suffer much more, if I might but glorify him." Speaking of Mrs. Lowrie, under the influence of her disease, Mrs. Reed says, "She is perfectly resigned, and is an example of patience and loveliness, and testifies daily in her example the excellencies of her religion."

"*South lat. 29°, E. lon. 82°, Oct. 1.*—You see by this, that we are now within twenty-nine minutes of the Equator, yet, even here, we do not suffer with the heat. We have had favourable winds, and most of the time, pleasant weather, since we left the southern latitudes. These mercies cause us to forget, in some measure, the terrors through which we have passed, and feel a kind of security in our vessel, and a sanguine hope that we shall arrive in safety to our destined port."

"*Bay of Bengal, N. lat. 14°, Oct. 7.*—We have been nearly becalmed for the last 24 hours. The captain says, we are just five days too late for the northwest monsoon, and have no winds on which we can depend to take us into port. But I believe the Lord knows what is the best time to land in this sickly country. The cool season has hardly commenced; and if the air is as Bishop Heber describes it, like the heat from the mouth of a furnace, I do not feel very anxious to leave our cool sea breezes. Yesterday was a very rainy, unpleasant day without; but we had preaching in the cabin in the morning, and at 4 o'clock, P. M., we had the sacrament of the Lord's supper. We had several reasons for this. One was the uncertainty of Mrs. Lowrie being able to attend church, if she should reach Calcutta; and her desire, as well as our own, once more to celebrate it together here on earth, caused us finally to do so. Our usual congregation attended, and manifested much solemnity; and I could not but hope it was a blessing to them, as well as ourselves. But I am more and more convinced that, without the Spirit of God, all the truths which have been spoken will only prove a "savour of death unto death."

#### DEATH OF MRS. LOWRIE.

On the 25th of March, the ship *Star*, on her return from Calcutta, arrived at the port of Philadelphia. She brought as passenger, Rev. Miron Winslow, of the Ceylon Mission. Letters, received by this arrival, communicate the mournful tidings of the decease of Mrs. Lowrie. No official intelligence of this painful occurrence has been received at the office of the Western Foreign Missionary Society. But we learn from a letter of Mrs. Reed in the Presbyterian, and from other sources, that she died in November last. During the day of her decease, she appeared as well as usual, and slept sweetly in the evening. About nine o'clock, she awoke with a severe pain about her heart. She asked to be raised up; which was done by the kind friends standing at her bed-side; who saw that she was dying. She retained the exercise of her reason to the last; but was able to speak little. All that could be understood was—"Is this dying?"—and "O, my Saviour!" After four or five minutes she expired; and we trust is now singing in heaven the praises of God and the Lamb. The letters published in the present number of the *Chronicle* bear ample testimony to the excellence of her Christian character. Her undissembled piety, fervent zeal for the glory of God and the conversion of the world, self-denial in his cause, patience under affliction, and entire resignation to the will of heaven, even in prospect of a speedy dissolution, ought to be long remembered, and imitated by all the professed followers of Christ. Her bereaved friends—especially her affectionate husband—felt deeply their loss, in circumstances in some respects peculiarly trying; but they appeared to bow in humble submission to the will of God. It is hoped, that her decease will be so far from damping missionary zeal in the churches that it will tend to kindle a holy flame, which will excite many devoted servants of the Lord, to go speedily forth as labourers in the extensive field of the heathen world.

## View of Public Affairs.

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European intelligence has been received to the 5th of April from Liverpool, and to the 3d of that month from London. There had been an interval of twenty days between the last arrival and any that had preceded it; and yet no news or changes of importance are announced. Indeed it is expressly stated, that the political affairs of England, France, Spain, Portugal, and the Continent generally, remain in the same state as at the last advices. The only articles of any interest that we have seen, relate to some transactions in the French Chambers. The project of a law for indemnities has been discussed and passed. General La Fayette was not present, but sent a statement of facts in favour of the claims of the United States. These claims were under discussion in the Chambers, and not decided on, at the date of the last accounts. An indemnity to the amount of 25 millions of francs, for losses sustained by American merchants, by the operation of the Milan and Berlin decrees, has been awarded by the Commissioners appointed to settle the American claims; but the former Chambers were dissolved without making any provision for payment. Appearances are now said to be auspicious.\*

A law has passed the Chambers, relative to the suppression of certain associations, or societies, supposed by the government to be dangerous to the peace of the nation—One of the most conspicuous and offensive of these associations was *The Society of the Rights of Man*. The law was passed by a large majority in the Chamber of Deputies—246 to 154; but it is represented as exceedingly unpopular. General La Fayette was not in the Chamber of Deputies at its passage, but he immediately sent in a short, but very pointed and energetic protest against it, in writing. Its details are represented as oppressive and tyrannical in a high degree; and the English paragraphists do not hesitate to predict that it will produce another revolution, and overthrow the throne of Louis Philippe.

The English Journals are principally filled with news from the United States. The debates in Congress, the correspondence with Mr. Duane, the petitions to Congress, together with the distresses of the country, are all spread before the English readers, with the remarks of editors.

The Republics of Southern America are still in an unsettled state. In Mexico and Colombia the Popish superstition has, in a great measure, lost its dominant influence; but in both these States there are still civil broils, and in the latter some very serious commotions. But the most noticeable occurrence which has arrested our attention during the past month, is an awful earthquake, which took place in the south-western part of Colombia, in January last. The following is a condensed account of this tremendous visitation:

*The City of Pasto destroyed.*—One of those fearful convulsions of nature, which sometimes occur to make man feel his impotence, as compared with the omnipotent power of his Creator, occurred in the mountainous districts of New Grenada, near the western frontier, and also near the Equator, on the 20th and 22d of January, which has been attended with results of the most terrible fatality. The city of Pasto, with a population of from 12,000 to 15,000 inhabitants, has been almost completely destroyed, and upwards of fifty lives lost. The city of Popayan, containing near 30,000 inhabitants, has also been destroyed. The entire country, for leagues around Pasto, has been converted into a scene of complete desolation and mourning. A volcanic mountain overhangs the city of Pasto, which is situated in latitude 1° 13' N. long. 77° 11'—and as the ridge of the Andes, which stretches a little to the westward, was severely affected, there is every reason to apprehend that the city of Quito and the republic of Equador have experienced the effects of the same calamity.—Two letters, addressed to the Secretary of State, give full and melancholy details of this appalling visitation. From them it appears that the shock was experienced at seven o'clock in the morning of the 20th January, when an awful motion of the earth commenced, which continued for nearly four hours without interruption, and which on the 22d were again succeeded by several others still more violent—which completed in one chaos of destruction what parts of the city the former had spared.

The state of our own country is as well known to the most of our readers as to ourselves. In another part of this Number, the duty of praying for rulers is particularly explained and inculcated; and to what is there said we have at present nothing to add.

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\* Since writing as above, the information has reached us, and it appears to be authentic, that the Chamber of Deputies has, by a majority of 8, absolutely refused to provide for the stipulated indemnity to our merchants, of 25 million of francs.



# THE CHRISTIAN ADVOCATE.

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JUNE, 1894.

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## Religious Communications.

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### THE NATURE AND EFFECTS OF REGENERATION.

**2 Cor. iv. 6.**—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ."

That the god of this world hath blinded the eyes of the children of men, is a truth which Scripture and experience unite to confirm. Insensible, by nature, of the beauty and excellence of holiness, we wander in pursuit of the unlawful pleasures which our corrupted passions suggest, and easily fall into the snares which the enemy of our salvation spreads for our destruction. Natural conscience, rendered insensible by repeated perversions and violations, ceases at length to do its office, and the unhappy offender is left to the fatal consequences of an unrestrained indulgence of his corruptions and lusts. This, although a dark, is not an unjust picture, of the natural state, and tendency of man. It is, in effect, the picture which the Apostle has given, in the verses immediately preceding the text. And on the justness of this representation, is founded the necessity of that great change which we are now to illustrate from the inspired declaration,—“That God, who commanded the light to shine out of darkness, hath shined in our hearts—meaning the hearts of those who believe—to give us the light of the knowledge of the glory of God, in the face of Jesus Christ.”

In this declaration of the Apostle, the three following important points, seem to be implied—

I. That the change which, in regeneration, is wrought by God in the hearts of sinners, is a work of creation.

II. That the consequence of this change is, a new and impressive discovery of the glory of God; and

III. That this discovery is made through the medium of the character and work of Jesus Christ.

Previously to entering on the illustration of the general doctrines laid down, it may not be improper just to take notice, that divines have sometimes been divided, respecting the manner in which the operation of the Spirit of God produces its effects on the heart. It is said on the one hand, that the change is wrought by light conveyed to the understanding, in such an irresistible manner that the approbation of the heart of necessity follows. On the other hand, it is alleged, that oftentimes there is no need of any further illumination of the understanding, but only of a new temper, disposed to love the truths already clearly and sufficiently apprehended. It does not seem a matter of

much consequence, to enter far into this discussion. Whether the understanding or the heart be first applied to, on either supposition, the event is the same. The mind which was before at enmity, is now changed, and filled with love to God. Perhaps in this, as in many other disputes which have divided the Christian church, truth lies not wholly on the one side or the other. Probably, both the understanding is enlightened, and the heart, by a direct influence, renewed unto holiness, at the same time. Absolutely to pronounce on the ways of God, is beyond the knowledge and the duty of man. Our inquiries, therefore, on these subjects, ought ever to be made with reverence and humility. In the economy of grace, as well as of nature, undoubtedly there may be various ways of producing the same effect. In the present instance, it is probable, as has been said, that a change of heart is most frequently, if not always, accompanied with an uncommonly clear apprehension of divine things. But which of these is *necessarily* first, in the order of nature, is perhaps a point on which it belongs not to us to pronounce. Neither would it be a matter of great importance, could we be absolutely decided on this, or any such question. For on any subtlety, or nice distinction, in regard to the *mode* of the divine operations, the essentials of religion do not depend. Are we not taught reserve on this subject by the declaration of the Saviour himself?—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." What is clearly revealed in the divine word, and what we proposed first to illustrate from the words of the text is—That the change which, in regeneration, is wrought by God in the hearts of sinners, is a work of creation. This seems evidently to be taught, by the Apostle's comparing the power of God in the original creation of light, with his operation in producing the light of life in the unholy heart—"God who commanded the light to shine out of *darkness*, hath shined in *our hearts*." As if he had said—"The same creative power, which made light to spring out of the darkness and confusion of chaos, hath, by a similar operation, made divine light to shine, amidst the darkness and disorder which sin had introduced into the hearts of his people. This sentiment, somewhat diversified in the manner of its expression, is delivered in many other passages of Scripture. Sometimes it is represented as a new birth. "Ye must be born again," said our Lord to Nicodemus. "If any man be in Christ," saith the Apostle, "he is a new creature, old things are passed away, behold, all things are become new." Sometimes, it is spoken of as a great change or transformation. "Beholding, as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." "Be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God." But whatever figure, or mode of expression is used, the idea is still preserved, that a creative power has been exerted on the soul. "Put on the new man which, after God, is *created* in righteousness, and true holiness."

Let us examine this doctrine, so clearly and explicitly taught in Holy Scripture, by the test of facts and experience. Look abroad into the world, and consult your own observation. You shall find a man who was once proud and overbearing, now meek and humble; one who was once revengeful, now forgiving; one who was once selfish, now benevolent; one who was once impure and sensual, now chaste and holy. In short, you shall find every moral bias, and habit of the mind, taking a new

and a contrary direction. Nor shall we find these persons thus altered, by philosophical reasoning on the superior pleasures of virtue, above those of vice. Many of them, perhaps, never put the question to themselves, whether religion and piety do, or do not, lead directly to present happiness. Or if they have, the event has been, that so far from considering them as favourable to present enjoyment, they have rather viewed them as the bane of every worldly pleasure, and only necessary as a refuge and security against future punishment. But the Spirit of God has laid hold on their hearts, and co-operating with conscience, has, after many reluctant struggles, subjected them to the yoke of Christ. I do not mean that men are regenerated against their inclination. "Thy people, says the Psalmist, shall be *willing* in the day of thy power." Those whose minds have been directly opposed to faith and repentance, have, in their renovation, a disposition to these graces, sweetly, but powerfully wrought within them. Now what is this but creation? Darkness is turned into light; sin into holiness; hatred into love; and pollution into purity.

In describing these striking effects of the Spirit's operation, it is not intended to mark the *uniform* manner of his influence. Such examples are adduced, only as the most visible and irresistible proofs of the proposition to be established. In other, and perhaps in more numerous instances, the change from nature to grace, is much less conspicuous. In some, it may have been very silent, and apparently gradual. The habits of education and instruction may have so prepared the mind, that though there must have been some period when grace was first implanted in the heart, yet so small has been the sensible alteration produced, as not to be observed at all by others, and hardly known, but by its growth, to the individual in whom it has taken place. Still, however, a work of creation must have been wrought. Widely different are the silent stream and the gentle breeze, from the roaring torrent and the boisterous tempest; yet the agents are the same, and the benevolent designs of the Deity are alike accomplished by all.

It will only be necessary to observe, further, on this part of the subject, that in the creation contemplated, we do not mean that any addition is made to the natural powers of the soul. The moral disposition, or the heart, is the chief subject of the work of which I have been speaking. Those affections and feelings which before were employed and pleased only with sensual or temporal things, are now disposed to relish and delight supremely, in those which are spiritual and divine. For

II. The consequence of the great change of which I have spoken, is a new and impressive discovery of the glory of God. "To give us, says the text, the light of the knowledge of the glory of God." This is an expression so highly wrought, as not to be altered, or amplified, without losing something either of its beauty or strength. The Apostle is not contented to say, simply, that the *light*, or the *knowledge*, or the *glory* of God, is revealed. But it is the *light of the knowledge of the glory of God*—the clearest communication of the highest species of knowledge, even that of the *glory of God*, which is made to the new born soul. The whole is likewise heightened, by the contrast which it forms with the description of unbelievers, in a preceding verse. There it is said, that "the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

A perception of the glory of God consists in a just view of the infinity, harmony and moral beauty, of all the divine attributes. Some faint traces

of several of the perfections of the Deity, the sinner might indeed perceive, and in a degree admire. The wisdom, the power, and the goodness of the great Creator, are noble objects of contemplation, for every intelligent creature. But to view the Supreme Being in a partial manner, is so far from beholding his glory, that it is rather a degradation of his excellence. Is he wise? His wisdom is not confined to the formation and government of the material creation. It extends, likewise, to the *moral* perfection of his system. And here he often "taketh the wise, in their own craftiness; and the counsel of the froward is carried headlong." But it is in devising and executing the plan of redemption by Jesus Christ, that the wisdom of God is most displayed, and appears the most glorious, both to saints and angels—"To the intent, says the apostle, that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." Is he powerful? Not merely in creating and upholding the visible universe, but likewise in executing all his plans and purposes for the salvation of his people; in defeating and punishing his enemies, and in protecting and rewarding his own children. So that he saith to the former, "I will break the pride of your power." "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." To the latter he saith—"He giveth power to the faint, and to them that have no might, he increaseth strength." "He shall send from heaven, and save thee from the reproach of him that would swallow thee up." Is God merciful? His mercy is not a weak and changeable pity, to contradict and destroy his other perfections; for "his work is perfect, all his ways are judgment, a God of truth and without iniquity, just and right is he." Let the unholy heart view the Creator in this light, and it will rise in rebellion against him. But it is in this light that the renewed soul delights to contemplate him. The saint cannot be satisfied with a partial view of the divine excellence. Having found by experience that his highest happiness consists in beholding fully and clearly the glory of his covenant God, nothing short of its most perfect perception, which the present state of man can admit, will satisfy his desires. Interested too, like an affectionate child, who is convinced that his father's character will appear the more amiable, the more closely it is examined, he dwells on every part of it with supreme delight. With these devout and pious dispositions of heart, God is well pleased; and reveals himself to the holy soul, in a manner in which he doth not reveal himself unto the world.

It is true, that in the present state, "we know but in part, and see through a glass darkly." Our imperfect natures could not endure the full effulgence of the divine glory. But that degree of it which is here given to man to know and to bear, is the source of the believer's highest joy; and with humble and patient expectation, he anticipates the happy period, when "this mortal shall put on immortality, and we shall know even as we are known."

When it was said that the believer delights not in contemplating a partial Deity, I did not mean to intimate that there are not some of the divine perfections, in which he may feel himself peculiarly interested. To the mercy by which he is saved, and from which he derives his daily comforts and his eternal hopes, he may look with uncommon pleasure. But he never excludes one of the perfections of God, by an unreasonable extension of another. He adores the justice that punishes the obstinate sinner, as well as the mercy that pardons the returning

penitent. He considers all the divine attributes as perfectly consistent and harmonious, and, in the highest degree, worthy of his admiration and praise—He sees that in the plan of redeeming love, “mercy and truth are met together, righteousness and peace have kissed each other.” The believer is enabled to take this just and delightful survey of the attributes of God, because—

III. He views them through the medium of the character and work of Jesus Christ.

The character of our great Redeemer is, as it were, the mirror which exhibits to the eye of faith the glory of God, in its greatest lustre. It was long an object of anxious inquiry among the most enlightened of the heathen world, how God could be just, and yet the justifier of sinners, even when repentant. Perfectly holy and righteous himself, no expectation of a return of indulgence could induce him to bestow pardon on the guilty; and how the moral government of the universe could be sustained, if every offender did not receive the punishment due to his transgressions, was a question of difficult solution. But by the death of Christ, this dark, important problem, was solved at once. The justice of God, which would not be pacified without satisfaction, when the life of his own Son was the price of its vindication, appeared awfully conspicuous; and the mercy, which would provide and pay such a price for offending sinners, shone forth in all the splendour of its charms. Here, then, in the redemption of Christ, the glory of God appears to the renewed soul, in a way of which the wisest of the ancient heathen were totally ignorant, and for which the men of the world, in every age, have had no relish. In creation and providence, they may have perceived his power, and admired his wisdom. Evident as they are to the eye of sense, it would not have been easy to resist them. But the *consistency* and harmony of the divine perfections—the union of justice and mercy—the very light of the knowledge of his glory, can be seen only by the eye of faith, in the plan of redemption—and to the lustre of this, the heathen were perfectly blind, and gospelized sinners are insensible and stupid. Nor is the union of justice with mercy, loudly demanding, as it does, our admiration and wonder, the only display of the divine glory, which is seen through the character of Jesus Christ. “He is himself the *brightness* of his Father’s glory, and the express image of his person.” In him the perfections of God, without being degraded, are, as it were, humanized, and brought more within the bounds of finite conception. In him the rays of uncreated glory are all centred; and from him they beam forth in all their separate or blended beauty, to the eye of the believing mind. Does it behoove us to contemplate God as a being pure and spiritual? In Christ Jesus the believer is “filled with all wisdom and spiritual understanding.” “He is blessed with all spiritual blessings in heavenly places.” “He that is joined to the Lord is one spirit.” The Redeemer’s kingdom is continually represented as spiritual. His saints “as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” Does the immensity of the Supreme Being overwhelm the contemplative mind? Christ Jesus is “the fulness of him that filleth all in all.” Do we admire the wisdom of God? “Angels desire to look” into the depth of that wisdom which was displayed in the redemption of Christ. Are we struck with amazement, when we contemplate the Almighty power? By Christ “the worlds were made.” When here on earth, “the winds and the seas obeyed him”—When he was assaulted by sinners, “twelve



legions of angels" stood ready at his call. When he died, the sun was darkened, the rocks rent, the earth quaked, and the dead arose. When he was laid in the grave, the bands of death could not confine him—He broke them in sunder, and plucked away the sting of death for the benefit of all his followers. In his very submission to his enemies, he triumphed over them; and defeated their designs, by those events in which they thought them fulfilled. "When he ascended up on high, he led captivity captive, and gave gifts unto men." Exalted to his father's right hand, God hath "set him far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be head over all things to the church." Do we adore the justice of the Deity? How inflexible was that justice which did not spare in Christ the incarnate God, when he became the sinner's substitute; but cried, "awake, O sword, and smite the man that is my fellow." Are we transported with the divine mercy? Behold, in the Redeemer the God of mercy dying for sinful man. "Feed the church of God, said the apostle Paul to the Ephesian elders, which he hath purchased with his own blood." "He loved not his life unto the death. He was delivered for our offences, and raised again for our justification." And hence it is triumphantly declared, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Would we confide in the truth and faithfulness of our heavenly Father? "By two immutable things—his promise and his oath—in which it is impossible for God to lie, we have a strong consolation, who have fled for refuge to lay hold on the hope set before us: which hope we have, as an anchor of the soul, both sure and steadfast, and which entereth with that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." In this manner, it would be both easy and pleasing to pursue our subject, till we had shown how all the attributes of God are united, rendered harmonious, highly illustrated, and made strikingly visible to the eye of faith, in the character and work of the great Redeemer. Leaving this, however, to employ, as it often will, the retired hours of every real Christian, let us endeavour to improve what hath already been said on this subject, by reflecting,

In the first place, how absolutely we are dependent on God for our salvation. To effect it we have seen that a work of creation must be wrought on the heart. How ought the reflection to awaken our concern, and quicken our diligence? But to what purpose, it will probably be said, would be our most strenuous endeavours? The work is not ours but God's; to renew the heart, it has been affirmed, is beyond the reach of human power and finite exertion. This objection, however intended, expresses a solemn, and what ought to be an affecting truth. Would to God that those in whose mouths it is the ofttest found, felt in their hearts its high importance and its just consequences. It would not then be so frequently pleaded as an excuse for sinful indulgence. It would be the most powerful of all motives to watchfulness and care. Are sinners dependent on God for the renovation of their natures? and yet are they careless how much they offend him? how many provocations they give him to withhold the necessary influence of his Spirit for so important a purpose? Do men act thus, when they feel that they are utterly dependent on a fellow creature for an im-

portant favour? Remember, then, O sinner! that although you cannot save yourself, yet you may destroy yourself—You may put yourself, if not absolutely beyond the reach, certainly beyond the reasonable hope of salvation. And this you are in danger of doing, if you plead an appointment of God, as an excuse for offending him—It may be said of you, as of Ephraim of old, “he is joined to his idols, let him alone.” Ah, remember!—there is such a thing as divine dereliction; and that when it takes place the individual whom it affects, is as sure of perdition as if he were already in the place of torment. In infinite goodness and condescension, God has instituted certain means, for your instruction and reformation. In what manner these means possess an influence on the absolute determination of God, we know not. But we know the facts of the case—We know, that without the use of the means—which are as much in our power as any thing can be in our power—we have no just ground to expect or hope for the divine interposition. And on the other hand, we have reason to hope that if we are diligent and faithful in the use of the appointed means, and at every step look earnestly to God to attend them with his blessing, to work in them and by them a work of saving grace on our hearts—the result will be salutary. Not, be it remembered, as a matter of merit, or desert, but a gratuitous favour conferred on those who are found in the way, in which he has commanded sinners to seek him. Pervert not, therefore, the divine sovereignty into an argument for careless impenitence, and stupid security in sin. Use it rather as the most powerful motive to diligence and care; lest you provoke God to give you up to strong delusion to believe a lie. Cry mightily to him for his effectual aid, and endeavour, without delay, to cast yourselves truly and unreservedly on his mercy in Christ Jesus. Never did he spurn from the foot of his throne of grace, the soul that humbly resolved to be saved or to perish there.

In the second place—From what has been said, let us learn how important and sublime are the discoveries and employments of the Christian religion. The light of the knowledge of the glory of God, is the object which the gospel dispensation reveals, in every renewed mind. It leads to the contemplation of the Almighty, in all his majesty and in all his grace, as one of the most delightful exercises of all the true disciples of Christ. Is any thing more worthy than this of our rational nature? Is any subject of thought more noble, more sublime, more calculated to show the moral elevation of the human powers. Deprive man of his religious character, exercises, and hopes, and you condemn an immortal, immaterial being, to the concerns of a moment, and the indulgences of a brute. Never was there a more unjust and groundless slander, than that which the enemies of our holy religion have sometimes endeavoured to fix upon it, by representing it as an object suited only to weak, superstitious, and timid minds. What indication is there of a weak and timid mind, in delighting in the contemplation of boundless power, wisdom, and goodness? What can be more rational and important, than to discover the source of all our present and future happiness? What can be more firm and magnanimous, than, in confidence of his love and favour, to look up with holy boldness, satisfaction, and pleasure, to the King of kings, and the Lord of lords? Or in the decisive crisis of an endless existence, to exclaim in triumph, “O death where is thy sting! O grave where is thy victory!—Thanks be to God who giveth us the victory through our Lord Jesus Christ.” Well might the Apostle say “if our gospel be hid, it is hid to them that are lost.” Assuredly men do not slight or revile religion because it wants

charms, but because they want sight to perceive, or taste to relish them. No sincere Christian ever yet complained, that his master's service was unimportant, unpleasing, or without reward. Its object is to honour and please the greatest and the best of Beings. Its pleasures are the purest and highest delights of an immortal soul. Its reward, is an eternity of unmixed and unsatiating felicity. Christians, I appeal to your own hearts—Which have been the happiest moments of your lives? Those in which the world has smiled most upon you? or those in which you have had the most intimate communion with your God and Redeemer? I know your answer—I am sure, you will testify, that the pleasures of religion have rendered the smiles of the world trifling, and its frowns contemptible. Now to rest the truth of any position on fact and experience, is to place it on its fairest, and firmest basis. To fact and experience, religion dares and wishes to appeal, for the confirmation of all its pretensions. Believe it, impenitent sinner, as yet you are ignorant of the noblest pursuits, and the highest gratifications, of which your nature is capable. And since *your* business, Christian brethren, is so noble, important, and pleasing—"forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark, for the prize of the high calling of God, in Christ Jesus." For to him, let us remember,

In the last place, we are under infinite and eternal obligations.—

Had not the Redeemer come in the flesh, vain would have been all our discoveries of the divine nature, even supposing that without him they might have been perfect. To little, or rather, to a dreadful purpose, should we have studied the perfections of God, had the employment, as it certainly would, only have taught us the more clearly, that they were all engaged for our destruction. The light that blazes only to destroy, may indeed possess its splendours, but it cannot be beheld without dismay and horror. Yet even this wretched condition of existence would not have been ours. The god of this world hath blinded the eyes of the children of men, and we should have gone blindfold to destruction. If we had amused ourselves with dreams of future happiness, they would all have been founded on dark and false conjecture; and the fire that never shall be quenched, would have flashed truth and torment together upon us. From this dreadful situation, Christ the Redeemer, at the expense of a life of sorrow and a death of agony and infamy, hath delivered our guilty race. To make a return adequate to so great a favour lies not within the limits of created capacity. Such a return is not required—The benevolent interposition of God our Saviour, was intended to be in every view entirely gratuitous. All that is demanded of us is, by ardent gratitude to the bestower, and true and steady obedience to the precepts he has left us, to secure to ourselves the benefits of his ineffable grace. These favourable terms are, themselves, new and strong ties of obligation. How justly aggravated, therefore will be the condemnation of those "who neglect so great salvation"—Sinner, blest with the clear light of the gospel, remember, that your lot is cast for an extreme. If you perish, no middle region, in the world of wo, will be your allotment. By the atonement and intercession of Christ, a way is opened to the highest heaven, or the deepest hell. The one, or the other, of these important alternatives, inevitably awaits us all. One would think there need not be any great hesitation in making a choice—Oh be determined, immediately "to kiss the Son, lest he be angry, and ye perish from the way."

To you, Christian brethren, who have already tasted that the Lord is

gracious, it would be natural to conclude that nothing need be said, to awaken a sense of obligation and gratitude. But alas! lamentable experience convinces us, that forgetfulness and ingratitude are not peculiar to unsanctified hearts; although in such hearts alone, can forgetfulness and ingratitude become habitual and predominant.—In the house of his friends the Saviour is often wounded. My brethren; can we seriously reflect on what the Redeemer of our souls endured for us—that he became a man of sorrows and acquainted with grief; that he was treated with indignity from his birth till his death—from the manger to the cross; that he endured the contradictions of sinners and the assaults of the powers of darkness; that in his agony he sweat great drops of blood falling down to the ground; that he expired on a cross, forsaken by his friends, and suffering even the hidings of his Father's face—O can we think of all this—of all this endured for our sakes; and yet act as if we wished to open his closed wounds anew, and to crucify him afresh by our sins! What baseness inutterable! What blushing, and shame, and self-abhorrence, should we feel, when we dishonour our Saviour before the world—yea when we think of that want of ardent love which is known only to him and to ourselves; of the defect of that purity of motive which should characterize all our services; of those imperfections which cleave to all we do; and of that lack of holy zeal, and of entire devotedness in his cause and service, of which we must be conscious. Let us remember it is but little that we can do for him, who has done and suffered much for us—O let not even this little be neglected—But “whatsoever our hand findeth to do, let us do it with our might;” that we may give evidence to the surrounding world, by our conduct as well as by our profession, that “God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ.” Amen.

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#### CONSIDERATIONS RELATING TO CHRISTIAN OBLIGATION, PARTICULARLY AS IT PERTAINS TO THE APPROPRIATION OF PROPERTY.

Now that the great Head of the church is opening such an unbounded field to benevolent and missionary efforts, and making so many of his servants willing to go forth to publish the glad tidings of salvation, how very desirable it is that all the energies of the Christian church should be brought into motion. The particular object I now have in view is to call the attention of Christians possessing property, either in or out of business, to their obligation to consecrate that property to the service of Christ; it is a subject of immense importance, nor should I have entered upon it but for the conviction that it is generally too little thought of to be rightly understood. I desire, without offence to any, earnestly to engage the prayerful and conscientious regard of every one to it who has property entrusted to him.

Let it be asked, From whom have I received my property?—for what purpose?—and am I so using it, as that when the Lord shall say, “Give an account of thy stewardship,” I shall be able to do so without confusion? Rather let it be considered thus: “I am called a servant of Jesus Christ; I often pray that I may live to him, that I may be entirely his; if at any time I so apprehend the love of God in Jesus Christ as to be suitably affected by it, and feel that I am not my own, but that I am bought with a price, then let me inquire what the will of the Lord is.

One thing is certain, *my obligation is always equal to my ability*; let this be impressed on every heart." It is the high privilege of the true Christian to possess a motive to the discharge of this extensive obligation, combining with it the most exalted pleasure. This motive is beautifully expressed in 2 Cor. v. 14—"For the love of Christ constraineth us;" and following upon it is the end we should keep in view, "That we should live to him who died for us and rose again." In what is the love of Christ to constrain? In every thing. Are we warranted to plead a single exception? No. The healthful Christian desires not an exception; he knows that his happiness consists in being subject to this law of love to Christ, and he wishes to adjust all his conduct and practice by it. It is a deadly evil to be influenced in our practice in the affairs of business by the views of the world, or while under that excitement too often produced by our intercourse with it, rather than by a conscientious regard to the will of God. What peace and security would follow upon the daily consideration of these questions—Am I influenced by a regard to the glory of God in all my engagements?—and is there any thing connected with the management of my affairs contrary to Christian principle? To be conscientious in every thing is the Christian's security. The blessing of God, with whom are the secret springs of prosperity and adversity—this blessing will crown the devoted Christian. I do not suppose it would be attended with benefit for one Christian to determine for another what he should possess, what he should provide for his family, or what he should contribute to works of benevolence and mercy. No; all that is needful is this—and it is needful for every Christian, for ministers who possess property more than they really want, as well as for private Christians,—Am I living under the constraining power of a Saviour's love?—is my expenditure regulated by it?—is the amount of property entrusted to me appropriated by it?—do I hold back any sum which I could by some little sacrifice spare, and which, if rightly appropriated, would put in motion an agency which would rescue souls from death? Some one will ask, Do you forbid accumulation? I reply, Yes, unless you are constrained to it by the love of Christ, and a desire thereby to glorify God; it is sin without this. Whoever lulls conscience to sleep, and will not try every part of his stewardship by this test—Is this according to the will of Christ? such an one can never be a happy Christian? What is the gratification of self-indulgence, worldly splendour, or covetousness, compared with the peace of God ruling in the heart? When once the idolatry of covetousness is estimated by professing Christians, as it was by the apostle, a new course will be marked out, and instead of contributions to missionary societies being generally confined to sums of £1 to £5, the love of Christ will decide the ability to give, and the treasury of the Lord will be abundantly supplied. May the Author of every holy conviction attend this subject with his blessing!

Z.

[Evang. Mag. for April.

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*From the Dublin Christian Herald.*

#### SIGNS OF THE TIMES.

When from scatter'd lands afar  
Speeds the voice of rumour'd war;  
Nations in tumultuous pride,  
Heaved like ocean's roaring tide.

Matt. xxiv. 6—8.  
Luke xxi. 25.  
Hag. ii. 7.  
Heb. xii. 26—29.



When the solar splendours fail,  
 And the crescent waxeth pale,  
 And the powers that star-like reign,  
 Sink dishonour'd to the plain.  
 World! do thou the signal dread,  
 We exalt the drooping head,  
 We uplift the expectant eye,  
 Our redemption draweth nigh.  
 When the fig-tree shoots appear,  
 Men behold their summer near;  
 When the hearts of rebels fail,  
 We the coming conqueror hail.  
 Bridegroom of the weeping spouse,  
 Listen to her longing vows,  
 Listen to her widow'd moan,  
 Listen to creation's groan!  
 Bid, O bid thy trumpet sound,  
 Gather thine elect around,  
 Gird with saints thy flaming car,  
 Summon them from climes afar,  
 Call them from life's cheerless gloom,  
 Call them from the marble tomb,  
 From the grass-grown village grave,  
 From the deep devolving wave,  
 From the whirlwind and the flame,  
 Mighty Head thy members claim!  
 Where are they whose proud disdain  
 Scorn'd to brook Messiah's reign?  
 Lo! in waves of sulphurous fire,  
 Now they taste his tardy ire,  
 Fetter'd till the appointed day,  
 When the world shall pass away.  
 Quell'd are all thy foes, O Lord,  
 Sheath again the dreadful sword,  
 Where the cross of anguish stood,  
 Where thy life, distill'd in blood,  
 Where they mock'd thy dying groan,  
 King of nations! plant thy throne.  
 Send thy law from Zion forth,  
 Speeding o'er the willing earth;  
 Earth whose Sabbath glories rise,  
 Crown'd with more than paradise.  
 Sacred be the impending veil!  
 Mortal sense and thought must fail!  
 Yet the awful hour is nigh,  
 We shall see thee, eye to eye.  
 Be our souls in peace possess'd  
 While we seek thy promis'd rest,  
 And from every heart and home  
 Breathe the prayer, O Jesus, come!  
 Haste to set the captive free,  
 All creation groans for thee.

Matt. xxiv. 29.  
 Rev. xvi. 12.  
 Matt. xxiv. 29.  
 Joel ii. 10, 31.  
 Luke xxi. 26, 33.  
 ——— 27, 28.  
 Eph. i. 14.  
 Rom. viii. 19, 23.  
 Matt. xxiv. 22, 23.  
 Luke xxi. 29, 31.  
 Isa. lix. 18, 19.  
 Rev. xix. 11, 16.  
 ——— 7, 8.  
 — vi. 10.  
 Luke xviii. 3, 7, 8.  
 Rom. viii. 22, 23.  
 1 Thes. iv. 16.  
 Matt. xxiv. 31.  
 Jude 14.  
 Isa. xxiv. 13—15.  
 Matt. xxiv. 40, 41.  
 Rev. xx. 4—6.  
 Luke xiv. 14.  
 Ps. xlix. 14, 15.  
 1 Thes. iv. 17.  
 Col. i. 15.  
 Luke xix. 12, 27.  
 Matt. xiii. 41, 42.  
 Luke xvii. 27, 30.  
 Rev. xix. 20, 21.  
 — xviii. 3, 8, 9.  
 2 Pet. ii. 9.  
 Rev. xix. 15, 21.  
 Ps. cx. 5, 7.  
 Isa. liii. 3, 5, 12.  
 Mark xv. 27.  
 ——— 29.  
 Isa. xxiv. 23.  
 Zech. viii. 3.  
 Dan. ii. 35, 44.  
 Isa. xl. 1, 9.  
 Ps. lxxxvii. 6.  
 1 Cor. xiii. 12.  
 1 John iii. 2.  
 Luke xxi. 31, 35.  
 Rev. xvii.  
 2 Thes. iii. 5.  
 Heb. iv. 9.  
 2 Tim. iv. 8.  
 Rev. xxii. 20.  
 Isa. xlix. 9.  
 Rom. viii. 19.

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### Miscellaneous.

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*From the London Christian Guardian.*

#### NARRATIVE OF A PIOUS VILLAGER.

There is a peculiar sweetness in that epithet given by an Apostle to the pious poor, "the brother of low degree," and the exhortation that follows is strikingly appropriate to express the effect which the gospel produces on the minds of that class of Christians, let him "rejoice in that he is *exalted*." For it is surprising to observe, that as soon as di-

vine grace enters the soul of one of the very lowest grade of society, it not only produces that great change of heart and conduct which is the ordinary characteristic of its work, but it also softens down the asperities and enlarges the faculties of the rudest and most neglected mind. It exalts him at once to a superior stand in society, and endows him with a degree of intelligence and cultivation, of which he seemed before to be utterly incapable.\*

It was my lot, about two years ago, to pass a few months in a small hamlet in Yorkshire, beautifully situated on the banks of a fine river, bedded with deep woods, and surrounded in the distance by the variegated slope of richly cultivated fields. Many a happy hour did I spend, wandering among these rich spread varieties of divine beneficence and love, now and then calling in at the scattered cottages of the poor, or visiting the bed-side of some sick villager; and in that lonely hamlet there were not wanting those who, in their humble walk of life, adorned and rejoiced in the blessings of that gospel, so emphatically called the gospel of the poor.

Secluded from, and unknown to the Christian world, they seemed, as it were, to belong to that "seven thousand in Israel," whom the desponding prophet knew not of, but whose unstained and faithful walk had long been marked by the approving eye of their Father in heaven. And though, as Keeble beautifully expresses it,

Love's a flower that will not die,  
For lack of leafy screen,  
And Christian hope can cheer the eye  
That ne'er saw vernal green.

Yet the retired life of a pious villager is doubtless peculiarly favourable to foster that simplicity of character which is such a rare but engaging fruit of the Holy Spirit.

In one of my walks I sometimes noticed a little lonely cottage, half hid in a range of fir-trees which skirted the grounds of a gentleman of fortune. I had been deterred from calling there by reports which I had heard concerning its inmates. The man, indeed, hired on the estate, bore an excellent character, but his wife, who was evidently much disliked in the village, was said to be all but deranged; and as he was very seldom at home, being employed in the fields most of the day, I suffered for some time this slightly-grounded prejudice to deter me from paying a visit to the cottage. How careful ought we to be against the inroads which an unjust and hastily conceived bias will often make on brotherly love and Christian charity! At length, however, one fine noon in March, accompanied by a friend, I went. The husband, a fine looking young man, had just returned from his work, and was sitting down to his simple meal; his little girl was on his knee, another child lay in a cradle beside him, and his wife sitting opposite, with a Bible on her knee, was reading a chapter of St. John aloud, while her husband ate his dinner; every thing in the apartment bore the appearance of cleanliness and comfort, and a more engaging interesting scene I have seldom witnessed. They rose and welcomed us kindly, and on conversing with them, we found that it was their custom, as he went so early to his work as to hinder the possibility of their joining together in morning worship, to have family prayers every noon and evening;

\* It is evident that this expression of the Apostle, "he is exalted," originally refers to those noble effects of the Gospel whereby the humblest believer is exalted to "fellowship with the saints in light," to be an "heir with God, and joint heir with Christ." I only adopt it here, as applicable in a lower sense to this peculiar effect of divine grace.

and as he was only allowed to be absent one hour from the field even at that time, she used to read the chapter to him while he dined, and then they both knelt together, and offered up their simple heartfelt sacrifice at the throne of grace. Surely God was the God of the family. The remainder of the narrative will show that he proved so.

From that time forward there was no walk to me so interesting as that to T.'s cottage. Many a precious chapter have we enjoyed, and many a sweet conversation have we held together. One day especially I found him getting his dinner alone, as his wife was at market. "Oh," said he, "I was just thinking how dull this hour passed without my chapter!" (for he could not read.) "Many a time," continued he, "have I thanked God for giving me a wife that could read the Bible to me, and above all, that could help her poor ignorant husband on the way to heaven." I found, that till his marriage, he had been utterly careless on the subject of religion. His wife, though of an unhappily weak and fretful disposition, was a pious woman; as I said before, he could not read, and on the long winter evenings, she persuaded him, among other things, to allow her to read a chapter of the Bible to him every night. They began with the historical parts; the book was quite new to him; every evening he liked it better and better, at length all other books were laid aside, and night after night, after a hard day's work, would they sit up to a late hour, she delighted to read, and he all eager to listen to this wonderful Bible.

The word now began to reach his heart; every vacant moment was seized for this one study. Now, too, Satan began to tremble, and stirred up his old companions in wickedness, that favourite deadly engine of the prince of darkness, to draw him or scare him back again. Many a night, his wife has told me, while they two have been sitting by the fireside happily engaged in this sweet employment, have these men come in, and by their noise, and curses, and jeers, have tried to frighten her from her purpose, or shame him out of his religion; at first, this was a sore trial; she *kept reading on*, but sometimes in tears, fearing that they *might* prevail over her husband, and often lifting up her heartfelt prayer to her Lord; and, doubtless, he heard these broken supplications. It was a still severer struggle for the weak, tender faith of poor T.: he would sit opposite, with his eye fixed on the book, not daring to look aside, or return an answer to their rude jeers. At length, finding that he was not to be so shaken, they left him. And thenceforth he grew day by day in the knowledge and love of the Saviour, and outstripped his instructress in holy meekness and heavenly disposition. The grace of God indeed shone forth in him; at church, in the field, at home, he was the same steady, humble, consistent Christian; his little girl was diligently brought up in the knowledge of that precious Saviour he had found, and it seemed his greatest delight to hear her repeat her hymns and verses to him; his dark eyes would brighten up, and sometimes he could hardly refrain from uttering aloud the full praises of his grateful heart. Gratitude indeed seemed a leading feature in his character. He suffered much from a swelling on his knee, (which terminated in his death,) and which grew more painful, from the constant exercise to which his occupation obliged him. Once, indeed, the pain so overpowered him, that he fell down senseless on the road. This he knew would not long allow him to pursue his labours, and he anxiously foreboded that it must terminate in his leaving the quiet cottage, the *retirement* of which he highly valued, where so many happy years had been spent. I asked him if he was not sometimes tempted to complain.

—“Oh,” he said, “I seldom feel a pain from this knee, but I thank God that the other is spared me. I often look at my sound knee and think, what should I have done if this too had been taken away? and that makes me thankful.” Especially his affection for his wife as the first instrument of his conversion, was beautifully manifested; he seemed always to feel himself inferior to her, and to be scarcely sensible of her weaknesses. “We are all weak,” he would say, “and must try to strengthen one another.”

The swelling on his knee had now grown so painful, that he was unable any longer to pursue his usual occupations in the fields. This was a great trial, as, besides the distress in which it involved his family, he *loved* his employment; “there,” he would say, “he could see God all about him, and get his fellow-labourers to talk of Him too;” and so anxious was he humbly to lead them to that Saviour whom he loved, that he would often ask one or other of them into his cottage, to share his simple meal, that they might have the opportunity of joining in prayer with his little family, and hearing his daily chapter. His master now kindly allowed him to leave his work for awhile, and place himself under the care of some noted medical practitioners near the town of H—, by whom a severe operation was to be performed on his knee. The next time that I saw him, I was alarmed at the change that had taken place in his appearance. The effect of the severe treatment he had undergone, had been too much for his weak frame, his strength and his spirits had sunk under it, and he was now in the early stage of a rapid consumption. He had been absent nearly two months from his home, and his little stock of money, the hard-earned savings of many years, being quite spent, he had at last returned, “incurable.” But during that long absence from his beloved family, his Lord had not forsaken him; for a while, himself being unable to read, and confined to a sick and lonely chamber, his situation was very trying; but He who sent his angel to Hagar in the wilderness, opened the heart of the druggist’s boy, who brought his medicines, to visit him twice a day, and read to him the Bible and other religious books. For a while after his return, the sight of his cottage, his wife and his darling children, seemed to have revived him, but soon the deceitful malady returned with redoubled force; when it was now evident that he must soon be confined to his chamber, he asked to be carried down stairs, and taken into his garden. There he seemed to take his last look of every thing around him. “Now,” said he, “carry me back again;” and after that he never left his sick room.

Once during his illness, his wife said to him, “D—, I wish I heard you pray oftener, you seldom pray aloud.” “My body is too weak,” he said, “but *my heart prays*.” “Then how do you feel for eternity?” “A poor sinner, but thank God, *on the right foundation*.” (Alluding to Matt. vii. 25, a passage which was often on his mind, as referred to Jesus Christ, the rock of ages.) “Do you ever think,” she asked, “what will become of your poor wife and children when you are gone!” “Ah,” he said, “I have had many a bitter thought there, but not now; I *can* leave you, God will take care of you.”

Many a sweet and precious testimony to the faithfulness of Him who passeth through the waters with his servants, dropped from the mouth of this humble Christian. At last the hour of death arrived, his friends perceived the change on his countenance, and knew that it was the hand of the last messenger; he asked for a cup of water, and drank a little, “thank you all,” he said, and leaned back on his pillow; he now

raised his eyes, and with a holy smile began, "Bless the Lord, O my soul, and all that is within me, bless his holy name: bless the Lord, O my soul;"—and here his voice failed, he closed his eyes, and in a few moments he breathed his last.

How blest the righteous when he dies!  
 When sinks a weary soul to rest,  
 How mildly beam the closing eyes,  
 How gently heaves th' expiring breast!

Yes, and that "holy quiet" so sweetly described in the following verse, seemed to rest for weeks after on the bereaved cottage. The hours I spent with him, during my stay in that little village, have been among the happiest of my life, and my last prayer ascends, that my last end may be like his, and that I may at last be allowed to meet again that blessed spirit in the kingdom of a heavenly father, "where is neither *bond nor free*, but *Christ is all and in all*."

D.

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*For the Christian Advocate.*

#### THE HEART IS NOT UNDER THE CONTROL OF THE WILL—THE WILL CANNOT CHANGE THE HEART.

Mr. Editor,—With your permission, I wish to offer to you and your readers a short narrative, and to apply it to an important point in theology.

Many years since, (for I am now an old man,) a young lady submitted to me, as her confidential friend, the following statement, and asked my opinion and advice in regard to the matter of her duty. "I am earnestly solicited, said she, to give my hand in marriage to a man to whom I find that I cannot give my heart. He is a most worthy man; I really think him one of the best men living. He is a man of liberal education, a gentleman in his manners, a physician by profession, has travelled abroad, is a man of principle and religion—the friend of my family; my parents earnestly wish me to marry him. He is also my personal benefactor—I have been sick, and am indebted to him for assiduous attentions, and successful medical skill and advice. He is most deserving of my love—I do wish I did love him; I have tried hard to love him; I would give any thing I lawfully might, if I could love him. He has been my suitor a long time, and has pressed me with his solicitations, till I have given him some reason to expect I shall yield to his wishes. But the truth is, I do not love him; although I think him all that I have told you, and know him to be most deserving, yet the moment I think of him in the character of a husband, my whole heart and soul rise up against it.—What shall I do?—what ought I to do?"

The foregoing, Mr. Editor, is no fiction. It is the statement of a case in real life. The whole of the young lady's language on the occasion, I do not profess to give exactly; but the narrative is, in every material circumstance, a true narrative. I have only to add that the parties were never united in marriage. The lady told the gentleman, by my advice, the substance of what she told me. He had the magnanimity to release her from her qualified engagement, and to continue to be her friend. They were both afterwards happily connected in marriage, with those to whom they could give their hearts as well as their hands. Both have been dead for several years past; and each has left children, who are now living. Both died, after having been



long in the full communion of the church, and I trust they were real Christians; and if so, they have met in heaven, where there is perfect love, but where is "neither marrying nor giving in marriage."

Often, and very often, Mr. Editor, since there has been so much said, *pro* and *con*, about the ability of a sinner to give his heart to God, have I thought of the case of the young lady, as stated above. It seems to me to be exactly in point. Whether the object be an earthly or a heavenly one—the creature or the Creator—the question is exactly the same.—Can the will change the bias and state of the heart? It seems to me that the question must be answered in the negative; and that this is demonstrated by the narrative I have given, and by a hundred other cases, of a similar kind, that might easily be mentioned. When a sinner is awakened from his carnal security, and becomes convinced of his guilt, he is often brought into a state, closely analogous to that of the young lady I have mentioned. He is intellectually convinced, that the character of God is truly excellent—is altogether worthy of his love; that his happiness would be greatly promoted by giving his heart to God. His understanding is perfectly satisfied of all this, as well as of the awful consequences of withholding his heart from his Maker. But when he consults his feelings, he finds that he does not love God; and when he tries to force his heart to love, he finds it all in vain; its rebellion only becomes more active and sensible. In a word, his reason and judgment powerfully dictate love to God, and yet his heart is all against it—obstinately set against it—filled with aversion, instead of love. Is not this a matter of constant experience with awakened and inquiring sinners? Is it not so undeniably? I think it is. They find, that do as they may, they cannot change their hearts; that they are in themselves absolutely *impotent* and *helpless* in this great concern. And is it not commonly the case, that when they are brought to feel this impotence most sensibly; to feel that if God does not interfere and take away the heart of stone and give a heart of flesh, they are undone forever;—is it not *then*, I say, that help from God is commonly near at hand? He has brought them to see and feel the truth; to see and feel to whom they must be indebted for *the whole* of their salvation; and now he brings salvation nigh. He exerts his almighty new creating power on their hearts, changes them from aversion to love, and enables and disposes them to commit their souls, most willingly, unreservedly and joyfully, into the hands of the Lord Jesus Christ; who is thus "made of God unto them, wisdom, and righteousness, and sanctification and redemption." So I think, so I believe, so I hope I have found in my own experience; and so, therefore, I speak and teach.

Allow me to say a few words more on this important subject. Is it not right and proper, when the reason, understanding and judgment of a moral and accountable being, are fully and feelingly convinced that he needs help from God to give him a better heart than he possesses, to ask that help in earnest prayer? Is not this constantly done by every child of God? Does not *he* pray for a better heart. Surely this is so. Why then may not a convinced, but as yet an unconverted sinner, do the very same thing—earnestly pray that God would give him a better heart; take away his hard and rebellious heart, and give him a soft and obedient heart; a heart of love instead of a heart of aversion and enmity. It is indisputable that awakened sinners do commonly act thus in fact; and I think it is right and reasonable that they should—all dogmatism and metaphysics, to the contrary notwithstanding.

One word more, and I shall have done. When unconverted sinners are told that they have *only to will it*, and they will be true Christians at once; and under this instruction do *will it*, and in consequence of thus *willing* to be Christians, believe they are such, rejoice greatly in this belief, and immediately make a profession of religion—is there not great reason to fear that their *hearts*, in numerous instances, are *not changed at all*; and that they will either show this by apostacy, or be fatally deceived to the last? Verily, I have no confidence in conversions that are produced in this way, and do greatly fear that many of the revivals of religion that we now hear of, have abundance of chaff mingled with the good grain—if indeed there be in some of them any thing better than chaff. SENEC.

### THE BENEVOLENT HOWARD.

This is the appellation by which the distinguished individual has long been known, of whose servants an account, taken from the April number of the London Evangelical Magazine, is inserted below. We think it proper to give a very brief sketch of the character of this great Christian philanthropist, that what is said of his servants—*hired domestics* they would be called in this country—may be better understood.

JOHN HOWARD was born at Hackney, or Enfield, in 1727, and died on the 20th of January, 1790, about the age of sixty-three. He inherited from his father a very handsome fortune, the whole income of which he devoted to benevolent objects; after defraying his family expenses, which were rendered small by avoiding all splendour of equipage, and using as much frugality as hospitality and a neat country establishment would permit. His father having died in his infancy, his guardians apprenticed him to a grocer; but he bought his indentures, and indulged his curiosity in a tour through France and Italy. On his return he fell into an infirm state of health, from which he gradually recovered, by adopting an abstemious regimen. He lived entirely on vegetable food, unless what he called his luxuries, milk and butter, be considered as an exception. By this system of diet, connected with exercise, he acquired a hardihood of constitution, and a capacity for bearing fatigue and exposure to all kinds of weather, which perhaps was greater than any other man of his time possessed. In one of his journeys of benevolence, on the continent of Europe, he rode in his carriage for twenty successive days and nights, without taking off his clothes, or going into a house longer than while the horses were changed at the post-houses;—he slept in his carriage. He was twice married, but outlived his last wife several years. He had only one child, a son, who early became insane, and we believe never recovered his reason.

Mr. Howard was taken prisoner by a French privateer, on his first going to the continent, and suffered greatly by his confinement. This, and his afterwards performing the duties of the sheriff's office, which he held for some time, brought him acquainted with the sufferings of prisoners, and the wretched state of prisons—their bad arrangements, and the abuses of those who kept and directed them. What he had experienced and witnessed, determined him to attempt a reform; and his attempt was successful. He repeatedly visited all the prisons in England, Ireland, and Scotland. He then, in pursuit of the same ob-

ject, travelled through almost every country of Continental Europe, and examined all the prisons and hospitals to which he could gain access; and he was seldom refused admission to any—for his fame as a philanthropist had given him a character which rendered infamous the man or the corporation who refused his requests. Princes stood in awe of him. His charities in relieving prisoners, his kindness in conversing and sympathising with them, and his personal exposure to infectious diseases, in hospitals and places of confinement, demonstrated the purity of his views, and the ardour of his benevolence. The results of his explorations were published in England, and he obtained the repeated interference of the British Parliament, and the passing of laws and ordinances for the better regulation of prisons throughout the kingdom. He may be regarded as the original projector and great patron of that improved state of prison discipline, which has been going forward for about forty years past. One of the most splendid bursts of eloquence that ever broke from the lips of the celebrated *Edmund Burke*, was in an eulogy on Mr. Howard. In a speech, at Bristol, previous to the election of 1780, Mr. Burke said, after mentioning the name of Mr. Howard, "I cannot name this gentleman, without remarking, that his labours and writings have done much to open the hearts and eyes of mankind. He has visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art;—not to collect medals, or collate manuscripts;—but to dive into the depth of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gage and dimensions of misery, depression and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is original; and it is as full of genius as it is of humanity. It was a voyage of discovery—a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country; I hope he will anticipate his final reward, by seeing all its effects fully realized in his own. He will receive not by retail, but in gross, the reward of those who visit the prisoner; and he has so forestalled and monopolized this branch of charity, that there will be, I trust, little room to merit by such acts of benevolence hereafter."

But although Howard received the eulogies and admiration of his countrymen, the obtaining of fame formed no part of the motives by which he was influenced. He sincerely sought to avoid human applause. While he was travelling on the continent, in prosecution of his benevolent designs, measures were taken in Britain, and a subscription opened, to rear a monument to his virtues and his memory. As soon as he heard of it, he opposed it most strenuously; and finding that those who had engaged in the enterprise were unwilling to relinquish it, he let them know that if they did not abandon their designs, he would abandon his plans and exertions. This was effectual—the contemplated public honours were withheld till he died. He would not even sit for his picture; and all the likenesses of him that were ever taken, were from transient views of him by portrait painters. No—the motive of all his exertions, and sacrifices, and perils, was deep-seated practical piety—the love of God and man pervading his whole soul, and consecrating him and all that he had, or could do, to the service of his Creator and Redeemer. He was a moderate Calvin-

ist in his doctrinal creed, and belonged to the Baptist denomination; but would readily join in communion with other orthodox dissenters, and perhaps (but of this we are not sure) with the established church. He held true fellowship with all who appeared to love the Saviour, of whatever name. He was eminently devout. He habitually lived near to God, and this raised him above every fear. His last expedition, and that in which he died, was undertaken with a view to discover the cause, and if possible to find out a remedy, or a preventive for the plague; and for this purpose he expected to visit Egypt, and other places where the plague had the most frequent and extensive prevalence. From this expedition his friends endeavoured to dissuade him; but he refused to yield.—“The way to heaven is as short from Grand Cairo as it is from London,” was his reply to those who urged him to give up his undertaking. He died at Cherson, a Russian settlement, on the borders of the Black Sea; attended only by his faithful servant. At the earnest request of a young lady, who was dangerously ill of a malignant fever, he paid her a visit, and gave her some medical advice. But from her he took the fatal disease, which carried him off in a few days. A modest monumental erection marks his grave, not far distant from the place where he died; but a splendid monument is erected to his memory in St. Paul's Church, in London.

To a man like Howard, pious domestics would be those only whom he would employ, if he could obtain them. And it appears by the following narrative, that he did obtain them, and that his example influenced them to the last. It was not wonderful that he should make some provision for their comfort in their declining years; for he did this even for his brute animals. The horses that had been in his service till their vigour was exhausted, he would never sell, nor suffer to be killed, however past their labour; but provided for them the most proper, easily taken, and nutritious food, till they died a natural death. Such was the *benevolent Howard*; and such he was made by the influence of true evangelical piety.

#### MEMORIALS OF FOUR OF HOWARD'S SERVANTS.

*To the Editor of the Evangelical Magazine.*

DEAR SIR,—I hope you will afford a place in the pages of your Magazine for a brief record of four pious servants of the late eminent philanthropist John Howard, Esq., of Cardington, Bedfordshire.

The first of these individuals, Mr. John Prole, finished his course about the close of the last century or the beginning of the present. He had travelled many miles over various parts of England with his excellent master, on his tours of benevolence in favour of the outcasts of society; and it would have warmed the coldest heart to have witnessed the sparkling of his eye, and the natural eloquence of his lips, when John Howard was the subject of his discourse. There was but one theme that animated him more—the *love of his God and Saviour*.

I remember standing by his bed-side when he was just ready to depart, and to have seen the glow that covered his cheek and gave brilliancy to his eye while he repeated from Watts the beautiful stanza,

“God is my all-sufficient good,  
My portion, and my choice;  
In him my vast desires are filled,  
And all my powers rejoice.”

Soon after his departure, his family found an epistle addressed to them, which was printed for circulation among their friends in 1801. In this epistle he recites some of the leadings of Divine Providence, and deliverances from imminent dangers. He particularly mentions being directed to that "worthy, benevolent, and good man, Mr. Howard." Addressing himself to his children, he says, "I would wish and pray you to make it your study to copy the example of my much-esteemed and worthy master, Mr. Howard, especially his diligence and activity in promoting the honour and glory of God, and the real good of all his fellow-creatures. What an example has he left! No time was lost with him, but improved to the most valuable purposes; no parade of equipage, nor outward show; no superfluities, nor indulgence in eating, but the strictest abstinence from every thing that could be a let or hindrance to him in performing what he well knew was his incumbent duty as a rational and immortal being. Acquaint yourselves now with God, and Christ, and the eternal world to which you are all going as fast as the wings of time can carry you. Let not the world tire your strength, nor exhaust your spirits, but keep them for the best things—those things that belong to your everlasting peace and comfort. Be not too solicitous to know what God is doing, or will do, in the world, but see that the work he has appointed you be well done. Be contented with your present condition, and avoid the detestable character given of some who were murmurers and complainers, or persons who find fault with that which a wise and good God has given them. To prevent this, reflect on your prospects as Christians, and hope and quietly wait for the salvation of God. A pious minister, when he was just departing, being told he was going to receive his reward, said, 'Brother, I am going to receive mercy.' Yes, my dear children, when our journey through life is finished, and we are on the verge of immortality—when we are just launching into the invisible world, and all before us is vast eternity—oh! may we then be enabled to look to the ever-blessed and adorable Jesus, and see, each of us for ourselves, by a strong and lively faith, the Lord Jesus as the only way to everlasting mansions, and the only door to eternal life and happiness! Oh, blessed be God for the precious and glorious Mediator of his own appointment, without whom I dare not pray, I cannot hope, I dread to die! My dear children, as I think my time here with you cannot be long, let me, as a good man did to the church with whom he laboured for many years, put these questions to you:—Are you begotten again to a lively hope of that inheritance which is incorruptible, undefiled, and that fadeth not away? What do your thoughts mostly dwell upon, the things that are seen, or those that are not seen? On what are your morning and evening thoughts employed? Do you converse much together about the promised inheritance, and a meetness for it? What is the object of your wishes, desires, and prayers? Does the hope of heaven purify your hearts, excite you to cleanse your hands, and mortify your corrupt affections? Do you endeavour to follow peace with all men, and holiness, without which no man shall see the Lord? Finally, are you engaged with all your hearts in seeking the pearl of great price? Oh, let me beg of you to study the certainty, the excellency, and the glory of what you have in view, till your hearts are ravished with the prospect! Surely he who lives in expectation of all this will not be slothful, formal, dull, and negligent; surely he will run with eagerness and steady perseverance the race set before him, and hope to the end for



the grace that is to be brought unto him at the revelation of Jesus Christ."

Such are part of the contents of this pious father's legacy to his children; and it is gratifying to record that these children are most of them walking in communion with Christian churches of the Congregational order, and some of them honourably fulfilling the office of deacons in the house of the Lord.

After continuing in a state of widowhood thirty-three or thirty-four years, Mrs. Prole, the relict of Mr. John Prole, was called to follow her faithful husband into the paradise of God. Her pilgrimage was lengthened out to ninety-four years, a greater part of which she spent in humbly following the footsteps of Jesus, much of whose meek and lowly spirit she also appeared to possess. She highly respected and venerated the memory of the excellent philanthropist, and her countenance beamed with joy whenever she spoke of, or listened to others who commended him. She was much esteemed for prudence and sage counsel; and, as long as she was able, she attended with her family on the public worship of God at the Old Meeting-house, Bedford; and sometimes opened a large barn on her own farm, where she could attend occasionally, when, by her infirmities, she was prevented from travelling so far as Bedford, and was delighted to see hundreds of the villagers taking the opportunity of seating themselves beneath the joyful sound of the gospel.

When her last affliction increased, and the unusual vigour of her body and mind gradually declined, she was calm and submissive to the Divine will; and, though occasionally her mind became clouded, she showed a soul panting after heavenly rest: sometimes, with a slight alteration, repeating a verse from Dr. Watts, and saying,—

"If I could read my title clear  
To mansions in the skies,  
I'd bid farewell to ev'ry fear,  
And wipe my weeping eyes."

The twenty-third Psalm often revived her, and encouraged her to rest in God as her Shepherd, who could support her by his rod and staff, and cheer her by his presence, in her passage through the dark valley. She frequently repeated, as expressive of her humble confidence and fervent prayer,—

"A guilty, weak, and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus, and my all!"

She once complained of the pressure of affliction to one of her sons, and said, "My dear boy, what hard work is this!" and when he answered, "Yes, mother, but dying is to you but going home," she replied,—

"Jesus, my God, I know his name,  
His name is all my trust;  
Nor will he put my hope to shame,  
Nor let my soul be lost."

She would say, "It is the Lord, let him do what seemeth good in his sight." Many other passages of the Holy Scriptures, and verses from the Psalms and Hymns in which the sentiments of scripture are delivered in harmonious numbers, afforded her support and comfort during

a long and wearisome affliction. Her last end was peace, and she commended her spirit into the hand of him who had redeemed it, and thus sweetly and calmly fell asleep in Jesus.

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Mrs. Mary Crockford, the wife of Mr. Joshua Crockford, died a few years before Mrs. Prole; and never was any poor weary pilgrim more ready to lie down to rest, than she appeared to obey the summons of her Lord. She had passed the extended boundary of fourscore years and ten, and for a considerable time had been confined to her bed, on which she waited with patience and hope for her blessed change. Several years previous to the time of her affliction, she had the privilege of residing in the house of her benevolent master, and continued to manage the affairs of it even after the illustrious traveller had finished his voyages of beneficence and his course of charity.\* During her illness, she was sometimes seized with fainting-fits, and, when she revived, would say with a smile, "Well, I thought I should have slipped away from you all into eternity." Till this period her husband had enjoyed a remarkable share of health of body and vigour of mind, but these beginning to fail, she observed, "Well, I always thought he would survive me: now it seems as if he was going to leave me behind; but it does not signify: whoever goes first, it will be only a few days before the other shall follow. We shall not be separated long; and when we meet again, we shall meet to part no more." Believing in the promise of eternal life, she waited on the Lord, and at length entered into his joy. Thus was dissolved, for a few weeks only, the intercourse between this aged saint and her venerable companion, which had subsisted sixty-five years from their marriage. Joshua Crockford, as has been just observed, did not long survive his endeared wife. Of them and their humble pilgrimage it may be said,—

"Far from the maddening crowd's ignoble strife,  
Their sober wishes never learned to stray;  
Along the cool, sequestered vale of life  
They held the noiseless tenor of their way."

The circle in which Joshua performed the duties of life did not, like that of his beloved master, comprehend all the nations of Europe; it was nearly limited by the fence of a neat little garden (of which he had the charge, and to which the philanthropist loved to retreat). Here he moved and laboured with a desire to be approved and accepted by his God through the merits of his blessed Redeemer, having a mind contented with the station assigned him, and thankful that he had a master on earth, who was desirous that he should prove himself a faithful servant to his master in heaven.

Mr. Howard seemed to esteem Joshua in proportion as he was esteemed by him, and speaks of him in one of his published letters as "faithful, wise, and prudent," and desires his thanks may be given to him for his conduct.

After Mr. Howard had finished his travels, and reached his heavenly rest, the house and gardens at Cardington were rented by the late Samuel Whitbread, Esq., M. P. for Bedford, endeared as a patriot to

\* Mr. Howard died at Cherson, in Russian Tartary, a victim to the perilous and humane attempt to ascertain the cause of, and to find out an effectual remedy for the plague. His characteristic humility appears in the short inscription which, by his request, was placed on the tablet erected to his memory in Cardington Church: "Christ is my hope."

all who were best acquainted with his talents, and exertions for his country's liberty, peace, and welfare. Mr. W. took pleasure in having the gardens preserved as nearly as possible in the same order as they had been left by their former proprietor; the same gardener was engaged to superintend them, and was allowed to show them to the numerous visitors who, mindful of Howard's deserved celebrity and extraordinary virtues, resorted thither to admire his rural taste, and to be sensibly impressed with a more lively recollection of his immeasurable philanthropy.

Nor was the gardener, as he advanced in age—his temples adorned with those hoary locks which are a crown to a man when found in the way of righteousness—less an object of interest than the garden which he cultivated, especially after Mr. Whitbread, by the following inscription on a stone near the gate of entrance, expressed his sense of Joshua's retiring but unwearied virtue.

INSCRIPTION.

This garden was formed,  
The root-house built,  
And the trees which overshadow and adorn them  
were planted in the year 1762, by  
JOHN HOWARD, the Philanthropist,  
Who lived for many years in this retirement  
before his virtuous energies were called into action,  
And he quitted it to become the benefactor of  
Mankind.

To this spot he eagerly returned  
To pass the intervals between those labours which  
ended in his death,  
And have insured to him a guiltless and imperishable  
fame.

JOSHUA CROCKFORD,  
Whose hand put the seedlings into the earth  
Under his master's eye,  
Has spent the intervening years  
In constantly watching and assisting their growth;  
Exhibiting in this narrow circle a model  
Of sobriety, industry, and neatness.  
He still lives, in his 80th year,  
Faithful to his duties and strong to perform them,  
Contented in his station,  
Pleased with his charge,  
And full of the remembrance of his beloved master.

In one thing the gardener copied the example of the philanthropist, and it is desirable that their united pattern may be followed by all who are acquainted with it, whether in the higher or lower classes of society. It is recorded of John Howard, that, avoiding the increase of unnecessary labour to his domestics, or infringing on the time of religious improvement on the Sabbath, it was his constant practice (if the weather permitted) to walk from Cardington to Bedford, a distance of nearly three miles, before the morning service, and to return in the same manner directly after the conclusion of that in the afternoon. Till he was between eighty and ninety years of age, and within a few months of his death, Joshua Crockford showed the same regard to the house of God by an early and regular attendance upon its institutions; and, when unable to walk, he was kindly conveyed by the son of his friend and fellow-servant, Mr. Prole, to the sanctuary, where he had formerly associated with his beloved master, to listen to the doctrines of salvation by the cross; and where he and his companion in life, with

Mr. and Mrs. Probs united for many years in the petitions and songs of Zion. He could not bear to be too late to join in the singing with which the services commenced, and seldom failed to speak to the minister before he ascended the pulpit. The last time of his attendance upon the public worship of God was to hear a funeral sermon preached on the death of his wife, in a cottage which had been fitted up and consecrated by Mr. Howard, to promote the devotion and religious instruction of the villagers, and has probably been used for that purpose more than sixty years. Though he never complained of his loss, it was evident he felt it severely. While his body still continued upon earth, his mind seemed to be gone after his faithful companion. Yet it was not with her only he communed; for when the seventy-third Psalm was read to him, and that verse in particular, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee," he said, "Yes, that is it—that is right!" He soon after called a beloved grand-daughter to his bed side, and when she asked if he had any thing to say, he answered, "My girl, walk close with God—walk close with God!" These were nearly his last words, and the impression they made on the mind of her who received the charge, was deep and abiding. He entered into rest February 11th, 1823. SAMUEL HILLYARD.

*Bedford, Feb. 1834.*

P. S. There was another individual who died, I think, in the same year with Mr. and Mrs. Crockford, John Nottingham, and who lived to be more than eighty. He also had been employed in the service of Mr. Howard, and was a member of the same church where the others communed; but for a season he became cold and negligent of his spiritual concerns. Never will his pastor and fellow members forget, while the faculty of memory remains, the simplicity and godly sincerity, the holy indignation he expressed against himself and his folly, and the overwhelming sense he manifested of the Divine goodness, when he came to declare that the Lord had restored his soul, and was leading him in paths of righteousness for his name's sake.

He who reads the above brief memorials will not forbear to reflect on the blessing of serving a master who, like Abraham, commanded his household to serve the Lord. How happy are those fellow-servants who travel together on pilgrimage to the celestial city; and what a faithful covenant God is he in whom the believer trusts—to whom as he advances he prays, "Cast me not off in old age; forsake me not when my strength faileth. Now, also, when I am old and grey-headed, forsake me not." And by whom he is assured, "Even to old age, I am he, and even to hoary hairs I will carry you. I have made, and I will bear, even I will carry and will deliver you."

### THE TWO-FOLD NATURE OF CHRIST.

*From a Sermon entitled CHRIST THE MEDIATOR, by Rev. DANIEL BAKER, of Georgia.*

But if the two-fold nature of Christ, be a mystery, I repeat it, it is a blessed mystery, full of sweetness, as well as of wonder. For observe,

*How beautifully it falls in with the account given of our blessed Saviour whilst he tabernacled here on earth.* In this account, circumstances of humility, and circumstances of grandeur, are made strangely and sweetly to blend together, indicating at the same time, both his ~~human~~ and divine nature. See the blessed Saviour in Bethlehem! Born of a

woman—born in a stable—and laid in a manger. Here are circumstances of humility pointing out his *human* nature. But mark the circumstances of grandeur denoting his *divine* nature. A star announces his birth, and angels sing his natal song! See him at the grave of Lazarus. He weeps, like a *man*! and then says, Lazarus, come forth, *like a God*! Approaching the barren fig tree, he hungers, *like a man*! And then, with a word, withers the fig-tree away, *like a God*! During a raging storm on the sea of Tiberias, he lay in the hinder part of the ship. With his head upon a pillow, he slept, *like a man*! Being called upon, he arose, and rebuked the winds and the sea, *like a God*! Having wrought a stupendous miracle, he goes into the mountain apart to pray, *like a man*! And at the fourth watch of the night, he comes to his disciples, walking upon the water, *like a God*! O see the hope of Israel, on yonder bloody tree, nailed to the cross: he suffers, *like a man*! Then opens the gates of Paradise to the dying thief, *like a God*! In yonder sepulchre!—Alas, in yonder sepulchre, wrapt in a winding sheet, my blessed Jesus lies, pale and cold in death, *like a man*! But, on the morning of the third day, by his own immortal energies, he burst the bands of death, and rose triumphant, *like a God*! And see him, also, after his resurrection, meeting with his disciples: he takes a piece of broiled fish, and of an honey comb, and did eat with them, *like a man*! And then, he leads them out to Bethany, and blesses them, and as he blesses them, he ascends in radiant majesty far above all heavens—a *God confessed*! “God is gone up with a shout! The Lord, with the sound of a trumpet! Sing praises unto God; sing praises! Sing praises unto our King, sing praises!”

“All hail the power of Jesus’ name,  
Let angels prostrate fall!  
Bring forth the royal diadem,  
And crown him Lord of all.”

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## Literary and Philosophical Intelligence, etc.

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**Hydrophobia—its Treatment and Cure.**  
—M. Buisson, a learned French physician, writes to the Academy of Science to claim a small treatise on a case of hydrophobia, which was his own. He says in a complaint of this kind, he bled a patient at her own request, who died, as he expected, but in performing the operation, he got his hands bloody, and after washing them, wiped them with a towel that had been used to wipe the mouth of the patient—that there were little sores on his hands, and he took the infection. Nine days after he felt the symptoms of hydrophobia, being in his cabriolet, he was suddenly seized with a pain in the throat, and one still greater in his eyes. The saliva was continually pouring into his mouth; the impression of a current of air, the sight of brilliant bodies gave him painful sensations, his body appeared to him so light, that he felt as though he could leap to a prodigious height; he experienced, he said, a wish to run and bite, not men, but animals and animate

bodies. Finally, he drank with difficulty; and the sight of water was still more distressing to him than the pain in his throat.

These symptoms occurred every five minutes, and it appeared to him as though the pain commenced in the affected finger, and extended thence up to the shoulder. From the whole symptoms he judged himself affected with the hydrophobia, and resolved to terminate his life, by stifling himself in a vapour bath. Having entered one for this purpose, he caused the heat to be raised to 42 degrees Reaumur, (170 degrees 36 minutes Fahrenheit,) when he was equally surprised and delighted to find himself free from all complaint. He left the bathing-room, well, dined heartily, and drank more than usual. Since that time, he says, he has treated in the same manner more than eighty persons bitten, in four of whom the symptoms had declared themselves, and in no case has he failed except that of one child, seven years old, who died in the bath.



*A Burning Prairie.*—An intelligent correspondent of the New York American has been for some time furnishing letters for that paper, descriptive of the "Far West." After mentioning the dangers which are not unfrequently encountered by travellers, in their journeys across the prairies, at the inclement seasons of the year, he gives the following vivid description of an extensive prairie of Lower Illinois, which was on fire on every side around him at the time he passed over it.

"The hour was near midnight, and the spectacle was magnificent beyond description. An illustration by Westall's pencil, of the Rich Man in the Burning Lake, which I have seen somewhere, would give as near an idea of the scene as the painter's art could convey. In one place the prairie presented exactly the appearance of a broad burning pool, in others the flames swelled up like seas of fire, rolling the liquid element in solid columns over the land, and then, like the waves of the sea itself, when they break upon the shore, a thousand forked tongues of flame would project themselves far beyond the broken mass, and greedily lick up the dry aliment that lay before them. Our horses did not seem to mind the phenomenon at all, and we drove so near the fire as to feel the heat very sensibly. But though we probably incurred no danger, it was almost startling at times to see a wall of fire as high as our horses ears, in some places stretching along the roadside, while the flames would shoot to the height of twenty feet or more, when a gust of wind would sweep the prairie."

*British and Foreign Bible Society.*—On Wednesday (May 7th) the annual general meeting of this society was held in the Great Room of Exeter Hall, Strand; several thousand persons were present. Lord Bexley, the newly appointed President, took the chair. The report, which was adopted, stated that the society was first formed in 1804. Its object had been promoted in Europe, Asia, Africa, and America, by more than 5,000 kindred institutions, of which 3,400 have been formed in Great Britain and Ireland. It had printed and distributed the Scriptures in 121 different languages and dialects, in 72 of which no part of the Word of God had before been printed, and the society was now engaged in translations into 36 other languages. The society since its formation had circulated 13,000,000 copies of the Bible, or portions of it.

The society's issues had gradually increased from 50,000 to 500,000 copies annually. The expenditures of the society, since its establishment, has amounted to upwards of £2,000,000. The total re-

ceipts for the past year amounted to £83,000, odd—being an excess of £8,400 over that of last year; but for the last two preceding years there had been a deficit of several thousand pounds. The number of Bibles distributed for the past year was (we believe) 900,000 copies. A liberal subscription was collected at the doors, and after a sitting of some hours, the meeting separated.

*African Expedition.—Death of Mr. Lander.*—We regret to learn that intelligence has been received of the death of the enterprising African traveller, Richard Lander. He was fired upon and severely wounded by the natives on the Nunn river, where he had gone for the purpose of trade, early in the month of January, and he died at Fernando Po, on the 2d of February. The following extract of a letter from Captain Fuge, of the Crown, contains all the particulars of this melancholy event that are yet known.—Mr. Lander was buried by Captain Fuge, on the day he died.

"Mr. Richard Lander expired at Fernando Po, on Sunday, the 2d of February. He was wounded on his way up into the interior with a schooner boat, loaded with goods for trade, and two canoes which were towed from Cape Coast by the cutter Crown. He was attacked on all sides by bushmen, all armed with musketry. One white and two black men were killed; one woman and child, with a boy were taken prisoners. Mr. Lander and the remainder fortunately managed to get into one of the canoes, and pull for their lives. Mr. Lander received a shot in his hip; a seaman and two Kroomen were also severely wounded. They left the Crown to proceed up the river on the 13th, and returned to the cutter on the 21st of January. They lost every thing belonging to them, excepting what clothes they had on them. Mr. Lander lost all his papers, not one remains to be shown. The Crown got under weigh, and arrived at Fernando Po, on Sunday, the 26th.—Mr. Lander's wound had mortified, but he died quite composed."

*A new Alphabet in Africa.*—The Rev. J. Leighton Wilson, who has recently returned from an exploring tour on the western coast of Africa, states that some of the natives in the northern part of Liberia, have very lately invented written syllabic characters, in which that people can read and write their own language, with very little instruction from the inventors. May not this be one of the means which the God of providence will use, to diffuse in those dark places of the earth the knowledge of the glorious gospel of his Son, Jesus Christ?—*Southern Rel. Tel.*

**Emigrants.**—During the past seventeen years there have arrived at the port of Quebec, 69,175 passengers from Europe. The greatest number in one year was, 18,231, in 1831—the least number was 90, in 1824.—The number arrived the present season to the 3d of June, was, from England 2,884, Ireland 6595, Scotland 1348, lower ports 19—total 10,846. Same period last year, 3,175.

The following are the number of passengers that have arrived at the port of New York, since the first of January, 1834, to June 4th, as taken from the revenue books.

January,	.	.	.	420
February,	.	.	.	460
March,	.	.	.	1454
April,	.	.	.	3959
May,	.	.	.	9653
June,	.	.	.	809
				16,755

**Asthma.**—We learn from an intelligent friend, who has long been afflicted with this most distressing complaint, that the fumes of burning paper, saturated with a solution of saltpetre, gives him perfect relief. He keeps a quantity of the paper, which has been simply soaked in strong saltpetre water, and afterwards dried, constantly on hand, and on the recurrence of a paroxysm obtains almost instant relief, from burning half a sheet or a sheet in his room. Others who have been similarly affected, have tried it with corresponding benefit. In no case has it been known to fail, so far as his information extends. We deem the testimony sufficient to warrant the publication of the prescription, which certainly has the merit of simplicity. If it shall prove generally efficacious, its value is beyond price. It can be readily tested.—*Newark Daily Adv.*

**Safe Method of Exterminating Rats.**—Let those who wish to poison rats, instead of applying to the chemist, intimately mix a pound of plaister of Paris, (in its unslaked state) with about double the quantity of oatmeal.—Let them place this within the reach of the rats; they will eat it greedily, and without being deterred by any bad taste. Through the humidity contained in their stomachs, the plaister of Paris will "set," and form an indigestible hard mass, which will, in fact, present, upon dissection, a good cast of the rat's stomach, and speedily produce a kind of Aldermanic death, i. e. by irremediable indigestion.

**Tes.**—The Amsterdam Handelsblad gives the following extract of a letter

from Batavia:—"M. Jacobsen, inspector of the cultivation of tea in Java, has assured me that in a few years a whole cargo of tea, prepared entirely in the Chinese fashion, may be exported from this place to the mother country. The skill and zeal of this gentleman cannot be sufficiently extolled. At the hazard of his life, he has repeatedly brought hither from China, Chinese labourers, and millions of tea plants, and numerous machines necessary in the preparation of tea; and has formed many plantations of tea, which are extremely flourishing."

**Manner of making Castor Oil very palatable to Children.**—Take the quantity of oil you propose for a dose, and boil it for a few minutes in an equal quantity of milk; then sweeten it with a little sugar. When the mixture has cooled, stir it well, and give it to the child. There will be no necessity of giving the child any thing to drink after taking the mixture, for the taste of it is more pleasant than any drink you can give.

**Cotton Seed Oil.**—The Natchez Courier announces the complete success of the effort to obtain an oil from cotton seed, which should answer a better purpose for burning than spermaceti oil. Used as lamp oil, it is said to "burn beautifully, giving an excellent light without smoke, and free from any perceptible smell." An establishment for clarifying the oil, has been put in operation in that place; and it is said to be a good substitute for linseed oil, for many purposes, even without undergoing that process.

A remarkable peculiarity in the eye of some persons consists in a want of power to discriminate colours. The late Professor Dugald Stewart could not perceive any difference in the colour of the fruit of the scarlet Siberian crab and that of its leaves; and Dr. Dalton, the celebrated chemist, of Manchester, informs us, that when he looks at the prismatic spectrum, he can only distinguish three colours, namely, blue, yellow and purple, while he is incapable of perceiving either the green or the red rays. The cause of this has never been satisfactorily explained.

The multiplying power in some instances, animal as well as vegetable, is astonishing. An annual plant of two seeds produces, in 20 years, 1,048,576; and there are plants which bear more than 40,000 seeds. The roe of a codfish is said to contain a million of eggs; mites will multiply to a thousand in a day; and there are viviparous flies which produce 2000 at once.

## Religious Intelligence.

### GENERAL ASSEMBLY.

Agreeably to appointment, the General Assembly of the Presbyterian church in the United States convened in the Seventh Presbyterian church of Philadelphia, May 15th, 1834, at 11 o'clock, A. M., and was opened with a sermon by the Moderator of the last year, the Rev. WILLIAM A. M'DOWELL, D. D., from Psalm cxxii. 6—"Pray for the peace of Jerusalem." The number of the members present, as near as we have been able to ascertain it, was about 210. The sessions of the Assembly were unusually protracted, having been continued till the evening of the 4th of June—three weeks. We shall at present give no detail of the subjects which occupied the attention of this Judicatory. It is our purpose, if life and health permit, to review the principal acts and doings of this Assembly; when we shall quote the articles which will be the subjects of our remarks—We know not when the minutes, in pamphlet form, will make their appearance; as we learn that there is a deficiency in the funds necessary for their publication *in extenso*. In the mean time, some of them have already been published in the religious newspapers, and the remainder will probably soon appear in the same way.

We have witnessed, either as a spectator or a member, the proceedings of probably more than nine-tenths of all the General Assemblies of our church that have hitherto been convened in the United States. Within ten years past we have seen greater excitement, on some occasions, than appeared at the recent sessions. But we have never seen an Assembly like the last, in one particular—the majority disregarding, as it were by system, both the feelings and the arguments of the minority, and going straight to their object, with so little modification of any favourite measure, and so little apparent concern as to the manner in which it might be viewed or felt by those in the opposition, or in the church at large. It has hastened a crisis which has been for some time threatened, and which we think the true interest of our church required should not have been precipitated, but if possible avoided altogether—We hope our readers will give a very attentive and considerate perusal to the two extended papers which we subjoin—The first refers to the second, and the treatment which the second received from the Assembly, was deeply concerned in producing the first.

With all respect, but with all solemnity, we desire to put it to the conscience of every minister, and every ruling elder of the Presbyterian church, who has eyes to see the error and heresy that are coming into this church like a flood, and that its discipline is prostrate, whether he is not bound to give in his adherence to the following Act and Protest. From God, and from the church at large, is all our hope—It is gone, entirely gone, from the General Assembly; till an influence shall come on that body which has not governed it for several years past.—The Act and Protest would have received a number of signatures considerably larger than that which appears, if the paper could have been prepared for subscription, before those who were parties to it in conversation and purpose, had left the city. Let them, and all who are

willing to join with them, direct a note, post paid, with as little delay as possible, to *the publisher of the PRESBYTERIAN, No. 9, George Street, Philadelphia*, requesting their names to be added to the list of subscribers—After three or four months, this Act and Protest will be published in a pamphlet form for more extensive circulation.

### ACT AND TESTIMONY.

*To the Ministers, Elders, and Private Members of the Presbyterian Church in the United States.*

**BRETHREN BELOVED IN THE LORD:**—In the solemn crisis to which our church has arrived, we are constrained to appeal to you in relation to the alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained, by the acts of the supreme judicatory of our church.

Constituting, as we all do, a portion of yourselves, and deeply concerned, as every portion of the system must be, in all that affects the body itself, we earnestly address ourselves to you, in the full belief that the dissolution of our church, or what is worse, its corruption in all that once distinguished its peculiar testimony, can, under God, be prevented only by you.

From the highest judicatory of our church, we have for several years in succession sought the redress of our grievances, and have not only sought it in vain, but with an aggravation of the evils of which we have complained. Whither then can we look for relief, but first to Him who is made Head over all things to the church which is his body, and then to you, as constituting a part of that body, and as instruments in his hand to deliver the church from the oppression which she sorely feels.

We love the Presbyterian church, and look back with sacred joy to her instrumentality in promoting every good and every noble cause among men; to her unwavering love of human rights; to her glorious efforts for the advancement of human happiness; to her clear testimonies for the truth of God, and her great and blessed efforts to enlarge and establish the kingdom of Christ our Lord. We delight to dwell on the things which our God has wrought by our beloved church; and by his grace enabling us, we are resolved that our children shall not have occasion to weep over an unfaithfulness which permitted us to stand idly by, and behold the ruin of this glorious structure.

"Brethren," says the Apostle, "I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." In the presence of that Redeemer by whom Paul adjures us, we avow our fixed adherence to those standards of doctrine and order, in their obvious and intended sense, which we have heretofore subscribed under circumstances the most impressive. In the same spirit we do therefore solemnly acquit ourselves in the sight of God, of all responsibility arising from the existence of those divisions and disorders in our church, which spring from a disregard of assumed obligations, a departure from doctrines deliberately professed, and a subversion of forms publicly and repeatedly approved. By the same high authority, and under the same weighty sanctions, we do avow our fixed purpose to strive for the restoration of purity, peace, and scriptural order to our church; and to endeavour to exclude from her communion those who disturb her peace, corrupt her testimony, and subvert her established forms. And to the end that the doctrinal errors of which we complain may be fully known, and the practical evils under which the body suffers be clearly set forth, and our purposes in regard to both be distinctly understood, we adopt this ACT and TESTIMONY.

### AS REGARDS DOCTRINE.

1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense different from the general sense of the church for years past, whilst they still continue in our communion: on the contrary, we aver, that they who adopt our standards, are bound by candour and the simplest integrity, to hold them in their obvious, accepted sense.

2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

3. We testify against the reprehensible conduct of those in our communion, who hold, and preach, and publish Arminian and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith.

4. We testify against the conduct of those who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish, in terms, or by ne-

cessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

5. We testify against the following as a part of the errors which are held and taught by many persons in our church.

#### ERRORS.

1. *Our relation to Adam.*—That we have no more to do with the first sin of Adam than with the sins of any other parent.

2. *Native Depravity.*—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created: that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.

3. *Imputation.*—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

4. *Ability.*—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God: and that if he laboured under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. *Regeneration.*—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

6. *Divine Influence.*—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

7. *Atonement.*—That Christ's sufferings were not truly and properly vicarious.

Which doctrines and statements, are dangerous and heretical, contrary to the gospel of God, and inconsistent with our Confession of Faith. We are painfully alive also to the conviction, that unless a speedy remedy be applied to the abuses which have called forth this act and testimony, our Theological Seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent, and our church funds will be perverted from the design for which they were originally contributed.

#### AS REGARDS DISCIPLINE.

The necessary consequence of the propagation of these and similar errors amongst us, has been the agitation and division of our churches, and ecclesiastical bodies; the separation of our ministers, elders, and people, into distinct parties; and the great increase of causes of mutual alienation.

Our people are no longer as one body of Christians; many of our church sessions are agitated by the tumultuous spirit of party; our presbyteries are convulsed by collisions growing out of the heresies detailed above, and our synods and our Assembly are made theatres for the open display of humiliating scenes of human passion, and weakness. Mutual confidence is weakened; respect for the judicatory of our church is impaired; our hope that the dignified and impartial course of justice would flow steadily onward, has expired; and a large portion of the religious press is made subservient to error. The ordinary course of discipline, arrested by compromises, in which the truth is always loser, and perverted by organized combinations to personal, selfish and party ends, ceases altogether, and leaves every one to do what seems good in his own eyes. The discipline of the church, rendered more needful than ever before, by the existence of numberless cases, in which Christian love to erring brethren, as well as a just regard to the interests of Zion, imperiously call for its prompt, firm and temperate exercise, is absolutely prevented by the operation of the very causes which demand its employment. At the last meeting of the General Assembly, a respectful memorial presented in behalf of eleven presbyteries, and many sessions, and individual members of our church, was treated without one indication of kindness, or the manifestation of any disposition to concede a single request that was made. It was sternly frowned upon, and the memorialists were left to mourn under their grievances with no hope of alleviation from those who ought to have at least shown tenderness and sympathy, as the nursing fathers of the church, even when that which was asked was refused to the petitioners. At the same time they, who have first corrupted our doctrines, and then deprived us of the ordinary means of correcting the evils they have produced, seek to give permanent security to their errors and to themselves, by raising an outcry in the churches, against all who love the truth, well enough to contend for it.

Against this unusual, unhappy and ruinous condition, we do bear our clear and decided testimony in the presence of the God of all living; we do declare our firm belief



that it springs primarily from the fatal heresies countenanced in our body: and we do avow our deliberate purpose, with the help of God, to give our best endeavours to correct it.

#### AS REGARDS CHURCH ORDER.

We believe that the form of government in the Presbyterian church in the United States, is, in all essential features, in full accordance with the revealed will of God; and therefore whatever impairs its purity, or changes its essential character, is repugnant to the will of our master. In what light then shall we be considered, if professing to revere this system, we calmly behold its destruction, or connive at the conduct of those engaged in tearing up its deep foundations?

Some of us have long dreaded the spirit of indifference to the peculiarities of our church order, which we supposed was gradually spreading amongst us. And the developments of later years have rendered it most certain, that as the perversion of our doctrinal formularies, and the engrafting of new principles and practices upon our church constitution, have gone hand in hand; so the original purity of the one cannot be restored, without a strict and faithful adherence to the other. Not only then for its own sake, do we love the constitution of our church, as a model of all free institutions, and as a clear and noble exhibition of the soundest principles of civil and religious liberty; not only do we venerate its peculiarities, because they exhibit the rules by which God intends the affairs of his church on earth to be conducted; but we cling to its venerable ramparts, because they afford a sure defence for those precious, though despised doctrines of grace, the pure transmission of which has been entrusted as a sacred duty to the church.

It is, therefore, with the deepest sorrow, that we behold our church tribunals, in various instances, imbued with a different spirit, and fleeing on every emergency to expedients unknown to the Christian simplicity and uprightness to our forms, and repugnant to all our previous habits. It is with pain and distrust that we see, sometimes, the helpless inefficiency of mere advisory bodies contended for and practised, when the occasion called for the free action of our laws; and sometimes the full and peremptory exercise of power, almost despotic, practised in cases where no authority existed at all. It is with increasing alarm that we behold a fixed design to organize new tribunals upon principles repugnant to our system, and directly subversive of it, for the obvious purpose of establishing and propagating the heresies already recounted, of shielding from just process the individuals who hold them, and of arresting the wholesome discipline of the church. We do therefore testify against these departures from the true principles of our constitution: against the formation of new presbyteries and synods, otherwise than upon the established rules of our church; or for other purposes than the edification and enlargement of the church of Christ; and we most particularly testify against the formation of any tribunal, in our church, upon what some call principles of elective affinity; against the exercise by the General Assembly of any power not clearly delegated to it; and the exercise even of its delegated powers for purposes inconsistent with the design of its creation.

#### RECOMMENDATION TO THE CHURCHES.

Dear Christian Brethren, you who love Jesus Christ in sincerity and in truth, and adhere to the plain doctrines of the cross as taught in the standards prepared by the Westminster Assembly, and constantly held by the true Presbyterian church; to all of you who love your ancient and pure constitution, and desire to restore our abused and corrupted church to her simplicity, purity, and truth, we, a portion of yourselves, ministers and elders of your churches, and servants of one common Lord, would propose most respectfully and kindly, and yet most earnestly—

1. That we refuse to give countenance to ministers, elders, agents, editors, teachers, or to those who are in any other capacity engaged in religious instruction or effort, who hold the preceding or similar heresies.

2. That we make every lawful effort to subject all such persons, especially if they be ministers, to the just exercise of discipline by the proper tribunal.

3. That we use all proper means to restore the discipline of the church, in all its courts, to a sound, just, Christian state.

4. That we use our endeavours to prevent the introduction of new principles into our system, and to restore our tribunals to their ancient purity.

5. That we consider the presbyterial existence or acts of any presbytery or synod formed upon the principles of elective affinity, as unconstitutional, and all ministers and churches voluntarily included in such bodies as having virtually departed from the standards of our church.

6. We recommend that all ministers, elders, church sessions, presbyteries and synods, who approve of this act and testimony, give their public adherence thereto, in such

manner as they shall prefer, and communicate their names, and when a church court, a copy of their adhering act.

7. That inasmuch as our only hope of improvement and reformation in the affairs of our church depends on the interposition of Him who is King in Zion, that we will unceasingly and importunately supplicate a Throne of Grace, for the return of that purity and peace, the absence of which we now sorrowfully deplore.

8. We do earnestly recommend that on the second Thursday of May, 1835, a convention be held in the city of Pittsburg, to be composed of two delegates, a minister and ruling elder from each presbytery, or from the minority of any presbytery, who may concur in the sentiments of this act and testimony, to deliberate and consult on the present state of our church, and to adopt such measures as may be best suited to restore her prostrated standards.

And now, brethren, our whole heart is laid open to you, and to the world. If the majority of our church are against us, they will, we suppose, in the end, either see the infatuation of their course, and retrace their steps, or they will, at last, attempt to cut us off. If the former, we shall bless the God of Jacob; if the latter, we are ready, for the sake of Christ, and in support of the testimony now made, not only to be cut off, but if need be, to die also. If, on the other hand, the body be yet in the main sound, as we would fondly hope, we have here frankly, openly, and candidly, laid before our erring brethren the course we are, by the grace of God, irrevocably determined to pursue. It is our steadfast aim to reform the church or to testify against its errors and defections, until testimony will be no longer heard. And we commit the issue into the hands of him who is over all, God blessed for ever. Amen.

## MINISTERS.

James Magraw,  
Robert J. Breckinridge,  
James Latta,  
Ashbel Green,  
Samuel D. Blythe,  
S. H. Crane,  
J. W. Scott,  
William Latta,  
Robert Steel,  
Alexander A. Campbell,  
John Gray,  
James Scott,  
Joshua L. Wilson,  
Alexander M'Farlane,  
Jacob Coon,  
Isaac N. Candee,  
Robert Love,  
James W. M'Kennan,  
David R. Preston,  
William Wylie,  
William M. Engles,  
Cornelius H. Mustard,  
James C. Watson,  
William L. Breckinridge,  
John H. Symmes,  
I. V. Brown,  
David M'Kinney,  
George Marshall,  
Ebenezer H. Snowden,  
Oscar Harris,  
William J. Gibson,  
William Sickels,  
Benjamin F. Spilman,  
George D. M'Cuenn,  
George W. Janvier,  
Samuel G. Winchester,  
George Junkin.

## ELDERS.

Samuel Boyd,  
Edward Vanhorn,  
Williamson Dunn,  
James Algeo,  
James Agnew,  
Henry M'Keen,  
Charles Davis,  
William Wallace,  
A. D. Hepburn,  
Joseph P. Engles,  
James M'Farren,  
A. Symington,  
A. Bayless,  
Wm. Agnew,  
George Morris,  
Hugh Campbell,  
Thomas M'Keen,  
James Wilson,  
Daniel B. Price,  
Carver Hotchkiss,  
Charles Woodward,  
W. A. G. Posey,  
James Carnahan,  
Moses Reed,  
James Steel,  
George Durfor,  
John Sharp.

*Philadelphia, May 27, 1834,*

## A MEMORIAL ON THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

The following is the Memorial referred to in the preceding paper. Many copies of it, in pamphlet form, have been sent throughout the Presbyterian church; yet we question whether a fourth part of our readers have ever seen it. We therefore offer it to their inspection, and request them to give it a full and considerate perusal; that they may be able to decide for themselves, whether it merited the frowns, censure and rejection, which it received from the General Assembly.

### CIRCULAR.

Dear Brother:—Your kind and Christian attention is respectfully invited to the following memorial on the present state of the Presbyterian Church, under the care of the General Assembly.

It seems to us a matter of notoriety, that not a few of her fundamental doctrines have been denied—and that in many instances her discipline has been disregarded, by which her purity is tarnished, her peace broken, and her unity in jeopardy.

Deeply afflicted with this state of things, and ardently wishing speedily to diminish and ultimately remove from the Church these distressing evils, a number of ministers and ruling elders, from several Presbyteries, have held conferences, that by prayer and consultation they might learn their duty in the present important crisis.

At these meetings, and by correspondence, they have obtained the sentiments of a number of brethren from thirteen Presbyteries. The communications received have been both sorrowful and encouraging. A general concurrence of opinion respecting the present state of the Church, and the duty of making some united effort to arrest the progress of evils, by which all her real friends must be grieved, has led us to prepare the following memorial to the next General Assembly, in which we hope you can cordially unite.

We ask the co-operation of those who love the doctrines and discipline of our Church. If the orthodox will all unite in one effort for reformation, the Church may yet be purified. This may perhaps be best done by having the memorial adopted by your Presbytery, or, if this cannot be done, have it signed by Church sessions, or as many ministers and ruling elders as possible. Union is strength. Hitherto, the sound part of our Church has acted with little or no concert, while the promoters of innovation have advanced in united and persevering efforts.

In the memorial herewith presented we have intended to present nothing but truth, yet in soliciting your influence, we expect you to judge for yourself. Should you make any alteration, we hope your modifications may not differ in any essential points from our views and wishes. Let us all speak and mind the same things, that there be no divisions among us.

Should we be under a mistake with regard to your opinions, we seek no concealment, and only regret that any who have the name should not have the feelings and sentiments of sound Presbyterians.

**Ministers.**—Francis Monfort, Robert B. Dobbins, Arch'd. Craig, Thomas Barr, Jno. L. Belville, T. B. Clark, P. Monfort, James Coe, Simeon H. Crane, Daniel Hayden, Adrian Aten, John Burr, Jno. P. Vandyke, Robert Rutherford, W. R. Smith, J. L. Wilson, Sayre Gazlay, John Hudson, R. G. Linn.

**Elders.**—Thos. Kirker, Daniel Voorhis, John Reid Dick, John Monfort, Wm. M. Orr, Joseph Owens, Robert Hunter, James Cunningham, Cyrus Johnson, William Lowry, Samuel Lowry, James Gwinn, Henry B. Funk, Wm. Cumbach, Philip Skinner, James M'Intire, Francis Kennedy, Frederick A. Kemper, George Layman, Samuel Newell, William King, Peter H. Kemper, G. Wallace.

MEMORIAL; to the Moderator and Members of the General Assembly of the Presbyterian Church in the United States, to meet in the City of Philadelphia, on the 15th of May, 1834.

REVEREND FATHERS AND BRETHREN,—

We, the subscribers, ministers and elders of the Presbyterian Church, respectfully present to you this our *memorial*, praying you to take into your most serious consideration, the subjects to which it asks your attention.

It would be inconsistent with the opinion which we entertain of the intelligence of your reverend body, to offer any proof of what is too lamentably notorious, that from

sundry causes, our once united and harmonious church, for some time past, has been afflicted with alienations, strifes and divisions. These evils have greatly disturbed the peace of our Zion, paralyzed its strength, and exposed it to reproach; and notwithstanding the efforts which have been made to arrest their progress, nothing satisfactory has been accomplished. It is the deliberate opinion of your memorialists, that these evils and their causes, are so deeply rooted and so widely spread, that unless speedy and decisive measures are adopted for their removal, divisions and separations of a more distressing and permanent character must inevitably ensue. To prevent, if it be the will of God, an issue so much to be deprecated, your memorialists call upon your reverend body, as the supreme judicatory of the Presbyterian Church, to exercise your constitutional powers of "deciding in all controversies in doctrine and discipline,—of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any Church, Presbytery or Synod—and of suppressing schismatical contentions and disputations."

Plainly as the path of duty is marked out in our excellent Constitution, it is with grief that we feel constrained to say, that for some years past a policy of an evasive character has distinguished many of the proceedings of the General Assemblies, as also a number of inferior judicatories, wherein they have, apparently at least, sought to avoid a prompt discharge of their constitutional duties, and have substituted a course of procedure unknown and repugnant to the prescribed order of our form of government. Although this has been applauded as a policy wisely calculated to prevent evils and preserve peace, yet we are compelled to view it in a different light, and as indicating that there is a widely spread principle of evil operating in the Presbyterian Church, to the general change of its form of government, and the character of its creed.

We feel alarmed at the evidences which press upon us, of the prevalence of unsoundness in doctrine, and laxity in discipline; and we view it as an aggravating consideration, that the General Assembly, the constitutional guardian of the Church's purity, even when a knowledge of such evils has been brought before it, in an orderly manner, has, within a few years past, either directly or indirectly refused to apply the constitutional remedy. Appeals, references, complaints and memorials, from individuals, Presbyteries and Synods, have been dismissed on some slight grounds, perhaps not noticed at all, or merged in some compromise which aggravated the evils intended to be removed. But that your reverend body may be convinced of the justice of our complaints on these subjects, we shall come to particulars, and present distinctly to your consideration certain acts and proceedings, in our opinion, unsound and unconstitutional in themselves; some of which have been the precursors and inlets of other evils.

That we may not be misunderstood, we premise here our free admission, that some of the measures about to be complained of, were adopted at the time with the best intentions, and if the results could have been foreseen by the authors of those measures, they would never have been carried into effect.

I. We believe this to have been particularly the case with regard to the "Plan of Union" with Congregational churches, adopted in 1801. A careful comparison of that Plan, (See Digest, p. 297,) with the constitution of our church, will make it evident, that the General Assembly of 1801, in adopting it, assumed power nowhere assigned to them in the constitution. They established an ecclesiastical tribunal for the government of a part of the Presbyterian church, such as is not acknowledged by the constitution, and is plainly repugnant to it. We allude to the "Mutual Council" recognised in that Plan. In the same act, the Assembly also granted the powers and privileges of ruling elders to "committee-men," which was contrary both to the spirit and letter of the constitution, as is now generally conceded. But a "mutual council" as an ecclesiastical court for Presbyterians, is, if possible, more evidently unconstitutional than the powers of committee-men. Without dwelling on the details of the "plan," we merely place in opposition to the whole of it, c. xii. sect. 6, of our Form of Government, viz: "Before any overtures or regulations proposed by the Assembly to be established as constitutional rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of, at least, a majority of them in writing approving thereof." This provision of our constitution was not attended to then, nor at any subsequent period; and still the "plan" is in force, and acted upon, to the annoyance and injury, both of the purity and the peace of the Presbyterian church.

In the original adoption of this measure, it was intended for application in those "new settlements," the inhabitants of which, literally consisted of Presbyterians and Congregationalists: and had the "plan" been strictly confined in its operations to its first and only object, the evils resulting from it would have been less, although its unconstitutional character would not have been changed. For a short period, it was

probably thus limited to its primary object; but as the whole plan was a real departure from Presbyterian principles, it was soon found convenient to apply it to congregations where there was not a single Presbyterian, and to others where there was but a solitary individual or two, of that denomination. A little further extension of the plan, led to the formation of entire Presbyteries, consisting of Congregationalists, in which neither the ministers adopted our Confession of Faith, nor the congregations our Form of Government. Although remaining strictly Congregational, yet they appointed committee-men to represent them, and to deliberate and vote in Presbyteries, Synods, and General Assemblies. The Western Reserve Synod, with its Presbyteries and churches, strongly testified to the truth of these statements. A larger proportion of the churches in that Synod are, or very recently were, really and truly Congregational, in principle and practice; and we fear that the same is true, of nearly as large a proportion of the ministers. We could refer to other Presbyteries in the east, north and west, almost in the same circumstances, exhibiting the same practical results. This want of conformity to Presbyterianism, is defended and justified by an appeal to the terms of the "plan of union." This course of things was, at first, overlooked, and then connived at, until the leaven so fermented the whole mass, as in a great degree to change the tone and character of Presbyterianism.

II. Closely connected with the influence of Congregational prepossessions and principles introduced gradually into our church, we regard the existence of a sentiment now avowed by numbers who bear the Presbyterian name, that every man in professing to receive and adopt our ecclesiastical formularies, has a right to put thereon his *own construction*, without being responsible for the construction, or the character of his explanations. They who hold this principle, practise accordingly: and thus an unnatural mixture of conflicting elements is brought into the bosom of the church, unfavourable alike to its purity and peace.

III. We next notice another course of unconstitutional proceedings, which adds to the evils that now afflict us. We refer to the practice of Presbyteries, in ordaining men, *sine titulo*, to preach and administer the ordinances of the gospel, in other parts of the Presbyterian church, where Presbyteries already exist, and are ready to perform their constitutional functions, as the necessities of the churches under their care require. There is also just ground to suspect, that in many cases of such ordination, it is done to suit the convenience of men who are not prepared to pass through the constitutional ordeal when applied by those Presbyteries, within whose bounds they expect to labour, either on account of their lack of ministerial furniture, or because they do not cordially receive, either our creed, or form of government: hence, they prefer to receive licensure and ordination in such Presbyteries as are known, or supposed to be, not particular on these points.

Especially do we complain of, and testify against, what has more than once occurred during the last few years, viz. The ordaining of six, eight, or ten young men, at a time, most of them just licensed, who have been reared up from infancy to manhood, in Congregational views, feelings and habits, and who are thus suddenly, nominally and *geographically* converted into Presbyterian ministers, before it was possible, in the nature of things, that they could have clear and just views of Presbyterianism. For where could they acquire them? Certainly, not in the Congregational churches, in which they were trained up; and not in Congregational Theological Schools; for in them, no provision is made for expounding the doctrines of the Presbyterian Confession of Faith and Form of Government. The fact is, that, every year, numbers of these Congregationalists come directly into Presbyteries and Presbyterian churches, in the West, with certificates of their standing, as ministers of the Presbyterian church, while in many instances, it is evident that they are almost entire strangers to that Confession of Faith, which, unless their certificates be an imposition, they must in the most solemn manner, have "received and adopted," as their *confession of faith*. Among the many references which might be made in illustration of the justice of our representations under this head, we point only to the instances afforded by the Newburyport Presbytery, and the Third Presbytery of New York: the former of which, a few years ago, ordained *nine* young men at one time as evangelists, for the A. Home Missionary Society, six or seven of whom were in a short time located in Ohio, in which state there were, at that time, fourteen Presbyteries exercising ecclesiastical jurisdiction. The latter Presbytery, in the fall of 1831, ordained *ten* young men at one time, for the A. Home Missionary Society, most of whom were sent directly into the bounds of Presbyteries in the West. The same Presbytery, in 1832, received the Rev. L. Beecher, D. D., from a Congregational Association, and forthwith, at the same meeting, dismissed him to join the Presbytery of Cincinnati, to which place he was journeying to take charge of the Lane Seminary, upon condition that he should be acknowledged as a minister of the Presbyterian church. The Third Presbytery of New York, moreover, did this without his personally appearing before them, and upon



his written request simply; although they knew at the time they received him in this manner, that he was not to be a day related to them as a co-Presbyter; and although they were well aware of the existence of the Cincinnati Presbytery, in connexion with which Dr. Beecher intended to labour, and to which, of right, and according to all propriety, his credentials should have been primarily submitted.

These and similar abuses of the power of Presbyteries, are great evils, and a gross infringement of the rights of those Presbyteries to which, and into whose churches, these men are immediately sent. Such a practice occasions just offence, and inevitably creates jealousies, suspicions and divisions, where otherwise they might never have existed.

IV. We also ascribe to the principles of independency, introduced through the medium of the compact already noticed, another departure of the General Assembly from the due discharge of its own constitutional duties, *first*, in conniving at an irresponsible, voluntary association, in assuming to a great extent, the management of domestic missions within the Presbyterian church; and *secondly*, in that when the General Assembly had become convinced of the duty of giving increased energy to the exercise of their appropriate functions, in this matter, they nevertheless not merely connived at the continued exercise of the powers which the A. H. M. Society has usurped, but actually *encouraged* them by a *recommendation*, in 1829,—a measure which at the time, deceived many Presbyterians, as to the nature of that institution, inducing a belief that its operations and influence were compatible both with the constitution and interests of the Presbyterian church.

By these means, distractions and divisions within the church were greatly increased: and in 1831, instead of putting an end to the divisions from this source, by causing the operations of that institution to cease in all the churches under their care, the General Assembly almost forced upon the western churches, by their compromising resolution of that year, the measure of consulting and determining upon the best mode of carrying on domestic missions in our destitute and feeble churches. This did not produce the requisite remedy: for although the implied pledge was given, that the determination to which the western churches would come, would be confirmed, when, with this understanding, the said churches decided by a large majority, that the best and only way to be pursued by the General Assembly, was to get the church to do her own work, by her own *responsible* *functionaries*; yet this decision, made almost under the injunction of the Assembly, was wholly disregarded, and the former divisive courses were permitted to proceed.

We sincerely lament the indecisive proceedings of the Assembly upon this subject; and we are constrained by a sense of duty, to declare our solemn conviction, that the General Assembly, by recommending an irresponsible association to the churches, and encouraging it to conduct missionary operations in Presbyterian congregations, and in its own name to commission missionaries to labour in these congregations, whose official reports of labours performed are returned to this association, and not to the supreme judicatory of the church itself, or to an organ under the control and oversight of the supreme judicatory,—is a relinquishment by the Assembly, of a solemn trust, specially and unalienably committed to them by the Lord Jesus Christ, and by the express terms of that constitution, under which the Assembly exists and acts. (See Form of Gov. c. xii. sect. 5; also c. xviii.) We do not hesitate to declare it as our decided opinion that every minister, or licentiate, labouring as a missionary, in any part of the Presbyterian church, ought to be there only as commissioned by the General Assembly, or by some of its constitutional organs, directly amenable thereto, and to which alone he should report his labours, let his compensation come from what quarter it may. The church ought to do her own work, and by her own functionaries: otherwise, she puts herself under, at least, the indirect influence of those who do her work, by stepping into her place.

It is in the very nature of things that the missionaries commissioned and compensated by, and amenable and reporting to, a society independent of the church, should be under an influence from that society paramount to that of the church, whose ministers they profess to be: and this influence will extend to the particular churches aided, and even to the Presbytery, within whose limits this irresponsible society thus operates. The influence is not the less powerful or real, because it may not be seen: it is felt, and is effective, and probably the more so because it operates unseen. Any person who has attentively noticed the course of things within the Presbyterian church, for the last five years, can be under no mistake as to the fact, that the A. H. M. Society exercises a "patronage" within that church, detrimental to her true interests, and subversive of her whole system. Without detailing all the facts and arguments, which might be produced in support of this view of the effects arising from the influence of that society, we urge any one who has doubts, to examine the matter candidly; and he will perceive that, on almost all questions, involving departures from the doctrines, or violations of

the order of our church, which have been discussed and acted upon in the General Assembly, for these four or five years past, the Missionaries and Agents of the A. H. M. Society, and those known to be the exclusive adherents of that institution, have, with a very few exceptions, voted and acted in a way to favour these departures and innovations. Witness the arguments and votes, in 1828, against reorganizing the Assembly's Board of Missions, upon a more efficient plan; the bitter and vehement attack upon the report of the Assembly's Board, in 1829; the arguments and votes for several consecutive years, to the subject of committee-men; the discussions and votes, in 1831, on the Barnes' case; on the report of the Assembly's Board, for that year; and on the election of a new Board. Witness moreover, the discussions and votes in 1832, respecting the unconstitutional division of the Presbytery of Philadelphia. In some of the cases referred to, the votes are on record, an examination of which will show, that our statement is correct; and it may be added, that the same men, or men of similar character, in about the same proportions, took a similar course on all other questions of a nature involving the purity and order of the church.

Again; let it be well observed, that the A. H. M. Society commissions in its own name, and by its own authority, men, nominally Presbyterian it is true, to officiate in various parts of the Presbyterian church, under responsibility to that institution; and in a number of instances, these men are found labouring for months, within the limits of some Presbytery, without having put themselves under its care. Now, if any Presbytery should act in this manner towards a co-ordinate Presbytery, it would be unconstitutional, and that Presbytery would be justly liable to censure. (See Form of Gov. c. xviii. and Digest, p. 60, sect. vi.) And shall a voluntary association be countenanced in doing what would subject any Presbytery in our connexion, to merited rebuke? The conduct of the Presbyterian church, as it respects this point, presents a singular anomaly among Christian denominations. All others, consistently and honourably, claim and exercise the right of managing the internal concerns of their own churches, without the intervention of foreign and irresponsible hands, whom they will not trust for an hour with what they feel to be a most important duty, and a vital interest. Against the conduct that consigns the duties and interests of the church, to a foreign and irresponsible institution, to the evident injury of the purity and peace of the church, we solemnly protest and remonstrate.

V. We now proceed to show, that these relaxing principles, which are undermining the beauty and order of our Zion, have developed themselves in the proceedings of the General Assembly, and we may add, of inferior courts also, when called upon to decide on points of doctrine. That we may not be tedious, we shall confine ourselves to one case, which occurred in the proceedings of the General Assembly.

In order to understand the real nature and influence of these relaxing principles, the operations of which we are attempting to illustrate, let the proceedings of the Assembly, in 1831, in the Barnes' case, be contrasted with the proceedings of former Assemblies, in the cases of Mr. Balch, in 1798, and of Mr. Davis, in 1810. For a full account of these cases, see Digest, pp. 129—134, 144—148, and the minutes of 1831, for that of Mr. Barnes. In Mr. Balch's case, two of the most prominent errors charged upon him were, 1st, his "setting aside, *in effect*, the idea, of Adam's being the federal head, or representative of his descendants, and the whole doctrine of the covenant of works:" 2d, his "asserting that the formal cause of a believer's justification, is the imputation of the *fruits and effects* of Christ's righteousness, and not that *righteousness* itself." In the issue, he was required to acknowledge, before the Assembly, that he was wrong in publishing these sentiments, and to renounce the errors charged upon him; which he did accordingly. Some of the errors held by Davis, and condemned by the Assembly, were that "God could not make Adam, or any other creature, either holy or unholy;" that "Regeneration must be a consequence of faith—Faith precedes regeneration;" and that "if God has to plant all the principal parts of salvation in a sinner's heart, to enable him to believe, the gospel plan is quite out of his reach, and consequently does not suit his case, and it must be impossible for God to condemn a man for unbelief; for no just law condemns or criminales a man for not doing what he cannot do." The Assembly, on the whole, resolved, "That this Assembly cannot but view with disapprobation, various parts of the work entitled 'The Gospel Plan,' of which William C. Davis is stated in the title page to be the author. In several instances, in this work, modes of expression are adopted, so different from those which are sanctioned by use, and by the best orthodox writers, that the Assembly consider them as calculated to produce useless or mischievous speculations. In several other instances there are doctrines asserted and advocated, as have been already decided, contrary to the Confession of Faith of our church, and the word of God; which doctrines the Assembly feel constrained to pronounce to be of very dangerous tendency: and the Assembly do judge, and hereby do declare, that the preaching or publishing them ought to subject the person, or persons, so doing, to be dealt with by their respective

Presbyteries, according to the discipline of the church relative to the propagation of errors." In the result, Davis was deposed. In these two cases, we perceive what, in those days, were the regard for truth as exhibited in our standards, and the deep sense of obligation to discharge constitutional duty, so as to suppress error, and preserve doctrinal purity.

But what a marked declension is observable in 1831! The Presbytery of Philadelphia had found, in Barnes' sermon on the "Way of Salvation," the following erroneous sentiments, viz.: A denial of the federal and representative character of Adam—An assertion that "the notion of imputing sin is an invention of modern times"—that "Christ did not endure the penalty of the law"—that "the atonement secured the salvation of no one"—that it was made equally for all—and that "if God requires more of men, in any sense, than they are able to perform, then in the practical judgment of all men, he is unjust." These sentiments, on the whole, appear to be quite as exceptionable as those for which Balch and Davis were censured. Yet, when the case of Mr. Barnes was referred by the Presbytery to the General Assembly, they evaded a decision of the question upon its doctrinal merits, and smothered the claims of the truth in their well known compromise. Instead of judging, as the Assembly in 1810 had done, that the preaching or publishing of such sentiments "ought to subject the person, or persons, so doing, to be dealt with by their respective Presbyteries, according to the discipline of the church relative to the propagation of errors," they expressed their opinion, that "the Presbytery ought to have suffered the whole to pass without further notice," and judged that the Presbytery "ought to suspend all further proceedings in the case." The Assembly proceeded even a step farther in favour of error and innovation, by resolving, "That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery in such a way as will be best calculated to promote the peace of the ministers and churches belonging to the Presbytery." Here, the Assembly broached the principle of "elective affinity," for the accommodation of the unsound, or the factious, as the case might be, than which, a principle more subversive of order and good government was scarcely ever advanced.

We could easily add other cases, recently decided in a manner something similar to that now adduced, by Synods and Presbyteries; all showing most undeniably, that the duty of "judging ministers" for their errors is little regarded, however flagrant may be their departures from the truth; and that to "reprove, warn, and bear testimony against errors in doctrine," which was formerly considered a special constitutional obligation upon church courts, has become a strange thing among us.

VI. In connexion with these tokens of the prevalence of a relaxing and corrupting influence, in the Presbyterian church, we complain of a course of procedure, in church courts, commenced and sanctioned by the General Assembly, which has a tendency to render all the principles of our constitution nugatory, and the government of the church, no better than a spiritual anarchy. We refer to the "compromising plan," brought into signal operation, in 1831, in the case of Mr. Barnes, and on the question of the election of the Board of Missions for that year. In both cases, this plan was evidently resorted to, in order to avoid the direct and decided course, which would have been agreeable to the spirit of pure Presbyterianism. A committee of compromise, in such cases, is of the same nature as a council among the Congregationalists, with this peculiar disadvantage attending it, that by the aid of the Assembly adopting the report of the committee, it becomes authoritative, precluding all appeal except to first principles: whereas, among the Congregationalists, after such a committee or council has decided, it is optional with the parties at issue, to acquiesce in the decision, or not. We testify against this innovation as a perversion of the constitution, a violation of ordination engagements, and a virtual denial of the rights of individual church members, and of the subordinate judicatories. By showing that the latter is true, the truth of the allegations will be established. Suffer us, therefore, to take a brief view of the rights secured by the constitution to members and inferior judicatories of the Presbyterian church.

In the Form of Government, c. viii. sect. 1, it is declared "absolutely necessary that the government of the church be exercised under some *certain* and *definite* form." This is just and reasonable. An uncertain, undefined exercise of governmental powers will inevitably result in tyranny, and gross injustice. Therefore, to relinquish our clear and well defined rules, for adjudications upon the shifting principles of temporary expediency; and to substitute the action and reports of committees of compromise, for the regular action and decisions of the judicatory, is to leave the *certain* for the *uncertain* mode of government, which, as we see, is unequivocally unconstitutional.—Again; in the Book of Discipline, c. iv. sect. 15, it is said, that "trials shall be fair and impartial." But on the compromising plan, this is impossible. Very generally, on this plan, the really guilty escape either with impunity, or under a censure by no means proportionate to the degree of their offence; while, on the other hand, the innocent are unjustly im-

plicated, and subjected to evils of a vexatious nature, from which a proper administration of government would have protected them. Again; Form of Government, c. xxii. sec. 2, it is made the duty of each commissioner to the General Assembly, "to consult, vote, and determine on all things that may come before that body, *according to the principles and constitution of this church, and the word of God.*" Now, to substitute *compromise* for the regular action of our judicatories, in the legitimate application of the laws of our constitution, is no principle of Presbyterianism, or article of our Form of Government. It is something approximating to, but worse than Congregationalism, being destitute of its redeeming qualities.

VII. We solemnly remonstrate against the act of the General Assembly, in 1832, for dividing the Presbytery of Philadelphia. Aside from the principle upon which they separated the ministers and churches, we consider that act, under the circumstances in which it was passed, as a gross violation of the constitution, being an evident usurpation of a power vested exclusively in the synod. See Form of Government, c. xi. sect. 4. No such power is given to the Assembly co-ordinately with synods. In the act of the Assembly of 1833, confirmatory of the act of the preceding year, we perceive the same principle of disregard to the constitution, aggravated by the refusal to consider the remonstrances from distant synods against the said act. Against these unconstitutional proceedings we complain and testify; and call upon your reverend body to apply the proper remedy, and rectify what has been done amiss.

VIII. In the last place, we remonstrate and testify against the following errors, which are held and taught within the Presbyterian church, and which the General Assembly are constitutionally competent to suppress, by warnings, recommendations and injunctions to the churches, presbyteries and synods under their care, and by faithfully and constitutionally deciding on cases brought before them by reference, complaint or appeal.

1. That Adam was not the covenant head, or federal representative of his posterity, and sustained no other relation to them than that which subsists between every parent and his offspring. For proof that this error is held and taught within the Presbyterian church, see Barnes' Sermon on the Way of Salvation, p. 7. Duffield on Regeneration, pp. 288, 291, 292, 301, 302, 369, 374, 387, 391, 392.

2. That we have nothing to do with the first sin of Adam more than with the sin of any other parent; and that it is not imputed to his posterity. See Barnes' Sermon on the Way of Salvation, pp. 6, 7. Duffield on Regeneration, pp. 287, 288, 371, 373, 389, 390, 391, 393.

3. That infants have no moral character,—that they are neither sinful nor holy. See Duffield on Regeneration, pp. 378, 379, 394, 395, 397.

4. That all sin consists exclusively in voluntary acts or exercises, and consequently that there is no innate, inherent or derived corruption in the souls of fallen men. See Duffield on Regeneration, pp. 277, 278, 283, 284, 302, 310, 379, 380. Dr. Beecher's Sermon, National Preacher, Vol. II. p. 12.

5. That man in his fallen state is possessed of entire ability to do whatever God requires him to do, independently of any new power or ability imparted to him by the gracious operations of the Holy Spirit. See Barnes' Sermon on the Way of Salvation, p. 14. Dr. Beman's Sermons, pp. 119, 120. Duffield on Regeneration, pp. 318, 319, 322, 542. Dr. Beecher's Sermon on Dependence and Free Agency, pp. 9, 10, 11, 14, 26, 27, 29, 34, 37.

6. That Regeneration is essentially a voluntary change, which the soul is active in producing; and that the Holy Spirit acts only mediately, in the way of moral suasion, by the presentation of motives. See Duffield on Regeneration, pp. 200, 202, 204, 206, 210, 211, 212, 215, 227, 230, 231, 440, 484, 492, 493, 510, 511, 512, 515.

7. That Christ did not become the legal substitute of sinners,—did not pay the debt of his people, or endure the penalty of the law in their behalf. See Dr. Beman's Four Sermons on the Doctrine of the Atonement, pp. 34, 36, 38, 42, 45, 46, 47, 53, 54, 70, 71, 72, 73. Barnes' Sermon on the Way of Salvation, pp. 10, 11.

8. That the Atonement is merely an exhibition of the wrath of God against sin—an expedient for enabling God to forgive sin, consistently with the welfare of the universe—of itself, not securing the salvation of any one, and not satisfying divine justice. See Dr. Beman's Four Sermons on the Doctrine of the Atonement, pp. 36, 62, 63, 65, 78, 86. Barnes' Sermon on the Way of Salvation, p. 11.

9. That the Atonement is general, made for all men alike, as much for the non-elect as for the elect. See Dr. Beman's Four Sermons, &c., pp. 74, 94. Barnes' Sermon on the Way of Salvation, p. 11.

The spirit manifested, and the acts passed, in former days, by the superior judicatory of the Presbyterian church, not only warrant us to believe that your reverend



body has the requisite power, but also to call upon you for the exercise of that power, for the suppression of these and other errors that are held, preached, and published by ministers of our denomination. In 1758, when the two synods of New York and Philadelphia, which had been separated for 17 years, mainly in consequence of the operation of Congregational principles, were once more about to be united, they took special care to guard against any loose or indefinite mode of adopting the standards of the church; so that no apology might be furnished for holding errors, such as we have enumerated, while the connexion between the church and the person holding them, remained unbroken. In an article, lying at the basis of their re-union, they declared, with a reference to the Westminster Confession of Faith, and Larger and Shorter Catechisms, as follows: "We do still receive the same as the *confession of our faith*, and also the plan of worship, government, and discipline, contained in the Westminster Directory; strictly enjoining it on all our members, and probationers for the ministry, that they preach and teach according to the 'form of sound words' in said Confession and Catechisms, and avoid and oppose all errors contrary thereto." In another article of the same instrument, they say further, "That no presbytery shall license or ordain to the work of the ministry, any candidate, until he give them competent satisfaction as to his learning and experimental acquaintance with religion, and skill in divinity and cases of conscience, and declare his acceptance of the Westminster Confession of Faith and Catechisms, as *the confession of his faith*, and promise subjection to the Presbyterian plan of government in the Westminster Directory." Digest, pp. 118, 119.

The same united Synod, 28 years afterwards, having occasion to declare their doctrinal views, observe, that "The Synod of New York and Philadelphia adopt, according to the KNOWN AND ESTABLISHED MEANING OF THE TERMS, the Westminster Confession of Faith, *as the confession of THEIR faith*; save that every candidate for the gospel ministry is permitted to except against so much of the xviii. chapter as gives authority to the civil magistrate in matters of religion." Digest, p. 119. Called by some circumstances in the Presbytery of Abington, in 1798, to address the ministers and churches therein, the General Assembly, among other things, make the following declaration: "We take the present occasion of declaring our uniform adherence to the doctrines contained in our Confession of Faith, in their *present plain and intelligible form*; and our fixed determination to maintain them against all innovations. We earnestly wish that *nothing subversive of these doctrines may be suffered to exist, or to be circulated amongst the churches*; we hope that even *new explanations of our known principles, by unsound and offensive phrases, will be cautiously guarded against*, lest the feelings of Christians should be wounded, the cause of religion injured, and the enemy take occasion to triumph and blaspheme." Digest, p. 134. How happy it would have been for the church, at the present day, if all our General Assemblies had been animated with the same sentiments, and held the same language as that of 1798! See other instances of the spirit and views of former Assemblies, in relation to the same general subject, in their correspondence relative to the Cumberland Presbyterians, in 1807 and 1811, Digest, p. 137, 139.

In the pastoral letter of the Assembly to the churches, 1817, we find the following noble declaration and affectionate advice: "Besides the common bond of Christian affection, which unites the great family of believers, the ministers and members of the Presbyterian church are cemented by a compact, which every *honest man* cannot fail to appreciate. We mean the Confession of Faith of our Church. While we believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice, we do also, *if we deal faithfully with God and man, sincerely receive and adopt this Confession*, as containing the system of doctrine taught in the Holy Scriptures. Let us adhere to this standard with fidelity, and endeavour to transmit to our children, pure and undefiled, a treasure which our fathers, at great expense, have under God bequeathed to us."

If the foregoing views and sentiments of former Synods and Assemblies possessed that influence over all the members and judicatories of our church, which they ought to possess, we should be a happy, pure, and peaceful people. But so great a declension appears in the spirit and views of many of our judicatories and members now, that although we still bear the same name, and use the same forms, it might sometimes be a question as to our denominational identity. We lament the existence of the evils which we have presented to your notice, and which have become so manifest, that all the other denominations of Christians perceive it, and while some mourn over us, others reproach and triumph. Yet such is the strange indifference, or insatiation, of many among ourselves, that they are ready to characterize as "slanderers and disturbers of the peace," those who perceive, oppose, and endeavour to correct those innovations in principle and practice, which defile and trouble the church.

We also feel in some degree mortified, to think that, when in various places vigorous



efforts are successfully put forth for the restoration of corrupt Protestant churches, to their first purity, it should be the unhappy lot of the Presbyterian church, in this country, to be retrograde. Still, although not at present permitted to rejoice in the onward course of our church, as a body, towards purity and perfection, we are nevertheless encouraged by the example and the success of other churches, and more especially by the predictions and promises of God, respecting the future state of His church, to exert ourselves to what extent we can, in recalling the attention and the steps of our brethren to the "old paths." It is with this view, and in this hope, that we urge your reverend body, by all the considerations arising from a view of the facts presented, and the consequences which must inevitably follow, if an effectual remedy be not speedily applied, to adopt at once such measures, as in your wisdom, may be the best calculated to afford the necessary relief. Let the members and judicatories of our beloved church act with sincerity, fidelity and decision, upon their own publicly acknowledged principles, and all will yet be well. This, we repeat it, is our object, desire and prayer, in this memorial; and should your respected body, taking the foregoing statements into solemn consideration, and being convinced of the duty and necessity of a reform, proceed with promptness and energy, in a system of action, which would afford good grounds for believing that the evils complained of will be corrected, as soon as in the nature of things this can be done, then would our hearts rejoice.

In hope of this, we present a condensed view of the matters of grievance, and the nature of the redress which we ask; and while we ask it with all due deference and respect, we claim it as a restoration of those rights and privileges, secured to us by the constitution of our church, which rights and privileges have been so impaired by the courses pursued, that we have no longer that free enjoyment of them, that profit from them, and that comfort in them, to which in justice we are entitled. To you, therefore, fathers and brethren of this Assembly, as the supreme constitutional organ for restoring the disjointed concerns of the church to their original symmetry and order, we apply, and of you we earnestly request,

I. That the "Plan of union between Presbyterians and Congregationalists in the new settlements," adopted in 1801, be wholly abrogated, and nothing similar be substituted in its place; also, that so much of the "Plan of union and correspondence" between the General Assembly and the several Associations, or Conventions, of the Congregational churches of the New England States, as regards the reception of licentiates and ministers, on certificate, from the said churches, be repealed; and that the same order be observed in receiving ministers and licentiates from *them*, and all other denominations in the United States, as is required in the case of foreign ministers and licentiates. See Digest, pp. 280—285.

II. We call upon the Assembly to take some decided measures for restraining Presbyteries that abuse their own privileges, and interfere with the rights of others, by licensing and ordaining ministers, and receiving and dismissing members, not for the service of their own churches, or the watering of their own waste places; not for the purpose of labouring within their own bounds, but in order to send them into the bounds of other Presbyteries, to the great annoyance, in many instances, of said Presbyteries, and affording strong ground to suspect that they were sent to serve party purposes.

III. We call upon the General Assembly to resume the full exercise of their own functions, in conducting missionary operations within the Presbyterian church; and to take some effectual measures for having it so arranged, that every missionary, labouring any where within the said church, be there as commissioned and directed by the Assembly, or some of its constitutional organs, and bound to render to them a regular report of his labours. The Presbyterian church will never be safe from the inroads of error, and will always lie open to the aggressions of ambitious or designing men, so long as a non-ecclesiastical, irresponsible association is permitted to select, and introduce, and control a large number of her officiating ministers.

IV. We call upon the General Assembly to bear full and solemn testimony against the many errors, preached, published, and circulated in the Presbyterian church, in contradiction to the doctrines contained in our standards, such as we have already mentioned; and strictly to enjoin it upon the Synods and Presbyteries, to attend promptly and faithfully to all cases of this kind, within their several limits, and under their jurisdiction.

V. We insist upon it as a matter of constitutional right to your memorialists, as well as of obligation on the part of your reverend body, and of duty to the whole church, that the Assembly express an unequivocal opinion upon the following points, concerning which conflicting sentiments exist, creating difficulties, perplexities, and tendencies to division.

1. Whether it follows as a matter of course, and of constitutional right, when any

member in good and regular standing with one Presbytery, presents to another Presbytery unquestionable evidence of such standing, and requests to be admitted as a member of this latter Presbytery, that he must be received without further question or inquiry: Or whether, on the contrary, it is not the privilege of every Presbytery to judge, primarily, of the qualifications of each, and all of its own members; and to inquire and examine, (if it be deemed proper so to do,) not only into their moral character, but into their soundness in the faith, and other ministerial qualifications; and receive applicants, or refuse to receive them, according as reception or rejection may appear to the Presbytery to be demanded by a regard to its own welfare and to the purity and peace of the church: it being understood, that every decision of a Presbytery in such cases, is subject to be appealed from, or complained of, to a higher judicatory, by any individual who may consider himself to have been aggrieved or injured; and the Presbytery be liable to have its doings, in such cases, reversed and censured; provided, that on an appeal, or complaint, or on any other review of its proceedings, by a higher judicatory, such Presbytery shall be found to have acted oppressively, capriciously, partially, or erroneously.

2. Whether, by the constitution of the Presbyterian church, it is not competent to any Presbytery to take up and examine any printed publication, and to pronounce it to be erroneous and dangerous, if so they find it, without, in the first place, commencing a formal prosecution of the author, even supposing it to be known and admitted, that the author is a member of its own body: Or whether a Presbytery, in every such case, must, when disposed to act on the same, forthwith commence a formal prosecution of the author of the publication, which is believed to contain erroneous and dangerous opinions, or doctrines?

3. Whether, in receiving and adopting the Confession of Faith and Catechisms, the candidate for licensure, ordination, or admission from a foreign body, is at liberty to receive and adopt them according to his own private construction of their meaning, while that construction may be unusual as well as different from the most obvious sense,—or while he adopts them as containing *the system* of doctrine taught in the Holy Scriptures generally, he is at liberty to reject as many particular propositions as he pleases to consider contrary to the said “system,” without stating what those propositions are, to the Presbytery, at or before the time of his being licensed, ordained, or admitted: Or, whether every such person is not bound to receive and adopt the said formularies, according to the obvious, known, and established meaning of the terms, as the confession of *his* faith; and if any proposition appear to him objectionable, to state freely and candidly his scruples, leaving it for the Presbytery to decide upon the propriety of licensing, ordaining, or admitting him, as his objections may be judged consistent with soundness in the faith, or otherwise.

VI. We request the General Assembly to disannul the act passed by the General Assembly, in 1832, dividing the Presbytery of Philadelphia, and unequivocally to disavow the principles which that act goes to establish, viz: *that Presbyteries may be formed without regard to district, upon the principles of elective affinity; and that the General Assembly possesses co-ordinate power with Synods, to divide Presbyteries.*

Your memorialists respectfully and earnestly insist that the needful work of reform be commenced without unnecessary delay, and that measures be adopted, such as the wisdom of your reverend body, acting in the fear of God and with a view to divine direction and assistance, may suggest, which will in the shortest and safest manner regulate and restore the affairs of the church, and remove the evils of which we complain. If needless delay or temporizing measures are resorted to, we shall reluctantly feel compelled to look upon them as evasive, and amounting to a denial to the church, and to us, of our right to a redress of grievances from the supreme judicatory of that body, of which we form a part. With the state of things which has been presented in this memorial, your memorialists have borne long. They have witnessed, with the keenest sorrow, the progress of corruption, and that the means employed for arresting it, through the indecision of our judicatories, have been inadequate in their nature, and impotent in their application and operation. Perceiving matters to grow worse, from year to year, it is their belief that the time has come, when fidelity to the great Head of the Church, imperiously demands that something should be done for the removal of the evils, so long borne, and now pressed upon your attention. Your memorialists feel it to be their duty, and they have formed the determination, to persist in the use of every lawful measure, to obtain that redress of grievances, which they are solemnly convinced is necessary to the purity, peace and prosperity of the Presbyterian church. Should these measures fail, and the supreme judicatory of our church refuse, or needlessly delay, to adopt those prompt and practicable means of providing for the safety of the church, which duty to God and to the souls of men requires, your memorialists tremble for the consequences, and in subscribing this document, would

leave it on record, that however imperfectly, they nevertheless sincerely endeavoured to avert the evils of error, disorder, and division from the Presbyterian church.

*Philadelphia, April 15th, 1834.*

At a Stated Meeting of the Presbytery of Philadelphia, a Memorial directed to the General Assembly, on the present state of the Presbyterian church, was acted upon in the manner following, viz:

"The Presbytery proceeded to the order of the day, in the consideration of the Memorial to the General Assembly, and after deliberation, it was *unanimously adopted*.

Whereupon it was *Resolved*, That the above minute be appended to the Memorial, properly attested, and that the commissioners to the Assembly be directed to present it to that judicatory, at its approaching sessions."

A true extract,

WM. M. ENGLS,  
Clerk of Pres. *pro. tem.*

### WESTERN FOREIGN MISSIONARY SOCIETY.

The Second Annual Meeting of this Society was held in the First Presbyterian Church in Pittsburg, on the 6th and 7th of May. Public religious exercises were held on Tuesday evening and on Wednesday morning. On the former occasion, the report of the Executive Committee was read, and addresses delivered by Rev. A. W. Black, of the Reformed Presbyterian Church, and Rev. A. D. Campbell; and on Wednesday, the annual sermon was delivered by Rev. David Lewis.

By the Report it appeared, that, during the past year, seven ministers of the gospel, and sixteen persons in all, had been sent out under the auspices of the Society, to labour among the heathen; and that, during the second year of its existence, the sum of \$16,296 46½ had been contributed to its funds. Although very serious impediments to the progress of its operations were experienced in consequence of the want of suitable labourers for the missionary field, there was a prospect of its being able to commence one, or two new missions, as well as of sending a reinforcement to two or three already established. It also appeared that some additional Presbyteries had become constituent parts of the Society; among which those of *Kaskaskia, West Tennessee, and Madison*, were reported. The board adjourned to meet in the city of Philadelphia, on the Tuesday preceding the second Thursday in May, 1835, at 3 o'clock, P. M. To the Board of Agency and Correspondence in Philadelphia was referred the subject of the requisite arrangements for that meeting; and Rev. Robert J. Breckenridge, of Baltimore, and Rev. William W. Phillips, D. D., of New York, were appointed as preachers for the occasion.

#### SECOND ANNUAL REPORT OF THE BOARD.

After a few introductory remarks, the Executive Committee, in this Report, express their sense of obligation to God for having graciously permitted the Society to prosecute its work amidst the increasing support and co-operation of the churches, the gratifying augmentation of missionary labourers, and the continued indications of the Redeemer's favour. Through the good hand of God upon the Society, it has been enabled to send out, in the second year of its existence, sixteen persons, to bear the tidings of everlasting life to the benighted heathen; and the number and zeal of its friends and supporters have constantly increased. After noticing the decease of Rev. Dr. John M'Millan, one of the oldest and most venerable vice-presidents of the Society; Thomas T. Skillman, Esq. one of its earliest life-members; and Mrs. Louisa A. Lowrie, a highly esteemed member of the North Indian Mission, the Committee give an account of the missions established and sustained by the Society. The following are extracts from the report.

"In proceeding to lay before the board a general view of the missions already established, or in contemplation, the committee adopt the order of the dates of their permanent commencement, and the period at which the purpose of their establishment was formed.

#### MISSION TO NORTHERN INDIA.

The Mission to Northern India, according to this arrangement, first claims our attention.

The last annual report stated, that the Rev. Messrs. William Reed and John C. Lowrie, with their wives, were expected to leave this country in a few weeks afterwards, to commence their contemplated mission to Hindostan. Arrangements were accordingly made for their embarkation in the ship *Star*, of the port of Philadelphia, in May last. Never, it is believed, was the mind of the Christian public, in that city, more deeply interested in the foreign missionary enterprise, than during the presence

of the mission there, and the religious exercises which were connected with their final departure from it. The closing meeting will long be remembered by many, as well from the peculiar circumstances which tended to give effect to it, and the divine influence which seemed to pervade it, as the early and lamented removal of that excellent woman, who then, for the last time on earth, participated in the exercises of the sanctuary. This little band finally bid adieu to their native land, and the ship *Star* put to sea on the 30th of May, and arrived at Madeira on the 24th of June following. The temporary abode of the missionaries at that fertile and lovely spot in the ocean, tended not only to mitigate the fatigues of a long sea voyage, but somewhat to recruit the strength of Mrs. Lowrie, whose health had begun to be so far impaired, during the last few weeks of her residence in this country, as to threaten a confirmed pulmonary affection. The voyage was resumed on the 15th of July, and the *Star* arrived in the port of Calcutta, on the 15th of October. The change of air incident to her passage into the southern hemisphere, and severe gales in doubling the Cape of Good Hope, appeared, the committee regret to state, to confirm all the fears which had been entertained as to the character of Mrs. Lowrie's illness, and from that period she began gradually to waste away, so that before the arrival of the *Star* in port, all hopes of her recovery were blasted.

The mission was received at Calcutta with every mark of respect and affection; and to the Rev. William H. Pearce especially, will they and their friends in this country feel long and deeply indebted, for the hospitality and kindness which were shown them. They were immediately taken into his family, and amidst the assiduous and affectionate attentions of Mr. and Mrs. Pearce and their friends, Mrs. Lowrie lingered until the 24th of November, when she expired; and from this hospitable mansion her mortal remains were borne to the house appointed for all living. To her deeply afflicted husband, thus early bereft of a partner in a strange land, to the other two surviving members, to the society and the cause of missions in India, the death of this amiable, intelligent, and devoted woman, must be regarded as a very severe affliction. Her desires to devote herself to the spiritual good of the heathen were fervent, and her qualifications for the station were, to human view, uncommon: but He, for whose glory she left her native land, and bore her feeble, exhausted frame half round the globe, was pleased, doubtless for wise reasons, to disappoint her earthly hopes, and to require her earthly associates a few short weeks after their arrival, to consign her to the dust, there to proclaim, as she sleeps in Jesus on India's distant shores, the compassion of American Christians for its millions of degraded idolaters; and to invite others from her native land, to come and prosecute the noble undertaking in which she fell.

*(To be continued.)*

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## View of Public Affairs.

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### EUROPE.

Advices have been received from Liverpool of the 16th of May, from London of the 15th, and from Paris about two or three days less recent. The details of intelligence possess some interest, but no important event or change is announced.

**BRITAIN.**—The most important article of intelligence from Britain relates to a treaty, which it appears has been entered into between Britain, France, Spain, and Portugal, (the two latter powers represented by the two young queens) for the pacification of the Peninsula. The articles of the treaty we believe have not been published, but of its existence there appears to be no doubt—The result will probably be, that Don Carlos and Don Miguel will have to resign all their claims to the crowns for which they and their partisans have so earnestly contended. We suspect, however, it will be long before either Spain or Portugal will enjoy internal quiet—It will be prevented by the artifices of the Roman Catholic priesthood, and the blind bigotry and superstition of a considerable part of the population—In the House of Commons, April 21st, Lord Althorpe brought forward his proposition for abolishing church rates, and substituting in lieu of them, a charge of £250,000 on the land tax. Mr. Hume and several members objected to any rate for the church on principle. After a long and interesting debate, however, the original motion was carried by 256 to 140. England appears to be in some danger from combinations among the working men as well as France. Societies called "Trades Unions" have been formed extensively throughout the kingdom, and in consequence of their regular organization, are able, if they are so disposed, to make a formidable resistance to the civil authorities. At Oldham, near Manchester, on the

14th April, there was a serious riot, in consequence of the seizure of two members of the Trades Union of that town by the police. One or two of the mob were killed in an attack on the property of a manufacturer. The London Trades Union, to the number of 50,000, walked in procession on the 22d of April, to the office of the Home Department, to present a petition asking that the sentence of seven years' transportation passed upon six members of the Dorsetshire Union, for taking unlawful oaths in joining said Union, might not be carried into effect. Lord Melbourne declined receiving the petition under such circumstances. Great apprehensions were felt that disastrous consequences would ensue from this procession, and several regiments of troops, together with 2000 police officers, were put in readiness to act at a moment's warning. Happily there was no occasion for their interference. The whole number of men belonging to the London Union is about 250,000. Ireland is in a state of great excitement. The peasantry cherish the most deadly hatred against the policemen. Three of the latter were recently murdered in open day, in the most shocking and barbarous manner. It is supposed that a conspiracy on a very extended scale exists in Tipperary. Tythes are the principal, but not the exclusive cause, of discontent and riot—Mr. O'Connell, agreeably to a notice previously given, moved in the House of Commons to take measures preparatory to a repeal of the act of union, by which Ireland was deprived of a parliament, or legislative body, separately from that of Britain. He is represented as having made an eloquent and able speech, but on taking the question, on the evening of the 29th of April, his motion was negatived by an overwhelming majority. Immediately after this vote, a motion was made, by those who had opposed the motion of Mr. O'Connell, for an address to the king on the subject of the repeal, which motion was carried by 523 votes—only 38 voting against it. The following day, April 30th, the House of Lords, after a speech from Lord Grey and Lord Chancellor Brougham, resolved to join with the Commons in their address to the throne, and the king had appointed the first day of May for receiving it—We have noticed in another part of this No. the unwelcome intelligence of the death of *Richard Lander*, the discoverer of the course and outlet of the river Niger.

FRANCE, has lately been seriously agitated by riots and insurrections, rendered formidable, it is asserted, by the union of the Republican and Carlist parties. It is affirmed, that a plan was laid for concerted action in more than fifty of the principal cities of France. However this might be, the attempts made in the two first cities of the kingdom, Paris and Lyons, and especially in the latter, were productive of consequences, over which every friend of humanity must lament. In Lyons, the number of insurgents amounted to some thousands, and at first they overpowered the military force established in the city; that force, however, was soon augmented by troops not far distant, and then a most obstinate and bloody conflict ensued. Barricades were erected in the streets, and the troops were fired on from the windows of houses. For four successive days, the warfare raged without intermission, and both parties fought to desperation. It would seem that the insurgents had calculated on the defection of the soldiery, or on their refusal to act. In this they were disappointed; and were in the event completely defeated—and tranquillity restored to the city, desolated by the hostile parties. The number of the insurrectionists who were killed, is stated, (probably understated) at six hundred; of the number of wounded, and the loss of life on the part of the governmental troops, we have seen no account. The conflict in Paris was of much shorter duration, not exceeding twenty-four hours; and the number of the insurrectionists was far less than at Lyons—yet not inconsiderable. About twelve or fourteen of the soldiery were killed; the number slain of their opponents, is not certain, but it was far greater than that of the military. There was no appearance of defection, either in the national guards or the troops of the line; and it is stated that they spared no one, male or female, in the houses from which they were fired on. The king's two sons were in the thickest of the fight; and were received and obeyed with the greatest promptitude. The day after the insurrection was quelled, the king reviewed the troops, and was received with cheers. The Chamber of Deputies expected soon to finish their sitting, and a new Chamber was to be elected, to convene in the coming autumn. There is every indication that the existing government of France is established in the hearts of the people, taking the nation at large; and yet the factions are very formidable. Our nation's friend, General Lafayette, is among the dissatisfied; but, true to his principles, he has resolutely refused the solicitations of the *Society of the Rights of Man*, to join them, in resisting the laws.

We had written the most of the above, when an arrival from Britain brought news of a later date than any received before. We shall give the summary of this recent intelligence, just as we find it in the paper before us; and with this conclude our *View* for the present month—How much lying is produced by stock-jobbing—by the *sacra fames curi*! We should have given as fact, or probable fact, the surrender of Don Carlos to the English, if this arrival had not come in time to prevent it.



## LATEST FROM EUROPE.

**NEW YORK, June 16.**—The packet ship *Orpheus*, Capt. Bursley, arrived on Saturday night from Liverpool, having sailed thence on the 16th ultimo, to which date we have received our regular files of papers, &c., including London papers of the 15th.

The political intelligence is unimportant.—It appears that the report received by the last arrival, that there was a prospect of a speedy arrangement between the contending parties in Portugal, was without foundation.

The London Times of the 15th says—It has been before mentioned, that the treaty of the quadruple alliance lately agreed to in London, has been accepted and ratified by the Court of Madrid. Our Madrid correspondent, in his letter of the 5th inst., confirms this information. The intelligence received by the last packet from Lisbon states that the government of Don Pedro had likewise sanctioned the treaty by its ratification. The Spanish army is, therefore, now acting in conformity with the stipulations of the convention.

From France there is nothing of interest. Arrests and occasional encounters between the gendarmes and people, still take place. It would appear by a paragraph which we copy, that the intelligence received by the last arrival from France of the unfortunate occurrence on firing a salute from the U. S. Frigate *United States*, is correct.

Colonel Ogden, Consul of the United States at Liverpool, was presented to the king on the 14th, by Mr. Vail, U. S. Charge d'Affaires.

It is said that the Cabinet of Vienna has consented to an arrangement by which the Prussian Commercial League will comprehend a great part of the Austrian dominions.

Accounts from Holland are to the 13th ult. The Prince of Orange had again left the Hague for the army.—The extensive range of stables at Utrecht, occupied by the horses of the Lancers Corps, had been entirely destroyed by fire; together with about 50 horses, and a large quantity of forage.

Accounts from Constantinople, mention the death of Prince Milosch, the Sovereign of Servia.

Letters from Madrid are to the 6th ult., by which it appears as if no contract for a loan would take place, until the meeting of the Cortes, July 1. It is also stated, that the promulgation of the Royal Statute is producing much satisfaction in all the provinces, except those decidedly committed to the cause of Carlos. The entire arrangement with the public creditors of Spain will be left to the same body, upon the liberal disposition of which, the holders of Cortes bonds will in consequence have mainly to depend.

Despatches were sent from London on the 10th ult. to the Governors of the West India Islands, and to the Governors of the American provinces.

The British Government are about to restrict the operations of the Trades Unions.

Two of the East India Company's ships were sold, May 15, at Lloyd's.—The *Canning*, 1400 tons, for 5900*l.*, and the *London* for 5750*l.*

The French Government talk of establishing a camp of 80,000 men at Lyons.

A Copenhagen paper mentions many particulars of some family fracas among the nobility, which rendered Prince Frederick's situation so intolerable, that he was to be sent to Jutland as colonel of a regiment, after he shall have been formally divorced from his consort, the beloved Princess Wilhelmina.

A Committee of the House of Commons have reported in favour of a grant of 5000 pounds to Capt. Ross.

Jerome Buonaparte arrived in London on the 10th ult. from Ostend.

There are now building in the different ports of England 42 ships of war.

The papers contain the following extract of a letter, dated Toulon, May 4. "The Maritime Prefect went yesterday on board the American frigate *United States*, accompanied by the Count de Labrettoniere, Major General of the Marine at Toulon. The master gunner of the frigate was in irons, and about to be tried by a court martial. The commander of the ship has, it is said, sent 5000*fr.* as relief for the families of the men killed and wounded by the deplorable occurrence of the 1st; but the Prefect refused the money, saying that it was an affair to be settled between the two governments. This morning a boat with Americans came to shore. The authorities, having timely notice of her arrival, placed a picket of gendarmes on the quay, in order to prevent them from being assailed by the French sailors, who are in a state of desperation."

**FRANCE.**—Paris cannot be said to be tranquil.—Conflicts between the students who frequent the Guinguettes (tea gardens) in the quarter of Mont Parnasse, and the police, and between the populace and some soldiers of the 35th regiment, took place on Thursday last, outside the barriers, and appear, indeed to be of hourly occurrence.

Great numbers of arrests and domiciliary visits continue in Paris and throughout France. On the other hand, the Chamber of Peers daily discharge scores of prisoners, against whom no evidence appears on the investigation of their cases.—Dr. Gervais, and the Editor of the Messenger, having refused to go to trial on Saturday, they were condemned respectively to fines of 1000 francs, and to imprisonment for an alleged libel on the police. A new trial will be the consequence of this curious proceeding. We regret to learn that very serious apprehensions are entertained for the consequences of the first public discussion of the late melancholy events in Paris.—*Morning Herald*.

**SPAIN AND PORTUGAL.**—It was announced on the authority of a telegraphic despatch, received at Paris from Bayonne, and dated the 6th May, that an arrangement had taken place between Don Pedro and Miguel—that Don Carlos had given up the contest in Spain, and embarked for England, and as a necessary consequence, that the civil war in Spain and Portugal was at an end. The statement was very circumstantial, and no doubt was expressed of its correctness. It now turns out, however, to have been nothing more than a stock-jobbing report, wholly without foundation. By the African steam-boat we have intelligence from Lisbon to the 5th inst. She brings despatches from Lord Howard de Walden to the British government, the nature of which has not yet transpired. They are said to relate to the reception by Don Miguel of the proposition made to him, founded upon the treaty of amity between the Four Powers. The tenor of his answer is not known, but from all that can be gathered, it was repulsive. The armies are still idle, and remain in the same position as before. Miguel is still represented as strong in force, his troops well found and well disciplined, and the country in his rear well cultivated and productive. Of his other resources, too, there is no lack reported of the stock of obstinacy, for the Don has expressed his determination to hold out to the last extremity.

Letters from Paris state that the fortress of Elvas had proclaimed Donna Maria on the 27th ult., as soon as the Spanish troops crossed the river. The garrison of the fortress had previously been ordered to encounter Colonel S. on the frontiers of the Algarves.

The statement as to the movements of Don Carlos, turns out to be equally untrue. Instead of retiring from the contest, it appears that he was meditating an expedition into Spain, in *propria persona*, the effect of which would certainly be to encourage his partisans and protract the war. The last accounts mention several trifling successes of the Carlists in Biscay and Navarre. The Cortes are convoked for the 1st of July.

A correspondent of the Morning Herald, who writes under dates of Lisbon, May 5th, states that intelligence had been received of the capture of Coimbra, by the Duke of Terceira, and that Admiral Napier had started with 300 men in the City of Edinburgh steam-boat for Figueras, though he expected that the port had already surrendered to Captain Bartram of the Don Pedro frigate.

**LONDON, May 15.**—There was no foreign intelligence of the least interest yesterday.

A hope is entertained that the arrival of the new crops of the East and West India produce, will tempt purchasers into the market to make investments.

There are complaints amongst our merchants, that Portuguese and Spanish securities are absorbing such large portions of capital, as to leave but little for investment in mercantile matters. Trade generally is much brisker on the continent than it is here, and our neighbours are taking away our business.

By advices from Vienna, we learn that it was understood in that capital, that the Congress of Germanic ministers would continue to sit to the termination of June. Austria, it is again asserted, will join the great Germanic Commercial Convention; but that the union will be confined to the provinces north of the Danube, which will include Vienna. This arrangement is understood to be adopted on the conviction, that the manufactures of Bohemia, Moravia, and the provinces north of the Danube, have attained such a degree of perfection, as to enable them to compete with those of Prussia and Saxony. To the provinces south of the Danube, such a competition would produce the most serious consequences.

**Accident at Toulon.**—In the Chamber of Deputies on Wednesday, M. Eschasserieux begged leave to remind the Chamber of an unfortunate event, which took place at Toulon the day of the King's fête, when an American frigate in that port fired seven times upon a French vessel called Le Suffren, and killed two of the crew. He was inclined to think that this misfortune must have been the result of mistake or accident. As a proof of this, I shall read a letter written by the captain of the American frigate to the Maritime Prefect. It is as follows:—"Sir, it is with the profoundest regret, that on my arrival from Marseilles, I learned the sad accident occasioned by the salute given by my frigate in honour of the King's fête. It is impossible for me to express what I feel upon this occasion. To understand it, I beg of you to put yourself for a moment

in my situation, and I beg of you to accept the most positive assurance I can give you of the profound grief of all the officers and crews of the American vessels, who were at Toulon when this fatal accident happened." The letter then states, that the man whose negligence had caused the accident, had been put under arrest, and should be brought to a court martial.—The captain terminates his letter by entreating, that as a testimony of the regret felt for the accident, a sum of 5000*f.*, which had been subscribed by the officers and crews of both the American vessels, should be given to the families of the sufferers.

*Cholera in Paris.*—Some of the French Medical journals, state a certain number of cases of cholera have been met with in Paris during the last month; it does not appear, however, that they have been of great severity; indeed from those which are given in detail, they should be disposed to say that the disease was no more than is usually met with when the weather becomes warm, and such as would not have attracted the slightest notice anterior to the irruption of the more formidable disease from the east.

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## NOTICES.

The late appearance of our number for the present month, has been occasioned by the editor's time being entirely engrossed for three weeks, by his duties as a member of the last General Assembly, and of the Boards with which it is connected. To the same cause is to be attributed the omission, for the present month, of the whole department assigned to Reviews. And, indeed, if leisure for writing had been at command, the space which a Review, or short notices of recent publications, would have occupied, was urgently demanded for other matter, which seemed to require immediate publication.

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## TO OUR SUBSCRIBERS.

We doubt if any periodical publication in our country has been paid for more generally and punctually than the Christian Advocate; and this is acknowledged by the editor with gratitude and pleasure. Still, there are a number of his subscribers who are indebted to a considerable amount; and the avails of their subscription are urgently needed to pay the printer, to whom for the want of these avails, and from this want only, the editor is in arrear. Will others pay their debts, and enable him to pay his? All parties will feel better when this is done. "Owe no man any thing, but to love one another."

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\* \* The Editor begs indulgence for a little egotism while he states, that the first article of the present number, consists of the first sermon he ever wrote. The text was given him as the subject of a popular discourse, when he was on trials for the gospel ministry in the Presbytery of New Brunswick, N. J., and was composed in his room, in Nassau Hall, when he was a tutor in that institution, in the summer of the year 1785. After being read to the Presbytery in private, it was, several months afterwards, delivered *memoriter*, in the church in Princeton, the first time that the author preached after his licensure—Dr. Witherspoon sitting in the pulpit with the preacher, and insisting that he should not show a note. His injunction was obeyed, and as the young licentiate walked from the house of worship with his highly respected teacher, he received from him, for his encouragement, the only praise ever given him to his face by that venerated man. It was moderate praise—Gently tapping his pupil on the shoulder, he said—"Well, well, continue to do as well as that, and we'll be satisfied." It was a maxim with this eminent scholar and divine, to which he admitted of but very few exceptions—"Never to praise a man to his face, and never to speak evil of him behind his back, unless called to do so, as a matter of obvious duty, and for a useful purpose."

After the lapse of nearly half a century, the Editor finds himself in possession of the very same sentiments on the great doctrine of Regeneration, with which he commenced his ministry. None of the fancied improvements in Theology have moved him a hair's breadth on this topic. He endeavoured in this discourse—and he rejoices to observe that he began to preach on this plan—to sustain every one of his important positions, by the quotation of a plain and pertinent passage from the Holy Scriptures. The word of God can never change; and boast of improvements and the march of mind, as innovators may, and do, there can be no improvement on the dictates of the Holy Ghost. They are, on all important points, perfectly clear and full; intelligible to every careful, prayerful, and candid reader; and have been as well understood by generations past, as they will ever be by generations to come. Human reasonings and opinions fluctuate infinitely, "but the word of God shall stand forever."

# THE CHRISTIAN ADVOCATE.

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JULY, 1884.

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## Religious Communications.

### THE SIN AND DANGER OF BOASTING OF TO-MORROW.

Prov. xxvii. 1.—“Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.”

The complaint has been long and justly made, that the conduct of men is frequently in open hostility with their reason and sense of propriety. It is against an evil of this description that the text remonstrates. We all acknowledge the impropriety and imprudence of trusting to an uncertain futurity, for that which may, and ought to be ensured, by present attention. Yet, in direct opposition to this acknowledgment, and the sanction which its truth and importance receives from the constant experience of the world, *procrastination*, or *delay*, is a fault of the most frequent occurrence. Present reluctance, or the imaginary prospect of more favourable circumstances, disposes the mind to postpone, till some future period, the performance of a duty which now demands regard, and which conscience might not suffer us to neglect, did we not flatter ourselves that it might hereafter be performed with more advantage. Let me then, possess your serious attention, while I endeavour, in discoursing on the text before us—

I. To ascertain, distinctly, the evil which it condemns.

II. To show how unreasonable and malignant this evil is in itself, and how dangerous in its tendency and consequences.

First, then, let us endeavour to ascertain distinctly the evil which the text condemns. In doing this, it is proper to begin with observing, that it cannot be intended to condemn, indiscriminately, all concern about the future events of life, nor all provision for meeting them when they shall occur. Both reason and revelation are opposed to such an idea. The business which cannot be completed to-day must be delayed till to-morrow, and we may indulge a degree of concern, as well as make the necessary arrangements, that it may then be accomplished. In the very chapter which contains the text, its author tells us, that “a prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished;” intimating plainly that there is on the one hand, a lawful and commendable anticipation of the occurrences of life, and preparation for them, which is productive of advantage; and that, on the other, there is a foolish and blameable thoughtlessness and improvidence, the certain consequence of which is inconvenience and injury. While this allowance, then, is fairly and fully conceded, we may recognise the evil after which we inquire in the two following particulars; First, in placing a too confident dependance on futurity for the perform-

ance of things lawful in themselves, and necessarily demanding delay; and, *Secondly*, in placing any dependance at all on the time to come, for that which we ought immediately to perform, or attempt, and especially for that which we ought never to attempt or intend.

It has already been intimated, that to provide for the support and comfort of ourselves, and of those who depend upon us, is not only a permitted but commanded duty. He who neglects to do this is declared to be "worse than an infidel." In discharging this duty, it has also been stated that plans of future industry and management must be laid and pursued. But be it now remembered, that these plans are to be concerted and executed, without that excessive anxiety which implies a distrust of providence, and a supreme devotion to worldly concerns and acquisitions. "Take no thought for to-morrow," says our Saviour,—or as it should be rendered—"be not *anxious* for to-morrow, for to-morrow shall be anxious for the things of itself; sufficient unto the day is the evil thereof." But if painful and distrustful solicitude about futurity be contrary to the spirit of the gospel, much more so is that confident and presumptuous reliance upon it, which implicitly denies our dependance on God. This is boasting of to-morrow in a very impious manner; even though the design which we propose to pursue be not unlawful in itself. Hear how pointedly this presumption is condemned by the Apostle James—"Go to now, ye that say to-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell and get gain;—whereas ye know not what shall be on the morrow: For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this or that. But now ye rejoice in your boastings; all such rejoicing is evil." We see then that the offence condemned in the text, is committed by those who, in contemplating and planning even the necessary occupations and pursuits of life, do not keep in mind that they may die before their purposes are accomplished; that they are constantly and absolutely in the hand of God,—entirely dependant on his sovereign will, not only for the prosperity of their schemes, but for the continuance of life itself.

2. But the evil we are seeking to ascertain is chargeable, in its highest degree, on those who place any dependance at all on the time to come, for the doing of that which they ought immediately to perform or attempt; and especially for doing that which they ought never to attempt or intend. The author of our text elsewhere admonishes us in these words—"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor knowledge, nor device, nor wisdom, in the grave whither thou goest." We are here reminded, that as life is utterly uncertain, we can have no assurance that duty neglected or delayed, shall ever be performed. Whenever, therefore, it calls for discharge, and we do not immediately set about it, we give up a certainty for an uncertainty; we risk the danger of final delinquency, with all its endless train of unhappy consequences—In every such neglect or delay then, (as we cannot be supposed to intend our own injury) we boast of to-morrow. We arrogantly challenge and count upon it as a certainty; we act upon it as a matter of which we have the possession and disposal.

But especially, when the things which we purpose to do at a future time are things unlawful in themselves, and which, consequently, we ought never to do or to intend, this boasting reaches its ultimate point of criminality. It is, at once, to claim to-morrow as our own, and to



appropriate it to a service worse than neglect itself. This leads us to consider the high concern to which the text chiefly and immediately points, and which is, undoubtedly, *the salvation of the soul*—To this, therefore, our attention shall be confined through the remainder of the present discourse. In this most interesting business of human life—the care of the soul—men boast of to-morrow in the manner just pointed out. The call and command of God, constituting their duty, with all its solemn sanctions, is—“To-day if ye will hear my voice, harden not your hearts”—That is, “To-day lay most seriously to heart the situation in which you are placed, while enemies to me by wicked works. To-day resolve, in reliance on divine grace, that you will break off your sins by repentance, and that you will make it your great and principal concern, to secure a saving interest in Jesus Christ. Resolve determinately *to-day*, that this all-important business shall no longer be delayed; but that it shall occupy the most serious and engaged attention of your minds, till it be satisfactorily accomplished—till you have good evidence that, by the renovation of your nature, manifested by a true faith in the Redeemer’s merits, and a life of cordial holy obedience to all his requisitions, you be truly reconciled to your offended God.” “No—no,”—replies the practice of every delaying sinner—“To-morrow—a far distant to-morrow, shall be the period of obedience to this call. A considerable space I must yet spend in pursuing the devices of my own heart. But when I have spent it, then I will yield to the command; then, assuredly, I will embrace the offered mercy; then, without doubt, I will avail myself of the benefits of the Redeemer’s purchase.” Is not this impiously boasting of to-morrow? first to continue in sin, which ought never to be intended, and finally to obtain salvation, when the opportunity for it may be past forever. But I am anticipating—

II. The second division of the subject—where we are to consider distinctly, how unreasonable and malignant is the offence we contemplate, and how dangerous in its tendency and consequences. This, I apprehend, may best be effected, by showing more particularly and fully than has yet been done—1. That when sinners boast themselves of to-morrow, they act in a manner highly impious, inasmuch as they assume to themselves the prerogative of God, at the very time that they presume on his indulgence or forbearance: 2. That it is imminently dangerous, because the time may never arrive, at which they even purpose to begin a serious attention to their souls: 3. Because, if this time actually arrives, it is probable they will not be more, but less, disposed to enter on this important business *then*, than *now*: 4. And finally, because delay grieves the Spirit of grace, and may provoke him to withhold from them at last, those aids which are essential to repentance and reformation.

My brethren—The nature of this subject seems to demand that doctrine should be mingled with, and not separated from, enforcement and exhortation—This method, therefore, will be adopted in very shortly illustrating the particulars I have specified; and you must expect me to address myself as directly and pointedly as possible, to those who are concerned in the subject.

First, then, boasting of to-morrow is highly impious, because it is an assumption of the prerogative of God, at the same time that it is a presumption on his patience or forbearance. The full and absolute knowledge of futurity is possessed by God alone. To his creatures he has, indeed, revealed it on some occasions, and in a partial and limited man-

ner, in the execution of his purposes of wisdom and goodness. But to none of his creatures, not even to the highest angel, hath he given the capacity or the privilege of discerning, indiscriminately, the events which are slumbering in the womb of time. We are told expressly that—"Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." When, therefore, we assuredly rely on the future for the performance of a duty or a business, do we not, by assuming that *future* as a certainty, practically usurp to ourselves this right of omniscience? Do we not act as if we saw with certainty, that it would then be in our power to perform what, in our own minds, we thus engage? Deceive not yourselves, my hearers. Is there one amongst you who does not intend to secure the salvation of his soul? Where is the person who will say he does not even intend it? Not one will do it—and yet there are many—I appeal to your consciences—there are many, who depend on carrying this intention into effect, on the morrow; on the next year; at that period of their lives, be it when it may, which they fancy will be more favourable to their designs than the present. What is this but assuming that period to yourselves as a certainty? Do you not verily challenge it as your own, by setting it apart to the execution of the most important purpose of your whole lives? Would you throw into it the decision of your everlasting destiny, if you did not assume it as a certainty? Disguise it as you will, and delude yourselves as you may, the very language of your conduct and your heart, is all in the style of this offensive arrogance. In this very manner it impeaches the exclusive right of God to know and to dispose of the events of futurity. Not that the reason or conscience of any man will, when consulted, justify or endure such language. But on this account the criminality is the greater. Reason and conscience testify, at once, that it is, in the last degree, absurd and wicked thus to act. They testify that you most grossly trifle, and most impiously presume, in thus hazarding your eternal all. They testify that you add provocation to presumption, when you make the expectation of living, an encouragement to continue in sin. Let me reinforce the dictates of reason and conscience, by a plain illustration of this impiety. Suppose that a number of men in civil society should rebelliously wrest from their sovereign a portion of his prerogative; and not content with this, should then actively employ what they had insolently taken, in giving the most deliberate provocation to him to whom they owed allegiance. What would you say? what do you say, in such a case? You say every thing that can express your sense of the daring character of such guilt. But impenitent and delaying sinners act this very part to the Sovereign of the universe. The fact has been clearly shown. I beseech you to view and detest its baseness, to fear and dread its consequences, and to secure yourselves against its danger, by making the forbearance and goodness of God an argument to lead you to immediate repentance, rather than the ground of hardening yourselves against him: For be it deeply impressed on your minds—

2. That delay is unspeakably dangerous, not only for the reason already assigned, but because the time may never arrive, at which you even propose to begin a serious attention to the eternal welfare of your souls. What force is given to this remark by the considerations already suggested? How very probable is it that the God whose patience and grace you are so awfully abusing, will not spare you to the time which you have appointed to seek his favour; will not suffer an

encouragement to such wickedness to be given to others, by permitting its plans, in any instance, to be realised. Remember the case of the worldling and sensualist, whose destiny is described by our blessed Saviour. While this miserable sinner was pleasing himself with the prospect of unhallowed pleasure, for a long time to come, the awful declaration was made—"this night thy soul shall be required of thee." And has not the intention of this scriptural example been enforced upon you, by what you have seen with your own eyes? How many have you known whose period of years, whose vigour of constitution, and whose precautions against danger, were as flattering as your own, who have been swept away by the sudden stroke of death. Without apprehension—with all their fears drowned in the tide of "superfluous health"—perhaps they were rioting, in imagination, on the luxury of unlawful pleasure which to-morrow was to bring to their embrace, when the chilling hand of death was laid upon them, and the opening buds of sensual enjoyment were blasted forever. If such awful instances as these do not prove a warning to those who observe them, verily they have reason to fear that they themselves shall next be cut off, with a sudden destruction.

But alas! presumption, with many, is not satisfied with asking for to-morrow; if by this we understand a short period, to be devoted to impenitence. It is not till years shall have rolled away in the indulgence of their lusts, that they have fixed the time, even in imagination, when they will listen to the invitations and accept the offers of divine mercy. Often, indeed, the time is so distant, that if a worldly concern of any moment were to depend on their continuance in life to the proposed age, its insurance would be at the highest price. Often it is the hour of sickness and distress, which is to furnish the occasion for reflection and repentance. Very often, it is delayed till a more easy and comfortable state of their worldly affairs shall afford them more leisure to set about it—Inconsistent mortals! hear me, I beseech you. Would you defer till a far distant period the securing of a rich inheritance, which you might now make your own? If persuaded to such a delay, would you not immediately suspect that he who persuaded you was desirous that you should never possess it? Would you not instantly answer him, that the risk was too great to be hazarded on any terms, but that it would be folly in the abstract, to endanger so valuable a possession, when it might as well be made secure. In this example, then, see a faint picture of your folly. An unfading inheritance, an eternal weight of glory, is actually now offered to your acceptance: and yet you will risk the final loss of it, for years on years to come, rather than secure it by present attention. Oh why will you venture thus! Why will you be wise in the fading enjoyments of time, and yet exercise no prudence or care, in relation to the infinite felicities of eternity? Why will you suspect a man when he tempts you to injure your temporal interests, and why will you not suspect the adversary of your immortal souls, when he tempts you to put them to the most awful hazard?

Is it in sickness that you propose to attend to this great concern? And do you believe that it is a favourable season for the mind to be employed on the most important of all subjects, involving the destinies of eternity, when the body is racked and tortured with disease? Or what assurance have you, that even the use of your reason will be left you then? How numerous are the instances in which danger is not suspected, or, if foreseen by others, is concealed from the sick, till, by delirium or stupor, it becomes utterly impossible to make the least

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preparation for death: and will you hazard eternal happiness or misery on such unpromising chances as these? It is an infatuation, this, which forbids us to reason with those who practise it. Suppose at once, the veil to be lifted, which covers eternity from mortal eyes. Look into the mansions of hopeless misery. Ask there—what has peopled those dreadful abodes? Scarcely one despairing ghost that descended thither from under the light of the gospel, but will tell you, that *he* intended, as *you* do now, to escape that place of torment. But before he had reached the period, or found the promised circumstances for repentance, his eternal, hopeless destiny, was fixed by death: And will you, now, travel the same path that has led those who thus warn you, to endless perdition! God forbid it! Heaven and hell forbid it! Improve the present hour. Begin to cry to God from those very seats on which you now sit; and never cease to cry, till you have escaped the danger that awaits you—Be farther urged to this,

3. By considering, that if the time to which you have postponed an attention to your eternal concerns shall actually arrive, it is not probable you will be more, but less, disposed to regard them seriously *then*, than *now*. If experience has left any thing incontestable, it is, that all habits strengthen by indulgence, and that every escape from danger hardens the mind against it. These principles apply with as much force to religion, as to any other subject. Hear them recognised in the following strong terms, from the oracles of unerring truth. "Can the Ethiopian change his skin, or the leopard his spots, then may ye, also, do good, that are accustomed to do evil—Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The representation here is, that the habits of sin strike such a deep shade of darkness through the whole texture of the soul, as to render it all but impossible that it ever should be purified; and that the divine forbearance itself, which affords time for reformation, is generally perverted into an encouragement to offend with the more daring obstinacy. We know, indeed, that the power and grace of God are competent to cleanse the most polluted spirit, and to reclaim the most daring rebel. But we know, also, that they are not often employed for this purpose—only often enough to preserve a penitent prodigal from absolute despair. In the spiritual, as in the material or natural world, the general system of operation is conformed to what is called the order of nature—which is God's order. Youth is the season for forming and furnishing the mind, maturer age for confirming it by experience, and fixing it by habit. That this holds in religion, as in every thing else, all observation demonstrates. He who passes youth and middle age without religion, is likely to pass through life, and into eternity, without it. Those, then, who are now in youth, have, at this hour, the most favourable period for attending to their souls, that they will probably ever have. In like manner, those who are advancing, or who have considerably, or even greatly advanced into life, have, at the present instant, an opportunity the most conducive to success, that their past negligence has left within their power. Every step they go forward, they are rendering their situation still worse and worse. The very point on which they are standing, is the point from which, with the most advantage, they may start, if they ever mean to start, in the Christian race. That at any future time, after certain circumstances are arranged to their mind, they will be more disposed to this great concern, is all a delusion—a delusion which all experience, which hu-

man nature itself, cries out against. It cries—"You will be less disposed then than now; now, therefore, attend to your souls, if you do not intend to lose them forever." An additional reason for this I am now to assign, in the last place—

4. Namely, that delay grieves the Spirit of grace, and may provoke him to withhold from you, at last, those aids which are essential to repentance and reformation. That there is such a thing as outliving the day of grace, must be allowed by all who admit the authority of divine revelation. The scripture speaks of some who seek admittance when "the door is shut;" of some who are "given over to a reprobate mind;" of some to whom "strong delusions are sent"—But listen, in particular, to the following terrible representation. "Because I have called and ye refused, I have stretched out my hand and no man regarded: But ye have set at nought all my counsel and would none of my reproof; I also will laugh at your calamity and mock when your fear cometh: When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel, they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices." Instances of the kind here described, where sinners are brought to a sense of their danger when it is too late to escape it, are often, and perhaps only seen, in that very place—on that very bed of disease and death—where they had presumptuously flattered themselves they should not fail of making their peace with God. Brought to the burning verge of eternity, they have found that they could not command divine aid at their own pleasure; they have found it refused them; their eyes have opened on their danger just time enough to leave an awful warning to others, but too late to escape it themselves. But generally, and perhaps always, except in such cases as I have just mentioned, when the strivings of God's Spirit are finally withdrawn, the unhappy subjects of the dereliction remain insensible to the last. Do you ask for examples of this? I fear you may see them very frequently, in persons who were once, and perhaps long or often, impressed with a serious concern for their souls; but by neglect, by carelessness, by delay, they lost their impressions; became first cold, then indifferent, then hard as the nether millstone, and remained so to their dying hour. Certain it is, that the Spirit of grace was once working on the hearts of these unhappy creatures; and equally certain is it (so far as we can judge) that he afterwards deserted and left them forever.

But perhaps some will be ready to turn this argument against the speaker, and say—"How can we know but that the Spirit of grace has deserted us already; and if he has, vain will be all our exertions, and fruitless all our anxiety"—I answer, God only knows whether some to whom I am speaking, may not actually be among the number of those who are given up to judicial hardness. Those are the most likely to be so, who can hear this subject discussed without anxiety and alarm. But those whose minds are tenderly affected with what they hear—those who are ready to say, "we would now delay no longer, if we may hope for divine assistance"—all such have an evidence, in their present feeling, that they are not yet finally deserted; for if they were, they would not be likely to experience this sensation. What they now feel they should consider as one more call from the Spirit of grace, to delay



no longer: and if the emotion now felt, shall not be suppressed and lost—if it shall be indulged, cherished, and pursued—there is reason to hope for the most salutary event. But while I say this, I must solemnly warn you, that if you extinguish your present convictions, or refuse the present admonitions, you will greatly increase the danger that your day of grace may be over, even though your life should be prolonged. Here, then, having pursued the deceitful heart through many of its windings, and shown, as far as reason or Scripture can show it, the danger of all its pretences—here I close my address. I close it with offering you, on the authority of God's word, life and eternal salvation, if you *to-day* repent of your sins, and cast your guilty souls into the arms of Jesus Christ. *To-day*, if you do this, salvation is yours; though your past transgressions be as crimson or as scarlet. But if you *boast of to-morrow*—witness against yourselves—I tell you that you are likely to perish. I tell you the probability is against you. I tell you there is every reason to fear, that the pretences which have so long deceived you, will deceive you to the last. May God dispose you, “while yet it is called to-day,” to turn and live. Amen.

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*From the Gospel Messenger.*

**SIR MATTHEW HALE.**

This able civilian and eminent Christian held the employment of time in very great estimation. His biographer gives the following account of his arrangement of the several parts of the day, and in relation to the situations in which he might be placed. The notes below are stated by the biographer, to have been taken from the original manuscript, evidently never intended for the public eye, yet showing the full and warm heart of the writer towards his duty to God and man. The phraseology is imperfect, but the sentiment is pointed to things most lovely and of good report.

**MORNING.**

- I. To lift up the heart to God in thankfulness for renewing my life.
- II. To renew my covenant with God in Christ. 1. By renewed acts of faith receiving Christ, and rejoicing in the height of that relation. 2. Resolution of being one of his people doing him allegiance.
- III. Adoration and prayer.
- IV. Setting a watch over my own infirmities and passions, over the snares laid in our way. *Perimus licitis.*

**DAY EMPLOYMENT.**

- There must be an employment, of two kinds;
1. Our ordinary calling, to serve God in it. It is a service to Christ though never so mean. *Colos. 3.* Here *faithfulness, diligence, cheerfulness.* Not to overlay myself with more business than I can bear.
  2. Our spiritual employments; mingle somewhat of God's immediate service in this day.

**REFRESHMENTS.**

- I. Meat and drink, moderation, seasoned with somewhat of God.
- II. Recreations. 1. Not our business. 2. Suitable. No games, if given to covetousness or passion.

## IF ALONE.

I. Beware of wandering, vain, lustful thoughts; fly from thyself rather than entertain these.

II. Let thy solitary thoughts be profitable, view the evidences of thy salvation, the state of thy soul, the coming of Christ, thy own mortality, it will make thee humble and watchful.

## COMPANY.

Do good to them. Use God's name reverently. Beware of leaving an ill impression of ill example. Receive good from them if more knowing.

## EVENING.

Cast up the accounts of the day. If aught be amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.

*From the Christian Observer.*

## POETICAL REMAINS OF A CLERGYMAN'S WIFE.

The following pieces are from a pleasing little volume of "Poetical Remains of a Clergyman's Wife," presented to the world, at the request of friends, by her sorrowing relict, whose initials only are given "T. M. F., Islington."

## SUNDAY EVENING.

Oh! if there be an hour that brings  
The breath of heaven upon its wings,  
To light the heart, to glad the eye,  
With glimpses of eternity;  
It is the hour of mild decay,  
The sunset of the holy day.

For then to earth a light is given,  
Fresh flowing from the gates of heaven;  
And then on every breeze I hear  
Angelic voices whispering near;  
Through veiling shades glance seraph  
eyes,  
One step—and all were Paradise.

"FOLLOW ME."—Matt. ix. 9.

My Saviour, can I follow thee  
When all is dark before?  
While midnight rests upon the sea,  
How can I reach the shore?

Oh, let thy star of love but shine,  
Though with the faintest ray,  
'Twill gild the edge of every wave,  
And light my stormy way.

Then gladly will I follow thee,  
Though hurricanes appear,  
Singing sweet carols o'er the sea:—  
What can I have to fear?

"THERE WAS SILENCE IN HEAVEN."—Rev.  
viii. 1.

Can angel spirits need repose  
In the full sun-light of the sky?  
And can the veil of slumber close  
A cherub's bright and burning eye?  
*Ch. Adr.—VOL. XII.*

Have seraphim a weary brow,  
A fainting heart, an aching breast?  
No: far too high their pulses glow  
To languish with inglorious rest.

How could they sleep amid the bliss,  
The banquet of delight, above?  
How bear for one short hour to miss  
The vision of the Lord they love?

Oh! not the death-like calm of sleep  
Could still the everlasting song:  
The fairy dream, or vision deep,  
Entrance the high and lofty throng.

Yet not the lightest tone was heard  
From angel harp or angel hand,  
And not one plumed pinion stirred  
Among the bright adoring band;

For there was silence in the sky,  
A joy that angels could not tell,  
As from its veiled fount on high  
The peace of God in silence fell.

Oh, what is silence here below?  
The quiet of concealed despair,  
The pause of pain, the dream of woe!  
It is the rest of rapture there.

And to the way-worn pilgrim here  
More needful seems that perfect peace,  
Than the full chaunt of joy to hear  
Roll on, and never, never cease.

From earthly agonies set free,  
'Tired with the path too slowly trod,  
May such a silence welcome me  
Into the temple of my God.

### Miscellaneous.

#### THE TWO-FOLD NATURE OF CHRIST.

In our last No. we inserted a short extract from a sermon, entitled "Christ the Mediator," by the Rev. Daniel Baker. We now offer to our readers two extracts more; and recommend that if they have the opportunity, they do not permit it to pass without obtaining a copy of this very excellent popular discourse on a most important subject. The extract which we published the last month came between the two now given.

*How essential the two-fold nature of Christ is to the various parts of his mediatorial work.* For example—he must have a HUMAN NATURE, to obey that law which man had violated, and thus to magnify the law, and make it honourable. But it is equally necessary, that he have a DIVINE NATURE, to give merit to his obedience. Suppose that Jesus Christ were a mere man, what could his obedience avail? He would have to say, as we do, I am an unprofitable servant. But according to the Scriptures, "by his obedience shall many be made righteous." He must, therefore, have a *Human* nature to obey the law, and a *Divine* nature to give merit to his obedience. Again: He must have a HUMAN NATURE to suffer, and a DIVINE NATURE to give efficacy to his sufferings. The Mediator must suffer. "It behooved Christ to suffer." "Ought not Christ to have suffered these things," say the Scriptures. Nay, "without the shedding of blood," we are told, "there is no remission." But the *Divine* nature cannot suffer—cannot be wounded for our transgressions, nor bruised for our iniquities. Therefore, Christ must have a HUMAN NATURE, to suffer. But here again he must have a DIVINE NATURE, to give, as we have said, efficacy to his sufferings. For, if Jesus Christ were a mere man, what could his sufferings avail? The martyrs suffered much—their blood flowed in torrents! but we never hear that the blood of the martyrs availed, to the washing away a single sin of their own; but with regard to this sufferer, it is expressly said, "His blood cleanseth from all sin." And again: "Behold the Lamb of God, which taketh away the sin of the world." We see then the necessity of both natures in this matter also. But some man may say, Sir, you have thrown some light upon the subject, but this point is not clear yet. You admit, that the *Divine* nature cannot suffer; then, after all, how can the sufferings of the *Human* nature be stamped with such value? There need be no difficulty. Here is a clod of earth. In that form, you may strike it about at your pleasure; no harm done. But let this clod of earth be formed into the body of a man—let it be united to the soul of a man, a Prince, a King, or a Conqueror; and, verily, you may not now strike it about at your pleasure! Who does not see that an injury done to that clod of earth, in its new form, as united to the soul of a man, a Prince, a King, or a Conqueror, is to all intents and purposes the same, as an injury done to the soul of that man, that Prince, that King, or that Conqueror? The case, then, is simply this: Although the *Human* nature cannot merit, nor the *Divine* nature suffer, yet by virtue of the UNION of the Human and Divine nature, the sufferings of the Human are as if they were the sufferings of the Divine nature. It is the altar which sanctifies the gift. The very words of Christ himself!

But again: He must have a HUMAN NATURE, to *have a brother's heart*. We need one that can come near, and yet not overwhelm us. One that can be touched with a feeling of our infirmities; having been tempted in all points, like as we are, yet without sin. Such a Mediator, we poor children of the dust do greatly need. You recollect that when God descended in awful majesty upon Sinai's Mount, the people, greatly alarmed, removed, and stood afar off, and said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Nay, even Moses himself said, "I do exceedingly fear and quake!" How natural then is it to wish, with the man of Ur, that there were some Daysman, to put his hand upon both parties. In our Redeemer, this desire is fully met. He has a HUMAN NATURE, to *have a brother's heart!*—and a DIVINE NATURE, to *have an Almighty arm!* Both are necessary. Suppose he had a Human nature, and thus could sympathise with us, being touched with a feeling of our infirmities. This would be soothing—but if this were all, amid all his tender sympathies, we might sink down in hopeless sorrow! But O! delightful truth. Our Mediator is, in all respects, fitted for his appointment. He has a Human nature to sympathise with us, and a Divine nature to succour and to save. A Human nature, to have a brother's heart—and a Divine nature, to have an Almighty arm! O glorious Mediator! O precious Redeemer! One that has all the glories of the God, tempered with the milder beauties of a perfect man! One so distant, and yet so near! Verily, this is the Mediator that meets *my* case! This is the one, whom *my* soul loveth. *I wish none beside!*

"Till God in human flesh I see,  
My thoughts no comfort find;  
The Holy, Just, and Sacred Three,  
Are terrors to my mind.  
But if Immanuel's face appear,  
My hope, my joy begins;  
His name forbids my slavish fear,  
His grace removes my sins.  
While Jews on their own law rely,  
And Greeks of wisdom boast;  
I love the incarnate mystery,  
And there I fix my trust."

But if the two-fold nature of Christ be a mystery, I repeat it, it is a blessed mystery, full of sweetness, as well as full of wonder.

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If the doctrine of God, manifest in the flesh, be a mystery, I repeat it once more, it is a charming, blessed mystery. For observe,

*How clearly and beautifully it harmonizes those passages of Scripture which, at first view, appear at variance with each other.* For instance, in one place, Jesus Christ is called a man; in another place, God. In one place, David's son; in another place, David's Lord. In one place he says, my Father is greater than I; in another place, I and my Father are one. In one place, he is said to be a Lamb slain; in another, the Prince of Life, who only hath immortality. Now, deny our doctrine, and I defy any man on earth, or angel in heaven, to reconcile these passages. Admit the doctrine, and there is no difficulty—all is beautiful and harmonious! With regard to his *Human nature*, Jesus Christ is a man; with regard to his *Divine nature*, God. With regard to his *Human nature*, he is David's son; with regard to his *Divine nature*, David's Lord. Referring to his *Human nature*, he can say, my Father is greater than I; referring to his *Divine nature*, he can also say, I and

my Father are one. As to his *Human* nature, he is a Lamb slain; as to his *Divine* nature, the Prince of Life, who only hath immortality. And now, to place the beauteous crown upon the whole, hear the words of our blessed Saviour himself. "I am the root and offspring of David, and the bright and morning star." This is one of the most remarkable passages in all this volume; and it most clearly, and powerfully, and beautifully confirms all that we have said;—for observe! If Jesus Christ possessed the *DIVINE NATURE only*, he certainly could be David's *root*—the source of David's being; but, in the name of common sense, how could he be David's *offspring*? And on the other hand, if he possessed the *HUMAN NATURE only*, he could then be David's offspring. But here again, how could he be David's *root*? the source of David's being? But possessing, in union, both the Divine and human nature, he can say, as he does say, "I am the *ROOT and OFFSPRING* of David, and the bright and morning Star!" "Rising," as one remarks, "in his incarnation, he introduced the gospel day;—rising, in the influences of his spirit, he introduces the day of grace and comfort in the soul;—rising, in power, he will bring on the latter day glory;—and rising, at last, in his appearing to judge the world, he will usher in the coronation day—the day of a blest eternity!" Bright and morning star! Rise upon my soul! Star of hope to the dying sinner! Star of hope to a sinking world! O! shine upon this waiting crowd! O! shine upon this heart of mine!

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#### CHRIST THE LORD OF THE SABBATH.

We recommend to our readers a careful perusal of the following well written article, on a most important topic—We take it from the Evangelical Magazine for May. The writer's remarks relative to the continued observance of the Sabbath, notwithstanding the attempts that have been made to abolish or desecrate it, are worthy of the particular notice of Christians in the United States, at the present time. The government of our country has desecrated, and steadfastly persists in desecrating the Sabbath, by the transportation of the mail and the opening of the post offices on this holy day. Let this only serve to render those who truly fear and love the Lord of the Sabbath, more careful, more strict, more spiritual, and more prayerful in the spending of holy time—more strict individually and in their families, and more prayerful, especially for those who misspend and profane the Lord's day, and for a general reformation.

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Our Lord's claims to supreme authority were put forth in a very different mode from that in which the pretensions of men are advanced. They were never made in ostentation or vain glory, but in a manner worthy of him who was meek and lowly in heart; and, when he felt himself called to the avowal, it was done not with hesitation and reserve, but with the firmness of conscious majesty and sovereign power. The necessity which required the disclosure was such as made silence impossible. It was when the insolence and falsehood of his enemies behoved to be repressed, the course he was pursuing to be vindicated, and the hearts of his disciples encouraged amidst fear and peril, that he bore witness to his equality with God. Thus, when charged with blasphemy in forgiving sins, he said, "That ye may know that the Son of Man on earth has power to forgive sins, he said to the sick of the



palsy, Man, take up thy couch, and go into thine house; and he did so immediately, and went into his own house glorifying God." And then when charged with conniving at the profanation of the Sabbath, because he censured not his disciples for plucking a few ears of corn when they were hungry, he states, "that acts of necessity and mercy were sanctioned of heaven on that day—that the Sabbath was made not to punish or oppress man by superstitious rigour and austerities, but to bless him with light, rest, and peace, and that the Son of Man was Lord of the Sabbath."

Christ showed himself Lord of the Sabbath by asserting its true character in opposition to the restrictions imposed on it by the Scribes and Pharisees. Placing religion in outward forms, and sanctification in external ablutions, these hypocrites attached no importance to the state and exercise of the heart. The most needful offices of humanity they avoided as a work which desecrated the Sabbath, and gave to the selfishness and avarice of their conduct the epithet of strict piety. But Christ showed in his conduct his abhorrence of such base scruples, enriched the Sabbath by his lessons and deeds of mercy, and inculcated that the great duty of that day was to go to God as our exceeding joy, and to walk with our brethren in the light of the Lord. An impostor would have laboured to exceed them in austerities, and would have shrunk from the abuse which liberality of conduct would have drawn down on him; but the Lord Jesus disregarded their censures, and delighted to act a part suited to the character of the only begotten of the Father, full of grace and truth.

Christ showed himself Lord of the Sabbath by changing the time of its observance from the seventh to the first day of the week. That this was done by our Saviour is evident from the fact of the meetings for religious worship being held on that day by the early Christians; and this they would not have done without some express intimation of our Lord's will. During the forty days that he continued on earth before his resurrection, this was, doubtless, one of the things pertaining to the kingdom of God which he made known to them; and in their assemblies on that day he came to them, and favoured them with the kindest assurances of his grace. Attached as the apostles and early converts among the Jews were to the letter of the Mosaic law, the adoption of the change so instantaneously and cheerfully, without a scruple, and without a murmur, must have been owing to the full conviction of its divine authority.

The worship of the Sabbath is according to his appointment and regulation. He hath abolished the rites and offerings of the former economy, and hath substituted in its place a service more simple, easy, and spiritual. By his ordination repentance and remission of sin are on this day preached in his name; in that name supplication, prayers, intercessions, and giving of thanks, are made for all men; and in the dispensation of baptism and the Lord's Supper, we are led to the blood of sprinkling, and to that dedication of the heart to his love, and of the life to his service, which is the whole duty of man. He claims all its moments, and he can bless them all; and the services in which they are to be occupied, while they are characterized by a pleasing variety, do all point in their object and spirit to Him who died, rose again, and revived, that he might be the Lord of the dead and of the living.

He has maintained the observance of the Sabbath. When we think how many institutions have passed away which were strongly rooted in public affection; and which were supported by all the influence of

secular power, and how the Sabbath still exists in such veneration and observance, we must be convinced that it abides by aid more than human. Against it the pride, the folly, and the avarice of man have combined all their power to abolish it; persecution hath issued her edicts, filled her dungeons, and raised her scaffolds; infidelity hath poured forth her cavils and sarcasms, and licentiousness hath decked her paths with roses; yet still in all places there are many who call it a delight, the holy of the Lord, and honourable, and we are assured that it will continue as long as the sun. It is most absurd to ascribe its continuance to the temporal power employed to guard it, for that power can exercise no influence on that spiritual worship which is its essence, and can only check those outrages on its rest and rules which would endanger the peace and welfare of society. It is the influence of religious principle which calls for the repression of such disorders; and that Christianity had a power to maintain its ordinances independently of the elements of the world—nay, in opposition to them when they are marshalled against it—is evident, from its progress and triumphs for so many years in the early times, when the observance of the Sabbath was the mark which directed to their assemblies the feet swift to shed blood, and the day of rest was the special day of martyrdom. While Christians, therefore, may warrantably apply to civil rulers for the prevention of those excesses which are so hateful to the quiet of the land, they must raise their eyes to Christ for that influence without which the help of man is vain, and with which the church is secure against all the art and fury of the gates of hell.

It is this day which he especially blesses. As there are periods and occasions which kings delight to distinguish by their munificence, so the Sabbath is a season in which the king of Zion dispenses his blessings most amply. It is the day on which he most frequently gives to the repenting rebel the assurance of pardon, confers marks of honour on those who have been zealous in his service, loosens the bonds of the oppressed, cheers the hearts of the sorrowful, and strengthens and prepares the faithful for arduous duties. In other times there are drops from heaven, but on this one there are showers of blessing. It is the day of his coronation in the churches, and the day of the gladness of his heart.

He is Lord of the Sabbath, for at his command it will close. It will close to every individual at death. The period hastens on when our last Sabbath will dawn, and our last entrance into Zion's gates shall be made. It will dawn for others, but not on the night of the grave. They will open for others, but it is not to the dead that the call can extend, "Go ye up to the house of the Lord." There is no man that hath power over the spirit to retain the spirit, nor over time, to retain it; neither hath he power in the day of death to deliver from it, or to retard it. Oh, it would be wise for us to associate the opening grave with the opening sanctuary, and the voice of the gospel with the silence of death!

And at Christ's command the Sabbath shall finally close as to all. It is from him the angel shall receive his mandate, who shall lift up his hand and swear by him that liveth for ever and ever, that there shall be time no longer. Among the seasons of anxiety, the nights of sorrow, the eras of glory which that proclamation will terminate, there are none so important as the Sabbath, and no knell so solemn as that which announces its close.

And he is Lord of the Sabbath, for to him men shall give an account

of the manner in which they have employed it. This will form a most essential theme of inquiry on that day, when God shall judge the secrets of men's hearts by Jesus Christ, according to the gospel. And let us think what shame and tears will fill those who on that day went not beyond bodily service, who spent it in brutish sloth; wasted it in scenes of dissipation, or, insulted it in open profanity! Oh, what evidences will deserted closets in their dwellings, their empty seats in the sanctuary, the house of mirth, or the scene of idle saunter or gay display, furnish of their impiety! And what is the doom that awaits them? "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Then the great day of his wrath is come, and who shall be able to stand? But for the purer observers of the Sabbath the sentence of mercy is fixed, the song of salvation is preparing, and an everlasting rest remains. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

These remarks should lead us to cherish high impressions of the character of Christ. What mere man, however eminent in office or in piety, ever presumed to call himself lord of any rite of religion, though of lesser importance? Moses never styles himself lord of the ark or tabernacle, or of any of the ceremonies of the most holy place; but Christ calls himself Lord of the Sabbath, and is to be honoured as we honour the Father. It is impossible to explain the high character of Jesus consistently with his humility and with truth, but by admitting his supreme power and Godhead. Let us keep the Sabbath as a monitor of his authority, and as a memorial of his grace.

Let us look to him, as Lord of the Sabbath, for the grace which is requisite for its devout observance. His stores are inexhaustible, and his heart is as kind as these are ample. Let the sanctification of the Sabbath be the first lesson of the young, and its value be the last testimony of the old.

And let us on every Sabbath evening, as we retire to rest, call ourselves to account for the manner in which we have spent it. What conscience condemns let us carefully avoid, and in what it approves let us labour to abound more and more. Unless this is the case, such examination will only aggravate the horrors of our final account. Much reason have we to close our eyes on the Sabbath evening in tears, that of holy time we have lost so much, that with it we have trifled so long. Let us be wise for the time to come, and, when we give in our last account, may we be able to say, "I was in the Spirit on the Lord's day," and may the Judge of all find us complete in him!

H. B.

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#### EXTRACTS.

##### *The Sun an Emblem of its Creator.*

"There is one circumstance in reference to the sun that has for many years been very instructive and consolatory to my own mind, in

connexion with my Maker, which I do not remember, through all these years, ever to have introduced, and which may yet be very suitably introduced now; and that is—there is this great peculiarity in reference to the sun, that you cannot bear to look at it; you know that it exists; you are sensible of the importance of it to the world; you see its light, you feel its heat, are perpetually enjoying the beneficial effects of it—but you cannot bear to look at the sun itself; if you were to make the attempt it would in a few moments dazzle and blind you; and it is the only object in nature that you cannot bear to look at; you can perceive and enjoy it only in its effects. It appears to me that, in this view, it is a most striking and unique image of its Maker. This is exactly our case mentally and spiritually with respect to God. We are as sure as we are of our own existence that there is a God. The heavens declare his glory.

‘A thousand starry beauties there,  
A thousand radiant marks appear,  
Of boundless skill and power divine.’

We see him in the operations of his hand every where about us; converse with him in his providence and his word; perceive him in ten thousand beneficial influences; but we cannot bear to look directly at God. When we think of his essence—the essence of his nature, as never beginning to be, as every where present, we are confounded, overpowered, buried, and lost in our thoughts. Hence he himself says, ‘My face shall not be seen:’ ‘No man can see my face and live;’ ‘Who can by searching find out God?’ ‘Who can find out the Almighty unto perfection?’ Looking at the divine essence is gazing at the sun; we are soon blind; and I do think it literally true, that if it pleased God to let loose a full thought of his essence upon the human soul, it would literally crush it, as completely as a globe of adamant, if it were to fall upon the body, would crush that. No created mind can bear a full thought of God.”

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*The Distinguishing Character of Sinners described, and their Ingratitude  
and Folly remonstrated against.*

“If a person were to come to me and say, ‘You had two of the kindest parents that ever nourished or loved a child, but your whole business seemed to be to slight them, and break their hearts; and I really believe that your behaviour helped to bring their grey hairs with sorrow to the grave,’ I think such a charge, if conscience told me there was foundation for it, would go through me like a dagger; I could hardly bear it. And yet, perhaps, to some here, this charge comes home in a more just and aggravated sense, in regard to one greater, and kinder, and nearer, than the fondest and most affectionate parent that ever breathed. I mean Him who is the breath of your nostrils, the health of your countenance, and the life of your souls; to whom you owe the mercies of your birth, the tenderness of your parents, and all the blessings of your early days; I mean Him who sent you every penny you ever possessed, every morsel you ever ate, every garment you ever wore, every hour’s rest you ever enjoyed, every friend that ever smiled upon you, and every agreeable sensation you ever felt. I mean Him who is constantly about your paths and your bed, has always been the guardian of your sleeping and your waking hours; who has been providentially with you, and blessed you through all the

stages of life, all the changes of life, all the dangers of life, all the trials and sorrows of life, and is now throwing a thousand blessings from the inexhaustible storehouse of his goodness before you and around you. This is the Being I mean, who has sent you instructive parents, praying friends, faithful ministers, interesting providences, regular Sabbaths, and put into your hands the oracles of eternal truth and salvation. I mean Him, my friends, whom you least like to think of; I need not say Him whom you think it the greatest hardship to serve—think it a drudgery and task to worship—think much of spending a quarter of an hour in his presence and converse—deem his day a weariness. I mean Him whose enemy you are cherishing in your hearts, and giving to that enemy your time, and strength, and powers, and privileges, and blessings. I mean Him! And, oh! do you then requite the Lord? Has he not been a Father to you? Well might he call upon the heavens and the earth to be desolate, because having thus nourished and brought up children they had rebelled against him.”

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#### ON A PARTICULAR PROVIDENCE.

In the *Christian Observer* for May, there is “A Sketch of the Life of Lord Teignmouth,” the late distinguished president of the British and Foreign Bible Society—an office which he held from the origin of that noble institution to the time of his death—a period of about thirty years. In this sketch there are several quotations from papers which his lordship contributed, during a series of years, to the *Christian Observer*. We extract one on “a particular providence.” We shall also be indebted to this sketch, for an account of the closing scene of his lordship’s exemplary life.

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“A particular providence seems discernible in effects which cannot be traced to visible causes, or which do not appear to correspond with them: as in cases where men act without apparent motives, or from what is called chance; in the preservation of individuals by modes extraordinary, unforeseen, and improbable; in unexpected recovery from sickness, or relief from misfortune; in the prevention, discovery, and punishment of murder, and other atrocious crimes; in the fatuity which makes criminals furnish the means of their own detection, or in the remorse which leads to the confession of their criminality; in the retribution which follows the perpetration of crime under circumstances unconnected with it, and at very distant periods; in the stings of a wounded conscience; in remarkable dreams; in the effects attending profane imprecations; and in the mode in which premeditated evil recoils on the contrivers; of all which, instances might be collected from historians and biographers. We often see a particular providence remarkably exemplified in the preservation of children and of drunkards, as well as of other individuals incapable of providing for their own security.

“It has sometimes happened, that a determination apparently casual, and seemingly of no importance—such, for instance, as the preference of one road to another—has saved the life of an individual, and has led to great moral consequences. There are cases related, in which the purposes of men have been unaccountably overruled; and occurrences of great moment have sprung from a direction given to the mind, of which it was at the time unconscious. God ‘goeth by me, and I see



him not; he passeth on also, but I perceive him not.' (Job ix. 11.) There are few people, but the most careless and profligate, who can recollect the occurrences of their lives, but will in some of them see reason to acknowledge providential interpositions, by which they have been rescued from dangers and temptations. 'God speaketh once, yea twice, but man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth on man, in slumberings on the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword.' (Job xxxiii. 14—18.)

"The doctrine of supernatural suggestions, which may be considered as proceeding from a special providence or special grace, is established by various passages both in the Old and New Testament. In the latter we read, that when our Saviour sent forth his Apostles to preach to the lost sheep of the house of Israel, he warned them that they should be brought before kings and governors for his sake, for a testimony against them and the Gentiles: he instructed them at the same time to take no thought what they should speak, for it should be given to them in that hour what they should speak; adding, 'For it is not ye that speak, but the Spirit of my Father which is in you.' From the Acts of the Apostles we further learn, that Paul and Timothy 'were forbidden of the Holy Ghost to preach the word in Asia;' and that when 'they essayed to go into Bithynia, the Spirit suffered them not.' And in the case of temptations or trials, St. Paul tells the Corinthians, 'God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.'

"But the capacity to distinguish supernatural suggestions from the dictates of our own understanding, is not inherent in us, nor always imparted. Neither is it necessary: a pious mind will feel the deepest gratitude to the Almighty, for every danger escaped, or temptation resisted, or blessing received, whether it be owing to that prudence which is the daughter of religious fear and knowledge, or to the immediate act and inspiration of the Deity; in either case, he knows that the security or the enjoyment proceeds from the care and appointment of his heavenly Father.

"The incapacity of man to distinguish special from ordinary operations of Providence, occasions the principal difficulty attending the doctrine, and has led some to impiety, and others to superstition. Some pious men deeply impressed with the truth of the text, that 'not a sparrow falls to the ground without our heavenly Father,' not only consider themselves, and justly so, under the guidance of Providence, but expect a special and extraordinary assistance and direction in the most common and trifling occurrences. There are others of a very different character, who conceive all events to be linked together by the indissoluble chain of cause and effect, and thus, in fact, deny the existence of Providence altogether.

"It is not uncommon to read in the writings of some pious men, instances of particular interpositions of Providence on the most trifling occasions;—thus, in an account published by some of the earliest religious emigrants to America, it is presumptuously stated, as a remarkable passage of Providence in their favour, that 'God was pleased to sweep away great multitudes of the natives by the small-pox, before they went thither, to make room for them.'

"These misconceptions, on so awful a subject, must be imputed to the deceitfulness of the human heart. If, on the one hand, it be absurd to admit the operation of chance—if it be irreligious to forget for a moment our dependence on God, and impious to exclude or limit his interference in human affairs, or to suppose that any events can happen without his knowledge and permission; it seems, on the other, arrogant to appropriate to ourselves, as special, dispensations which, for aught we know, may take place in the ordinary course of his natural or moral government; or, even supposing them special and extraordinary, may proceed from motives which we cannot penetrate, and may be referable to causes or consequences distinct from our concerns.

"It is nevertheless undeniably true, that those who make the Scriptures the rule of their conduct, and pray constantly and devoutly for the guidance of the Holy Spirit, may be said to enjoy the Divine protection in an especial manner. They are less exposed to the common temptations and accidents of life; and they have strength in time of need to oppose them. They have an inward monitor to direct them—a conscience enlightened by the word of God, and by his Spirit which dictated it; and they will escape a variety of seductions, which involve others in worldly and criminal embarrassments: 'I Wisdom dwell with Prudence.' All this, however, may be considered as falling within the ordinary rules of Providence—God blessing the means which he requires us to use for enjoying his protection; and in this sense it is most true, that godliness is profitable unto all things, having the promise both of this life and that which is to come.

"But if, by a mistaken notion of their dependence on God, pious men should expect the laws of his natural or moral government to be suspended in their favour; if they should presumptuously expose themselves to dangers and temptations, from which they can only escape by a miraculous exertion of his power, they adopt an extravagant opinion for which there is no warrant in Scripture, and may be said to tempt the providence of God. It is at the same time true, that they may yet be saved by it.

"We must also remember, that as the Almighty causes the rain to fall and the sun to shine both on the just and the unjust, so good men as well as bad are exposed to the usual accidents of life, and must adopt equal vigilance and precaution against them. Although God keepeth the feet of his saints, he has no where promised them an exemption from common calamities. Pain, infirmity, and disease, are the lot of all the children of Adam. The tempest which overwhelms the vessel in the ocean, the hail which mars the labours of the husbandman, the earthquake which destroys the city, and the pestilence which depopulates whole provinces, comprehend in their devastations the just and the unjust."

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*From the Christian Observer.*

#### THE FIRST MOMENT IN HEAVEN.

*"Absent from the body—present with the Lord."*

*"Carried by angels into Abraham's bosom."*

Where am I? gentle strangers, say;

I pray you speak me fair.

This brightness, is it earthly day?

This fragrance, mortal air?

My couch was dark, disturbed my rest;

But now all pain is o'er:

A bitter pang my heart oppressed;—

I can recall no more.

I left the mourners round my bed;

My children too were near;

My gentle wife, who thought me dead,

Will joy to find me here.

For all things here thrice-happy seem,  
And beautiful to view.  
Is it a dream? Yet 'tis no dream  
That I am happy too.

I could not smile, I could not speak,  
I could do nought but feel:—  
This gale hath fanned my hectic cheek  
These balms my spirits heal.

I hunger not; no more I thirst,  
Nor feel the scorching ray;  
I lave where living waters burst;  
My tears are wiped away.

Some cherub seems my soul to waft;  
Cooled is my parched brow;  
No more I taste the nauseous draught;  
I can breathe freely now.

Where am I? gentle strangers, tell;  
And who are ye, I pray?  
Is this the palace where ye dwell?  
What king do ye obey?

Why do I see before yon throne  
Those radiant Spirits seven?  
On earth such brightness was unknown;  
—Sure I must be in heaven!

I left of late a restless scene  
Of falsehoods and of snares;  
But here, this undisturbed serene  
No hollow aspect wears.

Ye would not mock your stranger guest:  
That soft and heavenly smile  
Tells me this is a place of rest,  
A world unknown to guile.

These robes of white, this wand of palm,  
The crown that decks my brow,  
All, all, are real;—no baseless charm,  
No phantom cheats me now.

Seraphs who bask in realms of light—  
That name I sure may say—  
The world I left was sometimes bright,  
But, oh! it smiled to slay.

My vest was soiled with mortal blame,  
My eyes wept many a tear;  
But I have doffed those robes of shame;  
I feel no sorrow here.

Weeping, long ere the cause I knew  
Why infant tears abound,  
I early felt that sorrow grew  
On sin's unhallowed ground:

And as in childhood's budding years  
Guilt quailed at conscience' voice,  
A thousand new mysterious fears  
Forbad me to rejoice.

Then manhood came, with cares e'er-  
fraught,  
And girt with Passion's train;  
And all one painful lesson taught,—  
That earth, though fair, is vain.

"To make it thy repose forbear,"  
A voice this heart addressed;  
"Come unto me with every care,  
And I will give thee rest."

Thus guided to the Saviour's cross,  
Pardon and peace were mine;  
And I could smile at worldly loss,  
If God propitious shine.

A few short years on earth I toiled,  
Then laid me down to die;  
—Ye know the rest: from death assailed  
Ye bore me to the sky.

For well I now view where I am;  
Unveiled all heaven I see;  
There is the Throne; and there the Lamb;  
Angels and saints are ye!

Souls of the just, I know you all:—  
Martyrs, and holy men,  
Abraham, and David, John, and Paul,  
And many a friend, I ken.

For friends I had, who trod on earth  
The path that leads to heaven;  
To whom to share this second birth,  
And joy this joy, 'tis given.

But 'tis not seraph, friend, or saint,  
Can make a heaven to me;  
All other glories are but faint;  
My Saviour would I see.

Though rich your crowns, though bright  
your files,  
And sweet the strains ye sing,  
I ask for more than angel smiles;—  
Oh lead me to your King.

Him while on earth unseen I loved;  
Awaiting this blest place,  
Mortality's dark veil removed,  
To view Him face to face.

But hark! what descant greets my ear!  
What strains seraphic flow!  
To join those notes I need not fear,  
Preluded oft below.

"Worthy the Lamb" was then my song,  
As tearfully I wended;  
And shall I not the strain prolong  
Now all my toils are ended?

To Him that sitteth on the throne,  
And to the Lamb, for aye,  
Who did create, who did redeem,  
My grateful song I'll pay.

On earth, when vexed with anxious cares,  
Or worn with restless toil,  
Exposed to warring passion's snares,  
Or chafed with life's turmoil;

Maligned by Falsehood's subtle pen,  
Too strong for truth alone;  
Grieving o'er sins of holy men,  
More grieving o'er my own;

'Midst worldly frowns, or anguish sharp,  
Or dangerous wilds untrod,  
'Twas sweet to seize the sacred harp,  
And commune with my God.

And if on earth such joys were mine,  
Though jarred too oft its tone,  
Those melodies shall I resign  
Where discords are unknown?

Here, ever-tuned, the joyful shell  
 Resounds one deathless theme,—  
 His love who from the depths of hell  
 Did captive man redeem.

"Worthy the Lamb" was erst my theme  
 As on towards heaven I wended;  
 No other strain would I prolong  
 Now all my toils are ended.

S. C. W.

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### Obituary Notices.

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#### CHRISTIAN CHARACTER, AND CLOSING SCENE OF LIFE, OF LORD TEIGNMOUTH.

During his most arduous employments Lord Teignmouth never neglected his domestic duties. In the bosom of his family, and among the numerous branches of his relatives and connexions, he was known, beloved, and venerated, as the husband, father, brother, friend, whose looks, words, and actions, indicated steadfast, unvarying attention, and judicious friendship. His servants regarded him as a parent, and the poor as a kind and constant benefactor. The eminent consistency of Lord Teignmouth in the course of public and private virtue, must be ascribed to that faith in his Saviour, and to that humble dependence on the assistance of the Holy Spirit, which he diligently sought during the period of his highest elevation in India, and which constituted his strength, his solace, and the mainspring of his exertions and of his excellence in the severe domestic afflictions with which it pleased God to visit him, no less than in the difficulties in which his public proceedings were occasionally involved. As his sphere of active usefulness contracted, his mind became gradually concentrated in the pursuits of religion, in the duties of prayer, meditation, and the study of the Scriptures. His theological reading was extensive, and gradually, in part, supplanted the pursuit of general literature. He was alive to passing events, and his remarks on their bearings and probable results were characterized by singular sagacity. His health had much improved during the latter part of his life; but at the close of the year 1832 it received a shock from illness from which it never recovered; and during the following spring his Lordship suffered considerable internal pain, apparently produced by indigestion. This was happily removed by the remedies employed; and the pure and invigorating air of Hampstead, whither he temporarily removed during the following summer, restored his strength, when a severe attack of illness nearly terminated his existence. He believed that his end was at hand, and gave directions respecting his funeral, and the disposal of part of his personal property. But it pleased God to spare his life till the fourteenth of February of this year, the forty-eighth anniversary of the day of his marriage; during which period his mind was habitually employed in preparation for his approaching removal to his everlasting rest, in humble and entire dependence on the mercies of his Saviour. An occasional depression of spirits, produced by bodily languor, of which he complained, disappeared during the few last weeks of his life: his state was that of calm, peaceful, blessed hope. At length, surrounded by his family, on whom he had bestowed again and again his affectionate benedictions—retaining till nearly the last moments a clear and tender remembrance of all his relatives—he resigned his spirit, without a sigh or struggle, into the hands of his Creator and Redeemer. His mortal remains were interred on the twenty-first, in a family vault under Marylebone Church.

And here we might close the curtain around that peaceful bed; for,

knowing how such a man lived, it is of little comparative importance to inquire how he died, since the languors and agonies of dissolving nature often weigh down the immortal spirit, and afford no certain index of the addictions of character, and no sure presage of the destinies of the soul; but, remembering his Lordship's own remark respecting the dying hours of his friend, Sir William Jones, and the mournful interest with which the public would have listened to the affecting recitals of the parting scene, we will not deny ourselves or our readers the interesting record of his Lordship's death-bed, as disclosed by his relative, the Rev. Mr. Anderson, in the discourse delivered on the Sunday after his funeral, and which has been published at the request of his congregation; more especially as the statement incidentally includes some very interesting particulars respecting his Lordship's religious character, which more than confirm all that we have stated in the preceding narrative.

Mr. Anderson mentions, in the first place, that Lord Teignmouth was accustomed to offer up his prayers at the Throne of Grace with much fervour and importunity. For many years of his life he was known to be engaged three hours every day in the exercise of private prayer; and it was his custom to retire for his evening devotions at five o'clock in the afternoon, in order that he might perform those holy exercises before a sense of weariness or fatigue should oppress his bodily powers, and thus impede the aspirations of his soul towards the gates of heaven. From these secret communings with God he always came forth into his family, like the Jewish lawgiver of old, with brightness in his face, as well as with the law of God in his heart; and showing, by that heavenly-mindedness which marked his whole conversation, how earnest had been his prayer that the same "mind might be in him which was also in Christ Jesus."

Mr. Anderson mentions, in the next place, that lively faith in the Lord Jesus Christ which formed the groundwork of his obedience, and which he laboured to cherish by such earnest, persevering prayer. On the second day after Mr. Anderson's arrival at his house, in the course of a long conversation at the close of his morning devotions, he expressed some apprehensions as to the reality of his faith, because he was unable to perform his devotions with that entire collectedness of mind, and that sustained attention, which it had been his privilege formerly to enjoy. Mr. Anderson observed to him, that the feeble state of his bodily frame was obviously unequal to that intense exertion, both of mind and body, which his devotional exercises demanded; and then, with the view of enabling him to judge for himself whether the distraction of which he complained arose from weakness of faith or only from languor and debility of body, he entreated him to consider what was the view which he habitually entertained of his own natural condition, of the Divine holiness, and of the infinite mystery of redeeming love. In reply to these questions, he spoke with great energy and earnestness of his deep and abiding conviction of the utter misery of our fallen state, and of the strength of indwelling sin in his own heart. He then described his ardent longings after higher degrees of that holiness which is only another name for true happiness. And he said, in conclusion, with solemn emphasis; "It is my continual prayer that I may always be looking to Him who of God is made unto me wisdom, and righteousness, and sanctification, and redemption; and that, delivered from the guilt of sin by His atoning blood, clothed with the robe of His righteousness, and partaking of the blessed and sanctifying in-



fluences of the Holy Spirit, I may be permitted to join hereafter, with angels and archangels and all the company of heaven, in lauding and magnifying God's holy name, evermore praising him, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: glory be to Thee, O Lord most high."

He said, a few days afterwards, "I loathe and detest every species and every degree of sin, as the transgression of the Divine law, and as an offence committed against the majesty and holiness of God. I trust that I do indeed repent of all my transgressions. But I do not trust in my repentance. No! I look only to the blood of Jesus for pardon and for peace."

On the Sunday before his death, he said to his beloved partner and his children, "I feel that I am resting upon the right Foundation; and I can now leave you all rejoicing."—*Christian Observer*.

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**MINISTERIAL CHARACTER AND TRIUMPHANT DEATH OF THE REV. GEORGE W. ASHBRIDGE, OF LOUISVILLE, KY., who departed this life April 27th, 1834.**

In the mysterious providence of God, an unusual number of the most active and promising young ministers of the gospel in the Presbyterian church, have been removed by death, within the last two years. We take the following very interesting article, from the funeral sermon occasioned by the death of Mr. Ashbridge, and delivered in the pulpit which he occupied and to the people of whom he had been the pastor, by the Rev. Joshua T. Russell, May 11th, 1834.

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From the age of fifteen years, when our deceased brother first consecrated himself to God, and united with his visible church upon earth, up to the very hour of his translation to the church triumphant in heaven, he was enabled by divine grace, to which he ever loved to acknowledge himself a peculiar debtor, steadily to persevere in a life of practical godliness. Although he was often heard to lament and mourn over the remaining corruption of his own heart, over his unbelief and unfruitfulness, yet, in the estimation of those who knew him best, he was a consistent, growing Christian, and the uniform tenor of his life and conversation was such as became a minister of Jesus Christ. His piety was pure, enlightened and energetic, and exhibited itself far less in professions of zeal, than in acts of obedience. Unquestionably his love to the Saviour was glowing, and ardent, for such affection only would have accorded with the temperament of his soul; and I am satisfied, also, that his repentance was genuine, and oft repeated in secret, and his faith firm and vigorous, and yet, as a Christian, he was distinguished, most of all, for his *kind* and *benevolent*, and *holy* actions. He loved, in humble imitation of his divine exemplar, to be "*going about doing good*," and verily he seemed to regard it as his "*meat*," and his "*drink*," to *do* the will of God his heavenly Father. *Benevolent action* seemed to constitute the very element of his soul as a Christian, and it was this especially, which distinguished and adorned his course as a minister. The preaching of the Gospel was obviously his appropriate work. He was "*apt to teach*," a workman that needed not to be ashamed, "*thoroughly furnished*," and he gave full proof of having been "*called of God as Aaron was*." He preached the Gospel faithfully and in its simplicity—"in season, out of season—publicly and from house to house;" and in this delightful "*labour of love*," his

whole soul was engaged and occupied. He conscientiously adhered to the "form of sound words" recommended by an inspired Apostle, and in the expression of his religious opinions, both in private and in public, while he scrupulously respected the rights and liberties of others, he freely and fearlessly exercised his own; nor did he ever hesitate to avow and vindicate his esteem and veneration for the distinguishing doctrines of the Reformation, as collected and exhibited in the standards of the Presbyterian Church.

The style and manner of his ministrations in the sacred desk were highly popular and persuasive. His compositions were pure, chaste, classical, nervous—generally rich in thought, in arrangement methodical and perspicuous, and not unfrequently ornamented with chastened figures, and appropriate classical allusions and illustrations. The intonations of his voice were various, smooth, sweet and melodious. His gesticulations were natural, easy, and graceful—and his address was solemn, animated, fervent and impressive.

Thus invested, as our beloved brother was, with talents and gifts and graces of a high and commanding character, and consecrated as they all were by piety so unquestionable and elevated, he could not, he did not fail to secure the attention, the admiration, the affection of those who enjoyed his ministry. His usefulness however, as a minister, was by no means confined to the pulpit. In the deliberative councils of the church, his efforts and his influence were powerful and salutary; and in defending, patronizing and recommending to others her Literary, Theological, and benevolent institutions, his energy, liberality, and perseverance were, in the highest degree, commendable and worthy of imitation. But after all, my dear hearers, it was in the very midst of his own beloved flock,—in your social circles, by your firesides, when engaged in the all important, peculiar, and appropriate offices of *a Pastor, a spiritual Shepherd*, that our lamented brother presented the most perfect developments of the tender, generous, amiable, elevated sympathies and affections of his guileless, sanctified heart. In the praying circles of the saints, it was his constant practice to be present; and he seemed to regard it as his delightful privilege to participate deeply in their hopes and fears, in their sorrows and joys, in their supplications, and thanksgivings. For the *tender lambs* of his flock, he provided, in rich abundance, the "sincere milk of the word;" and this was regularly imparted to them in the Sabbath School, and in catechetical and Bible classes. If his watchful eye ever discovered, in the distant wilderness, a tempted, disconsolate and deserted wanderer from the fold, like a vigilant and compassionate Shepherd, he sought and pursued him in the vale, and on the mountain top; and, when the lost was found, he kindly bore him homeward, with songs of thanksgiving to his God. His anxieties, his cares, his footsteps, were in every place, where the people of his charge were to be found, whether they were in affluence or poverty—in prosperity or in adversity—in health or in sickness—in happiness or in wo. He was the counsellor of the young, the supporter of the aged, the advocate of the oppressed, the friend of the widow, the protector of the orphan, the benefactor of the poor, the comforter of the afflicted, the willing messenger of mercy, and hope and salvation to the sick and the dying. Yes, my hearers, it was probably about the sick beds of a family now before me,—then in deep distress in consequence of the ravages of an infectious disease, and the incursions of death—it was there, I say, in the place of danger, in the chamber of disease and affliction, by his frequent visits, and by his un-

wearied attentions, that he laid the foundation of his own sudden and lamented dissolution. But why *lamented*? *Why!* People of his recent and beloved charge! we *lament*, not for the *dead*, but for the *living*—not for your *ascended Pastor*,—but for *you*, the bereaved members of his flock. For a Christian “to *die*, is gain:”—and such gain is his who lately ministered before this holy altar, for he was a Christian—an “Israelite indeed, in whom there was no guile.” Yes, for *him* “to *die*, is gain.” To assure ourselves of this, let us revert, in conclusion, to *his dying conflict*, and *his final victory* over nature, earth, the grave, death, and hell.

Three weeks ago, this morning, in the character of God’s ambassador, the beloved ASHBIDGE stood before you in this sacred desk, and unconsciously indeed, both to you and to himself, but nevertheless truly, delivered to his assembled congregation, his valedictory address, his last official message from God. He was then apparently in perfect health. His manly form was finely nerved and vigorous, and the current of life flowed onward, with lively, energetic, and rapid career. When he passed out from before the altar, with lighted countenance and steady step, the melancholy thought occurred to no one, that the man of God was to tread these earthly courts no more for ever!—that the people of his charge, as he cheerfully mingled among them by the way, were receiving from their spiritual shepherd, his last greetings of friendship and affection! No! it could not have been imagined, and yet it was even so. The elements of mortal disease and sudden dissolution were then secretly effecting the work of destruction within him, although he knew it not. On the Tuesday evening following, he became conscious of some slight disease in his system, and his rest during the night was somewhat interrupted. The next day, his illness, which had before been regarded merely as the effect of a slight cold, contracted by the fatigues and exposures of a communion season, attended in a neighbouring congregation the preceding week, assumed a serious aspect; and on Thursday, it began to develope itself in the form of scarlet fever, and awakened some concern in his vigilant physician. On Friday and Saturday, the power and malignity of the disease were greatly increased; and the anxieties of his devoted companion became painfully alarming. A council of physicians was called, and the melancholy but irresistible conclusion of the hasty conference was, that the speedy dissolution of their revered patient was inevitable. The clock had struck ten on Saturday evening—and less than *twenty hours of probation* remained—when, urged by the fond partner of his bosom, who had discovered his danger, and sought from God fortitude and grace to meet the painful crisis, his physician\* approached his bedside, and tenderly, with a palpitating heart and tearful eye, and quivering lip, communicated the certain, fearful, startling intelligence, that the *hour of dying was at hand*. This was the first intimation of immediate danger. The tidings fell upon his ear like a sudden death-knell!—but, they failed to awaken either grief or fear, or even painful agitation. For a single moment, in eloquent silence, he paused!—and, in the impressive stillness of that fleeting moment, loosened all the ties which bound him to earth, and made a final transfer of his thoughts, his affections, his whole soul, to Heaven!—and then—fixing his animated eye upon the friend who had just communicated the intelligence of his approaching dissolution, and grasping his hand with the eager-

\* Dr. J. P. Harrison.

ness and love of a dying saint, he said—"Tell me, doctor, tell me truly—*how long can I last?*" "Possibly, till to-morrow—not longer," was the solemn reply. "Now," said the man of God to three friends,\* who were bending over his couch at the moment—"Pray"—"*each of you offer a plain, short prayer to God.*" When this was done as he had requested, and the third praying brother had uttered his Amen—he broke forth himself in audible, eloquent and impassioned tones—and in a brief, fervent, elevated invocation, he besought for his congregation—for his friends—for his infant children—for his bosom companion—for his own departing soul, the grace and benediction of his covenant-keeping God—*from my sins and from my duties, oh my God, I flee—to the perfect, finished righteousness and atonement of the Lord Jesus Christ.*"—"Into thy hands, blessed Saviour, I commit my body and my spirit." Such were some of the very words of his prayer! And, ah! how widely different from the address of Adrian, the Roman Emperor, when dying, to his soul—"Whither, my soul! whither art thou going?"—how different from that of another mighty monarch expiring in despair—"Millions of treasure, for an inch of time!"

His prayer being finished, he called for his beloved wife, and she stood before him. Affectionately pressing her hand in his own, with tearless eye and unflinching voice, as a husband and a father treading upon the confines of heaven, and rapidly rising to society in which earthly relations are superseded by the more endearing bonds which hold saints and cherubim in fellowship, he calmly, earnestly and with chastened ardour, addressed his still youthful companion—the mother of his infants. He spoke to her bleeding heart words of encouragement, comfort and consolation. He assured her of his own peace of mind—his hope in Christ—his joy in God—his willingness, nay, his irrepressible anxiety to die and be with Jesus—and of his sweet anticipation of meeting her again in heaven. He charged her to walk with God, to be humble, diligent, prayerful, faithful unto death,—and to train up his children in the "nurture and admonition of the Lord." He then fervently commended and committed her and the pledges of their mutual love to his covenant-keeping God, the widow's Judge, the father of the fatherless—impressed upon her lip his parting salutation, and bade her an affectionate and final *farewell!* This done—he rested for a moment—and then, at the hour of midnight, he requested messengers to be despatched in different directions to summon to his chamber a number of the members of his church and congregation, whose eternal interests were pressing heavily upon his benevolent heart, and as they were at length collected around him, and one by one drew near his dying pillow, he took each in turn, by the hand,—and whether he were old or young, saint or sinner, gay or serious, volatile or thoughtful, he gave to every one an appropriate address, rich with instruction, glowing with affection, and pre-eminently adapted to the peculiar views, sentiments, habits, trials, hopes, fears, and perils of each.

Thus the hours of his *last night* were fully occupied in holy, pious, solemn exhortations, designed for the spiritual good of the friends he was about to leave behind him—nor was his anxious soul even then satisfied—but he solemnly dictated a number of special messages, to be delivered after his death to absent acquaintances and friends.

Contrast, for a moment, my hearers, this affecting exhibition of undissembled piety, with the death-bed scene of one of the wisest and

\* Messrs. Harrison, Bayless, and Hart.

most distinguished, and most virtuous of the ancient sages. Of the philosopher it is recorded, that his last hours were spent in undisturbed tranquillity, and in lively, familiar converse with his friends, on literary and moral subjects, and on the *probable* immortality of the soul; and while all around him were overcome with grief and bathed in tears, he calmly called for the poisonous cup which had been decreed to him, drank it without emotion, and ordering a trifling sacrifice to be made by his friends to Æsculapius, quietly expired. And *why* did the heathen sage thus die undismayed and peacefully? Why, my hearers? Simply because immortality itself was to him wholly problematical—and of the solemn retribution of eternity—judgment—heaven and hell, he knew nothing. But, to the living faith, and strengthened vision of our dear, departed brother, all these absorbing scenes were *present*, as sober, certain, everlasting realities!—and yet, he rose above the dread or fear of them—nay, he longed, he panted, he prayed, to meet them; he rejoiced in their near approach—he triumphed over them—and having achieved the victory, his last moments were spent in encouraging the saints, and pouring the tidings of salvation upon the ears of the perishing! *Socrates* died indeed, like a philosopher, longing after immortality, but *ASHBRIDGE* like a Christian, aspiring and ascending to the paradise of God!

By the labours of the night, the remaining energies of the man of God were exhausted—his breathing and pulsations ceased,—and for a season it was thought that his spirit had risen silently, and without a struggle, to its place of rest. But as the light of another Sabbath sun fell gently upon his pallid countenance, he was once more aroused to intelligence and action. For a short time, the current of life returned with renewed vigour, and inspired a feeble hope in the bosom of surrounding friends, that he might, as it were by miracle, yet be preserved. Powerful remedies were eagerly applied, and importunate supplications were renewed in the closet, in the social circle, and in the house of God—but all in vain! It was soon ascertained that friendship and affection had erred in judgment respecting the purpose of God.

The *victory* of the dying saint had not yet been completed, and he was not fully ripe for his *triumph* in heaven. The new strength which he had received was not natural, but superhuman; imparted probably by some kind, ministering spirit from above, to enable him to *finish* both the conflict and the victory, in a way still more honourable to religion, and animating to the saints of God, than had yet been anticipated. From the disclosures which have been made by his afflicted companion since his death, it appears, that he had long since chosen the holy Sabbath, as the day for entering upon his final rest, and he had frequently made it a matter of special and fervent prayer to God, that this irrepressible desire of his soul might be gratified. His prayer was heard and answered, and he no sooner felt the risings of supernatural strength within him than he started from his temporary slumbers, and began to utter, in psalms and hymns, and spiritual songs, the praises of Jehovah Jesus, and the holy triumphs of his almost beatified soul. It was, indeed, the Sabbath; his last Sabbath; his chosen dying day; a glorious emblem; a precious antepast of heaven—and he spent it just as it became a dying minister of Jesus.

During nearly the whole of the day his intellect was regular and unclouded; and until about three o'clock in the afternoon, he was almost incessantly employed in prayer, praise and songs of victory and triumph. And then, as death drew yet a little nearer, and was beginning



to throw a paralysis over his rational and moral and physical energies, he was heard, first in feeble, and then in more audible tones, to exclaim, and it was the last distinct articulation which fell from his lip, while he remained in full possession of his reason—"Home—home—I am going home." Amen.

MEMOIR OF REV. J. P. CUNNINGHAM, LATE PASTOR OF PISGAH CHURCH, KENTUCKY.

A pamphlet of twelve pages, bearing the above title, has been sent us, containing a modest, well-written account of the estimable young ministerial brother to whom it relates—The memoir concludes as follows:—

"In a letter to his father, written in August, he states his intention of visiting the South, and of seeking a home in East Florida, should a kind Providence permit; but adds, these pleasing anticipations may never be realized. 'You know, my dear father, some of the many strong attachments I have to time; but *all these put together*, do not weigh a feather, when put in contrast with the will of my heavenly Father. When this is ascertained, my motto is—*Thy will be done!*'

"The faint hope which lingered around his mind soon disappeared. He viewed the event which was soon to separate him from all that was dear on earth, with calmness and composure. A letter from one who witnessed the concluding scene with much interest, says, 'his latter days were tranquil; he would often speak of salvation by the cross of Christ, with as much clearness and consistency, as he was accustomed to do from the pulpit—of the supports and consolations treasured up in the Gospel, as suited to the wants of the believer in life and in death. He retained the regular exercise of his mind to the last, and his speech, until a few hours before his death.'" The venerable brother who preached his funeral sermon, in a letter to a friend in Tuscaloosa, says, 'Brother Cunningham assisted me in the administration of the Lord's Supper, at Walnut Hill, in May—preached two or three times with great liberty—his audience was large and attentive, and appeared to take a deep and affectionate interest in these sermons. His address to the communicants at the close of the service—his mode of preaching—his courteous manner, made a deep and favourable impression on the congregation, such as few strangers have ever done; and we all rejoiced to think, we should have many such opportunities.' 'He died,' says the same brother, 'beloved and lamented by all who knew him. I was unable to see brother Cunningham in the last solemn scene, as the cholera was raging in my own family. But from the testimony of many private friends, and ministers of the Gospel, particularly our much esteemed friend and accredited missionary to the Indians, Mr. Bushnell, who was with him near the closing scene, declared that his death was a triumphant one—no darkness of doubt obscured the vision of his soul.'

"Another friend from Kentucky, who witnessed the last hour of his life, says, 'His friends around his bed, viewing with much interest his departure, could scarcely conjecture the time when his spirit departed—no muscle altered, no feature changed—a visible serenity—a solemn awful concentration of thought appeared to cover from the eye of the observer for some minutes, his exit from time to eternity. "Blessed are the dead who die in the Lord"—Happy, thrice happy, my brother,

thy home, prepared and furnished for thee by our blessed Saviour—I would not have thee return to our world of sin and wo, but wait and watch until the Master call me up higher!”

It appears, then, from this brief survey of the life and death of our brother, that consistency of character, and conformity to the will of God, was his distinguishing feature. In the social circle, in the confidential interview, in the sacred desk, he exhibited the same elevated heavenly oneness of feeling and purpose, which made the world feel and acknowledge him as the minister of Jesus Christ.”

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We have seen it publicly announced that the REV. JOHN COULTER died on Sabbath the 22d of June, at his residence in Tuscarora Valley, Juniata County, Pa., in the sixtieth year of his age. We long knew, and highly esteemed this excellent man, and faithful minister of the Gospel of Christ. He was endeared to us by his sterling orthodoxy, humble but fervent piety, and great activity and punctuality in the discharge of every duty. If we could obtain, from any of the intimate acquaintance of Mr. Coulter, a brief memoir of his life, it would give us pleasure to insert it in the Christian Advocate, to which he was long and to the last a subscriber.

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In addition to the foregoing mournful announcements, we have to state, that by a late arrival from Liberia, intelligence has been received of the death of the Rev. Messrs. Cloud and Laird, and also of Mrs. Laird, the wife of the latter—African missionaries, under the direction of the Western Missionary Society. They, as well as a Methodist missionary and his wife, died of the fever, to which all, or nearly all, are subject, shortly after their arrival at Liberia. They had, it appears, recovered from the first attack of fever; but on its recurrence a second time it proved fatal. Thus four missionaries of this society—for the lamented Barr was one—set apart to carry the tidings of salvation to the benighted Africans, have died before they could enter on their work. We hope the African mission will not be relinquished; but if any means can be devised of pursuing it with less hazard and expense of human life, such means ought to be diligently sought after and faithfully applied. There is a language in these providential dispensations, the import of which should be considered and regarded.

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## Review.

### PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN MAY AND JUNE, 1834.

We now, agreeably to an intimation in our last number, enter on a review of the proceedings of the late General Assembly of our church—Not the whole of those proceedings, but those chiefly which have a bearing, either direct or collateral, on the present crisis of the church. Of some other acts we may take a passing notice, and some we shall wholly omit.

Notwithstanding the resolution of the late General Assembly, in the case of the rejected memorial, “That this General Assembly cannot

sanction the censure contained in the memorial, against proceedings and measures of former General Assemblies," we shall speak our mind freely and fearlessly—subject, we hope, on the one hand, to the constant recollection, that intemperate language always injures the cause which it seeks to promote; and on the other, under a deep conviction, that the present is not a time to keep back any truth, however unwelcome, which affects the welfare of the church, or to state it in other than the plainest terms. If the Supreme Judicatory of our church might violate the constitution under which it exists, and deprive subordinate judicatories and individuals of their rights and privileges, and then put a muzzle upon all concerned, in order to prevent complaint and a just exposure of unconstitutional and oppressive acts—then might we bid a long farewell to all hope of reform, and to all Christian liberty—the very spirit of the Papacy would be dominant in the Presbyterian church. But blessed be God, we live in a country and under a civil government, where ecclesiastical tyranny, whether Papal or Presbyterian, cannot be exercised over those who do not submit to it of their own voluntary choice.

Immediately before the final vote on the Memorial was taken, we felt constrained to raise our feeble warning voice, to remind the Assembly, that they might reduce the Memorialists to the necessity of following the example, and adopting the language of the apostles, before the grand Jewish Sanhedrim—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." We had previously taken occasion to remark, that if the Memorialists and their friends should be compelled to assume a standing by themselves, they would be entitled to hold the very language which was held by the Protestant reformers, when it was objected to them by the Romanists that they were schismatics, separating themselves from the church of Christ—"We do not separate ourselves from the church," said the Protestants; "we take the church with us. *We* are the true church of Christ, whose holy truths and laws *you* have disregarded; and to you we leave your own perversions and abuses; but the true church of Christ is with us, and we will maintain it." Now we verily think that the time has come to which we thus adverted in the Assembly; the time when the real friends and adherents to the doctrines and order of the Presbyterian church as laid down in our acknowledged standards, are called on to recur to first principles; are called on to obey God rather than man; to maintain with Christian firmness that system of evangelical truth and church government to which every officer of the church is pledged, by an engagement equivalent to a solemn oath; to maintain this system, although future General Assemblies shall, like the last, set it at nought; and that in doing so, if a separation shall eventually take place between them and their brethren, the adherents to the system will be the true Presbyterian church, and their opponents will be the real Seceders—They have already treated the constitution with palpable disregard, and are therefore Seceders in fact; they will then appear to be so in form, as well as in fact.

In entering on our review of the proceedings of the last General Assembly, we have thought proper to make the foregoing remarks, that our readers may at once be apprized of the general impression under which we write, and may have an opportunity to examine—for we court scrutiny—whether we have not good reason, from the facts and documents we shall lay before them, to take the ground we have assumed, and which we shall endeavour to maintain.

Had we not observed in a religious periodical which we respect, a pretty heavy censure bestowed on the report of the committee to which was referred the question relative to the validity of baptism by a Popish priest, and the adoption of that report by the Assembly, we should have passed this item without notice. The question was first brought before the Assembly by a reference from the Synod of New York, in 1831. It was referred, as we find by the printed minutes, to a committee consisting of Dr. Miller, Mr. Frost, and Mr. Sweetland, and was reported on, in the course of the sessions of that year. The report, after being laid on the table and remaining there for more than a week, was taken up, and referred for consideration to the next General Assembly. When brought before the Assembly of 1832, the subject was discussed at two successive sittings, and then committed to a committee consisting of Dr. Cox, Dr. Beman, and Mr. R. J. Breckinridge. This committee, on the third day after their appointment, "made a report, which, together with the report made to the last Assembly, and the whole subject, was committed to Dr. Alexander, Dr. Richards, Dr. Baxter, Dr. Beman, and Dr. Robert G. Wilson, with directions to report to the next General Assembly." The record in the minutes of the next year—the Assembly of 1833—is as follows, viz.—"Dr. Alexander, one of the committee to whom was referred, by the last Assembly, the question 'Whether baptism by a Popish priest ought to be considered as valid?' made a report; when, after some discussion, it was resolved, that this subject, with all the papers relative to it, which have been before the Assembly, be committed to Dr. Miller, Dr. Alexander, Dr. Green, Mr. Breckinridge, Mr. Barnes, Dr. Spring, Dr. M'Auley, and Dr. M'Cartee, to report to the next General Assembly. The final record on this subject, in the minutes of the last Assembly, is in the following words—"The committee to which was referred the question 'Whether baptism by a Popish priest ought to be considered as valid?' made a report; when the committee, agreeably to their request made in the report, were discharged from the further consideration of the subject."

The foregoing detail has been given, to show that this is not one of the subjects that has been lightly treated by the General Assembly. It has been under consideration and review for four successive years. The committees appointed to examine and report upon it have, first and last, consisted of four professors in our Theological Seminaries, as well as of members possessing every variety and shade of sentiment on theological points, to be found among the heterogeneous materials of which our church and its highest judicatory are at present composed. It has also been repeatedly discussed on the floor of the Assembly; and yet no satisfactory result could be reached. The last report, which was a very brief one, ought to have appeared in fall, on the minutes. It was handed by the chairman of the last committee to the present writer, as the only member of the committee who was also a member of the house. By him it was read to the Assembly, accompanied with a few remarks to this effect—that the committee did not think that any act on this subject which could be passed by the Assembly, would be either satisfactory or for edification; since it was found, that there was a *conscientious* difference of opinion among the ministers of our church on this vexed question, which could not be yielded to any decision of the Assembly that should attempt to control it—That it was therefore believed to be the right course, not to legislate on the point at all; but to leave it to be acted on, agreeably to the

conscientious conviction of those who might be called, in the discharge of ministerial duty, to decide upon it; and that the committee, entertaining this belief, requested to be discharged.

There is no variety of opinion among the ministers and members of the Presbyterian church, in regard to the corruption of the Romish church—That this church is most deeply and awfully corrupt, is universally believed; but whether this corruption is such that the initiatory ordinance of baptism ought to be held as entirely invalid and null, in every instance in which it is professedly administered in that church, is the point on which the difference exists; and we happen to know, that it is a difference which always has existed, from the earliest periods of the Presbyterian church in this country, to the present time. The more carefully and deeply the point is examined, the more it will be seen that it has extensive and important connexions and bearings, which ought to command the most mature and grave consideration. It is an essential protestant principle, and explicitly recognised in the creed of our church—"That God alone is the Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith and worship." Now, as we have already stated, there is a *conscientious* difference among the ministers of our church, on the point in question; and therefore we think it is well that the Assembly has left it "free from the commandments of men."

The next important subject that came before the General Assembly was the appeal and complaint of the 2d Presbytery of Philadelphia, formed by the General Assembly of 1832, in opposition to the decision of the Synod of Philadelphia, and on the principle of elective affinity.

It will be recollected that the Synod of Philadelphia, which met in the autumn of 1832, refused to receive as a constituent part of its body, the Presbytery thus formed; it being formed, as the Synod maintained, in violation of the constitution of the church—that complaint of this refusal was made by the rejected Presbytery to the Assembly of 1833—that the subject was referred by that Assembly to a committee, by whom a compromise was reported, which it was supposed would satisfy the parties concerned, and place the Presbytery formed by the Assembly in the Synod of Philadelphia, as an integral part of the same. Here, however, it is important to observe, that although it was stated by the committee of the Assembly that 31 members of the Synod had been conversed with, and had agreed to the compromise, yet the committee, regularly appointed by the Synod as their representation in this concern when it should come before the Assembly, never did consent to the compromise, but resisted it earnestly; and when the report of the Assembly's committee was before the house, the chairman of the Synod's committee, acting in its behalf, sought to introduce a remonstrance against the compromise, but it was not permitted to be received or read.

We shall now give the whole proceedings of the Synod of Philadelphia of 1833 on this subject, together with the proceedings of the last Assembly, and the Protest which followed the decision—This will occupy more space than we can well spare, but in the present state of our church, we think it important that this subject should be well understood. Our principal remarks will be reserved till the quotations are fully before our readers—We shall make a few as we proceed.



*Extracts from the Minutes of the Synod of Philadelphia at their Sessions held in Columbia, Pa., November 2d, 1833.*

The following paper was presented to Synod by the Rev. Mr. Engles, viz:—

Whereas, the Report of the Committee appointed by the last Assembly, to whom was referred the complaint of the Second Presbytery of Philadelphia, was founded in the apprehension of that Presbytery and of the Committee, that said Presbytery would be received by this Synod at its present meeting as a constituent member:

Therefore, *Resolved*, 1. That while this Synod reprobate and condemn both the principle on which the Presbytery of Philadelphia was divided, and also the exercise of unwarrantable authority by the Assembly in dividing the Presbytery; and while the Synod expressly forbid any act of theirs in this matter, to be considered as sanctioning either the principle or the act above alluded to and condemned, yet regarding the peculiar circumstances of this case, and with the above declarations of Synod, the Synod do hereby receive the Second Presbytery of Philadelphia as a constituent member of this body.

2. *Resolved*, That in the exercise of the right of Synod to divide and unite Presbyteries, this Synod do hereby unite the Second Presbytery of Philadelphia with the Presbytery of Philadelphia, and ordain the two Presbyteries thus united to be known as the Presbytery of Philadelphia.

3. *Resolved*, That in the exercise of the same prerogative, the Synod do hereby divide the said Presbytery of Philadelphia by the line of Market street in the city of Philadelphia, extending as far east as may be necessary, and west to the Schuylkill, then up the Schuylkill to the extremity of the Presbytery; and that the ministers and churches south of said line be known as the Presbytery of Philadelphia, and those of the north side be known as the Second Presbytery of Philadelphia.

During the discussion of the first paragraph of this paper, Rev. Dr. Green moved the postponement of it, to take into consideration the following, viz.

*Resolved*, 1. That by the Constitution of the Presbyterian Church, it is the right of Synods, exclusively, to form and divide Presbyteries.

2. That it is destructive of order and discipline, and contrary to the spirit and scope of the Constitution of the Presbyterian Church, that a Presbytery should ever be formed on what has been denominated the principle of elective affinity; that is, of individuals whose views, feelings, and doctrinal tenets are believed to harmonize with each other, but which are known to be opposed in many important particulars, to those of their brethren from whom they are separated.

3. That what has been denominated the Second Presbytery of Philadelphia, was formed in violation of the exclusive right of this Synod to organize new Presbyteries within its own bounds; and was also formed on the obnoxious principle of elective affinity; and therefore can never be recognised by this Synod as a constitutional Presbytery, and in that character be received as an integral part of this body.

4. That this Synod considers itself as deeply aggrieved, and as having been treated with peculiar disrespect by the last General Assembly of our church, in the refusal of the said Assembly so much as to hear the remonstrance and representations of this Synod, in opposition to a measure adopted by that Assembly.

5. That all those who were members of the Presbytery of Philadelphia before the meeting of the General Assembly of 1832, be considered as at present members of this Synod; it being understood that the original members of the so called second Presbytery of Philadelphia, shall, previously to their being enrolled as members of this Synod, declare that they now do, and hereafter will, consider and treat the so called Presbytery as a nullity; and that none who have become members of the so called Presbytery since its first formation, are, at present, to be admitted as members of this Synod.

After a protracted discussion of the motion, the ayes and noes were called for, and it was decided not to postpone.

*Ayes*, Messrs. Green, M'Calla, W. Latta, Symmes, Martin, J. Latta, Love, Douglas, Boyer, J. Williamson, J. B. Patterson, Hutchinson, (ministers) and Messrs. Brown, M'Ewen, Clarkson, Clark, Delaplane, S. Sharon, M'Kissick, Lowrey, Wilson, Cassatt, (elders) 22.

*Noes*, Messrs. Boyd, Belville, Engles, Winchester, Andrews, Magraw, White, Barr, J. N. O. Grier, Gilbert, Morrison, Houston, How, Knox, Sterrit, J. Dickey, Hammel, Patton, Michelmores, Mustard, Cathcart, J. R. Sharon, R. S. Grier, M'Kinley, Dewitt, M'Cachren, M. B. Patterson, Watson, Galbraith, Woods, Annan, Nourse, Peebles, Stone, Dunlap, (ministers) and Messrs. Lefevre, A. Slaymaker, Buchanan, H. Y. Slaymaker, H. F. Slaymaker, Chambers, Donaldson, (elders) 43.

Whereupon the discussion of Mr. Engles' paper was renewed, and being considered by paragraphs, it was finally adopted by the following vote.

*Ayes*, Messrs. Boyd, Engles, Belville, Winchester, Andrews, Magraw, White, Barr,

J. N. C. Grier, Morrison, Houston, How, Sterret, J. Dickey, Patton, Mustard, Cathcart, Wilson, J. R. Sharon, R. S. Grier, M'Kinley, M'Cachren, Quay, Patterson, Watson, Hall, Galbraith, Woods, Nourse, Peebles, Stone, and Dunlap, (ministers) and Messrs. Lefevre, A. Slaymaker, H. Y. Slaymaker, H. F. Slaymaker, Buchanan, Shannon, and Donaldson, (elders) 39.

*Noss*, Messrs. Green, W. Latta, Symmes, Martin, J. Latta, Gilbert, Douglas, Love, Boyer, J. Williamson, Hutchinson, J. B. Patterson, (ministers) and Messrs. Brown, Clarkson, Clark, Delaplaine, Cassatt, S. Sharon, Lowrey, Wilson, (elders) 20.

Thomas Bradford, jr. Esq., a ruling elder from the Fifth Presbyterian Church, Philadelphia, then took his seat as a member of Synod. It was then

*Resolved*, That the Second Presbytery of Philadelphia meet in the Central Church in the city of Philadelphia, on Wednesday the 27th instant, at eleven o'clock, A. M.; and that the Rev. Dr. Neill, or in case of his absence, the Rev. Dr. M'Dowell, preach the sermon, and preside until a Moderator be chosen.

*Resolved*, That the licentiates and candidates which formerly belonged to these Presbyteries respectively, belong to them as now constituted.

*Resolved*, That the proceedings relative to the union and division of the Philadelphia Presbyteries, be forwarded by the Clerk for publication in the Presbyterian and Philadelphian.

## EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY OF 1834.

*Friday Morning, May 16.*

The Permanent Clerk reported that there had been put into his hands an appeal and complaint of the Second Presbytery of Philadelphia against the Synod of Philadelphia—this, with other papers, was put into the hands of the Judicial Committee.

*Afternoon.*

The Judicial Committee reported the appeal and complaint of the Second Presbytery of Philadelphia against a decision of the Synod of Philadelphia as in order, and recommended the order to be pursued in hearing and trying said appeal and complaint. This report was accepted, and the subject was made the order of the day for to-morrow morning at 10 o'clock.

*Saturday Morning.*

The Assembly proceeded agreeably to the order of the day, to the appeal and complaint of the Second Presbytery of Philadelphia against a decision of the Synod of Philadelphia. The Moderator read the rule calling the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to act. A recess was then had for fifteen minutes. After recess, the Assembly took up the order of the day. The minutes of the Synod of Philadelphia in relation to this matter were read by the Temporary Clerk, together with the complaint of the Second Presbytery of Philadelphia.

*Monday Morning, May 19.*

The Assembly proceeded to the unfinished business of Saturday, viz. An appeal and complaint from the Assembly's Second Presbytery of Philadelphia, against a decision of the Synod of Philadelphia. The Rev. William Latta, Rev. Samuel G. Winchester, and Thomas Bradford, jr. Esq., were admitted to be heard on behalf of the Synod of Philadelphia. The Rev. Dr. Ely, then addressed the Assembly on behalf of the Second Presbytery of Philadelphia. The Rev. James Patterson succeeded on behalf of the Second Presbytery of Philadelphia. Before Mr. Patterson concluded, the Assembly adjourned till 4 o'clock, P. M.

*Afternoon.*

The Assembly resumed the appeal and complaint of the Second Presbytery of Philadelphia, against the Synod of Philadelphia. The Presbytery were further heard in support of their appeal and complaint. The Rev. Mr. Patterson resumed the defence of the above complaint, and was succeeded by Mr. Jacob Stout, elder, in support of the complaint—and the Rev. Mr. Barnes concluded on the part of the Presbytery. The Assembly postponed the further consideration of the above business until to-morrow morning at 9 o'clock.

*Tuesday Morning.*

The Assembly proceeded to the consideration of the unfinished business of yesterday, viz. "The Appeal and Complaint of the Second Presbytery of Philadelphia, against

the Synod of Philadelphia." The Rev. S. G. Winchester then addressed the Assembly on behalf of the Synod of Philadelphia; before he concluded, the Assembly had a recess for fifteen minutes. After the recess the different orders of the day were severally postponed for the present. Rev. Mr. Winchester resumed his argument, and was succeeded by *Thomas Bradford, jr. Esq.* on behalf of the Synod; when he had finished, the Assembly adjourned till 4 o'clock.

*Afternoon.*

The Assembly proceeded to the consideration of the unfinished business of this morning, when the Rev. Wm. Latta was heard in defence of the Synod of Philadelphia. After which, Rev. D. M'Kinney, of the minority of Synod, was heard. Adjourned to meet to-morrow after the religious exercises.

Wednesday morning was spent in devotional exercises.

*Afternoon.*

The Assembly met, and proceeded to the unfinished business of yesterday. Dr. Green made a few remarks denying the jurisdiction of this House in the case before it. The Rev. Mr. Gilbert then addressed the Assembly in behalf of the Presbytery, and in defence of his vote in the Synod. The above case was then postponed, and the Assembly proceeded to the consideration of the report of the committee on Overture, No. 3.

*Thursday Morning.*

The Assembly resumed the Appeal and Complaint of the Second Presbytery of Philadelphia. The Rev. Mr. M'Calla was then heard on the part of the minority of Synod, when the Assembly adjourned till 3½ o'clock, P. M.

*Afternoon.*

The Assembly resumed the unfinished business of this morning. Judge Darling, of Reading, Pa. then addressed the Assembly on behalf of the Second Presbytery of Philadelphia, after which the Rev. Dr. Ely was heard on the same side, and finished the defence of the Presbytery, and the parties were then considered as withdrawn, and the Assembly adjourned till to-morrow morning at 9 o'clock.

*Friday Morning.*

The Assembly resumed the Appeal and Complaint of the Second Presbytery of Philadelphia. The roll was called to give every member an opportunity to express his opinion. Some progress was made, when the Assembly adjourned till 4 o'clock.

*Afternoon.*

The Assembly resumed the unfinished business of this morning, and after some further progress the Assembly adjourned till to-morrow morning at 9 o'clock.

*Saturday Morning.*

The Assembly resumed the Appeal and Complaint of the Second Presbytery of Philadelphia—the calling of the roll was continued.

*Afternoon.*

The Assembly resumed the calling of the roll on the Appeal and Complaint of the Second Presbytery of Philadelphia, and made further progress in this business.

*Monday Morning, May 26.*

The Assembly resumed and finished the consideration of the unfinished business of Saturday, viz:—"The Appeal and Complaint of the Second Presbytery of Philadelphia." The roll having been gone through, the question was put "shall the Appeal and Complaint be sustained?"

Upon motion the question was divided, viz. "Shall the Complaint be sustained?" which was decided, yeas and nays, as follows:

*Yeas*—Messrs. Silas Aiken, Chase, Perry, Clancey, S. Hunter, Keeler, Tracy, A. Fitch, Tucker, Gardiner, Osborne, Hitchcock, Coe, Sawyer, H. S. Johnson, Robinson, S. C. Aiken, A. Crane, Ostrom, Brayton, Coolridge, Wilcox, Walker, Manning, Waterbury, Penfield, Mills, S. Smith, Cowan, Shafer, Mersereau, Squier, Forman, E. Phelps, Wills, May, Hurlbut, Barnard, Furman, Dunning, Matthews, C. Fitch, Cowles, Swezey, Scofield, Condit, M. Smith, E. King, Mason, Woodbridge, Halstead, B. King, Fairchild, Thomas, Dixon, A. Williamson, Kellogg, Skinner, Gallaudet, Lyon, Bowman, L. Shaw, Lealie, Bissell, Judson, Stimpson, Birge, Montieth, R. Armstrong, Shedd, M'Cracken, De Witt, Shipman, Graves, Brainerd, Boal, Kemper, Remley, Proctor, Hovey, Ellis, Ayers, Farnam, Tilson, Barnes, Bennett, J. F. Cowan, Hinck-

ley, Phillips, S. B. Wilson, Wm. J. Armstrong, Fitzgerald, Kirkpatrick, Leach, Rice, Payne, Allen, Caruthers, D. L. Russell, Watts, Hawes, W. A. Shaw, Brown, D. Lindley, Hoyt, Mandeville, J. King, Hoss, Eagleton, Harrison, Cassells, White, R. W. Bailey, T. F. Scott, Hagaman, Cunningham—118.

*Nays*—Messrs. J. Clark, Hotchkiss, C. Smith, Platt, Fraser, Brewster, J. Green, Boyd, Beers, Snodgrass, Wallace, B. M'Dowell, I. V. Brown, W. Wilson, Dod, Candee, Love, Kennedy, Harris, G. Morrison, Morris, Young, J. W. Scott, M'Combs, Henry H. Campbell, Coon, Vanhorn, M'Kennan, J. M'Farren, Marshall, F. G. Bailey, Jennings, S. M'Farren, Craig, J. Scott, Vandyke, Donaldson, Wm. Wylie, S. H. Crane, C. Johnston, A. M'Farlane, Dunn, A. Wylie, Carnahan, Sickles, Blake, Spilman, Posey, A. Bayless, Breckinridge, Price, F. M'Farland, J. Morrison, Preston, A. Campbell, Snowden—57.

The question was then taken on sustaining the Appeal, viz. "Shall the Appeal be now sustained?" and decided, by yeas and nays, as follows:

*Yeas*—Messrs. Chase, Fisk, S. Hunter, Keeler, Tracy, A. Fitch, Gardiner, Osborne, Hitchcock, Coe, Sawyer, H. S. Johnson, Robinson, S. C. Aiken, A. Crane, Ostrom, Brayton, Coolridge, Wilcox, Walker, Waterbury, Penfield, Mills, S. Smith, Shafer, Mersereau, D. W. Forman, E. Phelps, Wells, May, C. E. Furman, Dunning, C. Fitch, Cowles, Seofield, Condit, M. Smith, Woodbridge, Halstead, B. King, Fairchild, Thomas, Kellogg, Gallaudet, Lyon, Bowman, L. Shaw, Leslie, Bissell, Judson, Stimpson, Birge, R. Armstrong, M'Cracken, De Witt, Shipman, Graves, Brainerd, Boals, Kemper, Remley, Proctor, Hovey, Ayres, Farran, Tilson, J. F. Cowan, Hinckley, Price, Phillips, S. B. Wilson, Fitzgerald, Kirkpatrick, Leach, Rice, Payne, Caruthers, Hawes, Watts, W. A. Shaw, Hoyt, Mandeville, J. King, Hoss, Eagleton, White, R. W. Bailey, Hagaman, Cunningham—90.

*Nays*—Messrs. S. Aiken, Clancey, Tucker, J. Clark, Manning, Hotchkiss, C. Smith, A. M'Cowan, Squier, Platt, Barnard, Matthews, Fraser, Remington, Brewster, J. Green, E. King, Boyd, Mason, Beers, Snodgrass, Wallace, Williamson, B. M'Dowell, I. V. Brown, Dod, W. Wilson, Candee, Love, Kennedy, Harris, G. Morrison, Morris, Skinner, Young, J. W. Scott, M'Combs, Henry H. Campbell, Coon, Vanhorn, M'Kennan, J. M'Farren, Marshall, F. G. Bailey, Jennings, S. M'Farren, Craig, Montieth, Shedd, J. Scott, Vandyke, Donaldson, W. Wylie, S. H. Crane, C. Johnston, A. M'Farlane, Dunn, A. Wylie, Carnahan, Sickles, Blake, Spilman, Posey, Bennett, Bayless, Breckinridge, W. J. Armstrong, F. M'Farland, Price, J. Morrison, Allen, D. L. Russell, J. Brown, D. Lindley, Preston, A. A. Campbell, Harrison, Cassells, Snowden, T. F. Scott—81.

The Appeal and Complaint of the Second Presbytery of Philadelphia against the Synod of Philadelphia were then declared to be sustained.

Mr. I. V. Brown gave notice that he claimed in behalf of himself and those of the minority who may choose to unite with him, the right to enter a protest against this decision.

Dr. Tucker, Mr. E. Phelps, Mr. Williamson, Mr. Wm. Wylie, Mr. A. A. Campbell, Mr. White, and Mr. S. B. Wilson, were appointed a committee to draw up a minute, in conformity with the vote just taken, and expressive of the views of the Assembly.

#### *Afternoon.*

The committee appointed this morning to form a minute expressive of the vote of the Assembly on the Appeal and Complaint of the Second Presbytery of Philadelphia, reported the following resolution, which was adopted, viz.

1. *Resolved*, That the Appeal and Complaint of the Second Presbytery of Philadelphia against the Synod of Philadelphia be, and the same are hereby sustained; and the act of said Synod, so far as it was intended to unite the Second Presbytery with the Presbytery of Philadelphia, is hereby declared void.

2. *Resolved*, That this resolution shall not be so construed as to affect the integrity of the Presbytery which was constituted under the order of the Synod of Philadelphia by the name of the Second Presbytery of Philadelphia, in November last; but the same is hereby recognized as a constituent part of the Synod of Philadelphia. The Assembly, however, recommend to the Synod to change the name of the said Presbytery.

Thus it appears that this subject was before the Assembly for about ten days—Much other business, however, was done during this period. Agreeably to the notice given by Mr. Brown, a protest was prepared against the decision of the Assembly in this case. It was not handed in for some days after the decision, but it is most proper to introduce it here. It was as follows:—

The subscribers dissenting from the judgment of this Assembly, in the case of the complaint and appeal of the Second Presbytery of Philadelphia, hereby embrace their constitutional right to *Protest*, and to assign their reasons on the minutes of the House.

1. We believe the power exercised by the General Assembly of 1832, and now re-exercised by this Assembly, to form a Presbytery within the bounds of a Synod, and against her decision, is without foundation in our form of Church Government.

In the constitutional distribution of powers and checks, and designation of rights and duties, among the several judicatories of the Church, the power "to erect new Presbyteries and unite or divide those which were before erected," (Form Government, Chapter 11th, Section 4,) is distinctly and exclusively secured to Synod. And the practice of the General Assembly, from the establishment of this body, till the present, has been, we believe, in accordance with these views. The principle assumed by the majority in this body, and recognised by the Assembly in the above decision, and on which the appellants rest their plea, that the duty "of superintending the concerns of the whole Church," (Form Government, Chapter 12, Section 5,) invests the General Assembly with *all powers* necessary to accomplish that object, *at her own discretion*, tends to abolish the constitutional rights of Synods, Presbyteries, and Church Sessions—to confound and contravene those original and essential principles of ecclesiastical government and order, which constitute and characterize the Presbyterian Church.

2. While we disapprove the act performed by the Assembly, as being unconstitutional—we solemnly *Protest* against the practice, whether by the Assembly or Synods, of forming Presbyteries on the principle of *Elective Affinity*, distinctly avowed and recognised, as the basis of this act, being fully persuaded that the tendency of this principle will be, to impair the Standards of our Church—to open a door to error—and to violate the purity, good order, and peace of the Church.

Loyal Young, J. P. Vandyke, Alex. M'Farlane, Jacob Coon, Wm. Wylie, James Scott, Daniel L. Russell, Simeon H. Crane, William Wallace, Cyrenius Beers, A. D. Hepburn, S. M'Farren, B. F. Spilman, W. A. G. Posey, Isaac V. Brown, Samuel Boyd, W. L. Breckinridge, Francis M'Farland, Wm. Sickels, E. H. Snowden, A. Bayless, H. Campbell, J. W. Scott, Robert Love, William M'Combs, D. R. Preston, J. N. Candee, Benjamin M'Dowell, Alexander A. Campbell, George Marshall, Oscar Harris, James M'Farren, William Craig, James Remington, George Morris, James Carnahan, James Blake, Williamson Dunn. I approve and assent to the Protest as set forth on the first part, J. Clark.

Mr. Samuel C. Aiken, Mr. Brainerd, and Dr. M. Smith, were appointed a committee to answer the above Protest.

Here follows the answer to the Protest adopted by the Assembly on the report of their committee.

The committee appointed to answer the Protest of the minority against the decision of this Assembly, in the case of the appeal and complaint of the Second Presbytery of Philadelphia, made the following report, which was read and adopted: viz.

In answer to the first specification of the Protest, the Assembly reply,

1. That the Form of Government vests in the General Assembly the power of "deciding in all controversies respecting doctrine and discipline," and "to issue all appeals and references brought before them from the inferior judicatories." See Form of Gov. ch. 12, sec. 5. Now, as the question, as to the erection and existence of the Second Presbytery of Philadelphia, came regularly before the Assembly of 1832 and 1834, by appeal and complaint from the lower judicatories, the said Assembly not only had a right to "decide" finally, but were imperiously called upon to "issue" the case.

2. The Minutes of the General Assembly for 1794, 1802, 1805, and 1826, show that the Assembly has, in extraordinary cases, claimed and exercised the right of organizing new Presbyteries, and such Presbyteries have always been regarded as regularly and constitutionally organized.

3. The Form of Government rests the right of "deciding questions" of constitutional law, not in the Synods, but in the General Assembly: consequently, if it is proved, which is not the fact, that the General Assembly had exceeded their powers in organizing the Second Presbytery of Philadelphia, it would by no means follow that the Synod of Philadelphia had authority to rejudge and disannul the solemn acts of the highest judicatory of the church. In this view of the subject the General Assembly were bound to sustain the appeal and complaint of the Second Presbytery from respect to the grave decision of former Assemblies, as well as from regard to the rights of the complainants.

4. In regard to the existence of two or more Presbyteries on the same ground, the Assembly have already expressed their opinion. For sixteen years, in the city of New York, Presbyteries have existed on this principle without those evil results anticipated



by the Protestants; yet here the Assembly would repeat, what they have elsewhere said with more solemnity, that "except in extraordinary cases, Presbyteries should be formed with geographical limits."

The annihilation of the Synod of the Chesapeake created by the Assembly of last year, and the formation of the Synod of Delaware this year, may not seem to have any necessary or intimate connexion with the sustaining of the Appeal and Complaint of the General Assembly's Second Presbytery of Philadelphia. The two subjects, however, have a close connexion; and therefore we shall give the proceedings in regard to the Synod of Delaware, in this place; although the latter, in point of time, did not take place till some time after the former. "When the house was employed in forming the Synod, a member, with sarcastic pleasantry, remarked, "that the Assembly having recently brought forth a child, was now earnestly engaged in providing it with a nurse"—Beyond all peradventure, the Synod of Delaware was formed for the accommodation of the General Assembly's Second Presbytery of Philadelphia. But more of this hereafter.

The committee to whom was referred Overture, No. 8. viz.—An application to have the Synod of the Chesapeake dissolved, and also applications from the Presbyteries of Lewes, Wilmington, and Philadelphia Second, as constituted by the Assembly, to be constituted into a new Synod, made a report, which was accepted and laid on the table.

The report on Overture No. 8, and the petitions for the erection of a new Synod, was taken up and adopted, and is as follows, viz.

Resolved,—

1. That the Synod of the Chesapeake be and the same is hereby dissolved.
2. That the Presbytery of East Hanover be and the same is hereby restored to the Synod of Virginia.
3. That the Presbyteries of Baltimore and of the District of Columbia, be and the same are hereby restored to the Synod of Philadelphia.
4. That the Second Presbytery of Philadelphia, and the Presbyteries of Wilmington and Lewes, be and the same hereby are erected into a new Synod, to be called the Synod of Delaware; that they hold their first meeting in the Second Church, Wilmington, the fourth Thursday in October next, at 10 o'clock, A. M., and that the opening sermon be preached by the Rev. James Patterson, or in case of his absence, by the oldest minister present.

In remarking on these extended extracts, we shall not, in our present number, make the comment as long as the text. How far we shall proceed hereafter, time will determine.

We begin with observing, that as our quotations show that there is discord and division of sentiment and opinion in the Presbyterian church, we think it of the first importance that the source and origin of this unhappy state of things should, if practicable, be fairly and distinctly laid open. For ourselves we have not a doubt, that the whole of it may be clearly traced *to a disregard of the standards of our church—to a want of feeling* that the doctrines and form of government contained in the book called The Confession of Faith of the Presbyterian Church, have a just claim to be *sacredly regarded as a rule of faith and practice* by all the members, and especially by all the officers of this church, so long as they remain connected with it. Such a sacred regard to our admitted Symbols of Christian faith and order, was *once felt and acted on* in our church. The Presbyterian church in the United States was founded and built up on these Symbols—sacredly regarded—as the very basis and binding cement of the social compact. And it is on this ground that the Old School Presbyterians think they have a right to complain of innovations, and to resist them to the utmost. When they see, as they do see, that their opposers do not feel and act

under the influence of a strict regard to the standards of the church, taken in their obvious import—when they hear, as they do hear, much said about a more liberal mode of thinking and acting, and that sentiments not accordant with our Standards were held by this, that, and the other great and good man, and therefore ought not to form an objection against those who hold them—they reply—hold them and welcome, if you like them; but do not bring them into the Presbyterian church. We live in a free country. Go and form as many churches as you please, and make as many proselytes as you can, on the principles you have adopted. But do not call these acquisitions Presbyterian churches and Presbyterian professors; or if you do, attempt not to attach them to our body. We protest against this. You have no right to do any such thing; it is neither fair nor honest; it is an unrighteous attempt to break our social compact. Surely we possess the common right of all—the right to have a church to our mind. Such a church is the Presbyterian church—take it as it was founded, and as it remained till you perverted it. We will not yield to these perversions. We will resist them, and abide by the plain import of our constitutional charter, let the consequences follow as they may.

We felt greatly obliged to Mr. Patterson, of the General Assembly's Second Philadelphia Presbytery, for the statement he made in pleading the cause of that Presbytery in the last Assembly. He professed to give an account of the real origin of this Presbytery, and he did give it fairly and truly; and as he spoke of what he had himself felt, said, and done, he certainly ought to be considered as an unexceptionable witness. He stated explicitly and without reserve, that for a considerable time before the occurrence of the case of Mr. Barnes, which led to the formation of the Presbytery whose cause he advocated, he, and a number of his brethren, had felt themselves grievously controlled by the old Presbytery to which they belonged. He and his particular friends could not do as they wished; they could not get some young men licensed, who held opinions which a majority of the Presbytery thought erroneous; they were obliged to use secret measures for the purpose, and to send them away, and get them licensed elsewhere than in this Presbytery; and in many other respects he said they were rendered unhappy by the restraints they were under. They wanted more liberty, more scope for acting in a way that they thought would promote religion; but in this they were overruled by their brethren; and that here was the real origin of this Presbytery—We do not profess to give his very words, but we think we have not misrepresented him, nor made the case even as strong as it was made in his statement.

Now here is the very truth. There was a part of the old Presbytery that really wanted one formed on the principle of elective affinity; and in the process of what took place in the case of Mr. Barnes, they got what they wanted. But the matter did not end here. The very same spirit which they possessed, had also pervaded the Presbyterian church. It had not only infected those who in their hearts did *not* really and fully approve either of the doctrines or the government of the Presbyterian church, but it had a great influence on the minds of many who, so far as themselves were concerned, truly and cordially loved our Standards, in all their parts; but who thought, nevertheless, it was best to let those who were not quite orthodox, have their way a little, rather than make a noise about it; rather than disturb the peace of the church: and by the way, there is a large body of these *peace men* still in the church, who almost invariably vote and act against the old school

men, in order to *preserve the peace of the church*—they are “fierce for moderation.”

Nor is it to be denied that the Old School men themselves have been chargeable with great remissness, or the want of vigilance and seasonable activity. Their reluctance to meet opposition, inclined them for a long time to let error and misrule run on, till, before they were aware, they found it had become dominant. They forbore and yielded, till it was manifest that they must either take a stand, or be turned out of their own house. Then they began to struggle; but they soon found to their cost, that they had to struggle with a giant, whom, instead of encountering in his childhood, as they ought to have done, they had permitted to grow till he possessed fearful powers. The case of Mr. Barnes, was the signal for calling these powers into general and decisive action—A recommendation to divide the Presbytery of Philadelphia, was a part of the first *peace measure* adopted in this notable case. When this was judged by the Synod to be inexpedient, the General Assembly took the matter into their own hands, divided the Presbytery, and formed one to their own liking, on the avowed principle of elective affinity. The Synod having first refused to receive this Presbytery, but having afterwards actually received it, yet in such a way as they thought would neutralize the destructive principle in question, the last Assembly said to them—you shall not do that. There *shall be* an elective affinity Presbytery in the city of Philadelphia; and since your Synod refuse to receive it, we will make an elective affinity Synod too; and thus at once provide a nurse for our pet child, and extend the principle of elective affinity to Synods, as well as to Presbyteries. At the same time, we will declare that such kind of Presbyteries as these, ought not to be formed, except in *extraordinary cases*. This will soothe and please *the peace men*. *We* are to be the judges when these extraordinary cases exist. We have one such Presbytery in New York; and another which, although formed in the old fashioned way, does as well as we could wish, in Cincinnati; and we have now established one, with a Synod to sustain it, in Philadelphia. This is pretty well for once. The peace men might take the alarm if we did more than this at present; and indeed it does not seem necessary to do more *now*. We appear to have a safe majority. When we find it necessary to our plans to plant an avowed elective Presbytery in any new position, we have only to declare that *an extraordinary case* has occurred, calling for such a Presbytery, and then to create it at once. We have fixed the two principles—that elective Presbyteries are sometimes necessary, and that the General Assembly can form them, in defiance of all that a Synod can do or say to the contrary.

Now we shall not be at all surprised, if we shall be charged with representing that the members of the General Assembly, or the body itself, made use, orally, of the very language which we have thus imputed to their acts. Be it so—we have been slandered and misrepresented, till we care very little about it. We have a duty to perform, and with help from on high, we will perform it. We do not say or believe, that the whole of the majority in the last Assembly, *deliberately intended* to do what we have stated to be *the tendency* of what they actually did. But that some intended all this, and more, we firmly believe; and that they carried their plans, as fully as if they had all been delineated on paper. It is a trite adage, that actions speak louder than words; and we have only put a tongue into the acts of the General Assembly, in reference to the whole of the measures which preceded and attended the sustaining of the appeal and complaint of the General Assembly's Second

Presbytery of Philadelphia. Our readers are now in possession of our general views. We shall enter on some details in our next number, if life and health permit.

## **Literary and Philosophical Intelligence, etc.**

**Sweden.**—By an official return made to the government of Sweden, by commissioners appointed for the purpose, it was found that there were 170,000 distillers in the kingdom; that the ardent spirits made by them, amounted to 45,000,000 of gallons, consumed by about 3,000,000 of people, equal to fifteen gallons to each man, woman and child in the nation. The report states that unless immediate steps be taken to stay the evil, the nation must be destroyed.

**Population of St. Petersburg.**—The Russian journals give a statement of the present population of St. Petersburg. The number of male inhabitants is 291,290, and of females 153,845; total amount 445,135. In this number, 1,968 are ecclesiastics, 38,994 belong to the nobility, and 47,548 to the army.

**The Communication between Europe and Calcutta by Steam,** says an English paper, was to go into operation on the first of May.

**Expedition in Printing.**—Victor Hugo's last work arrived at Brussels on a Saturday, by post; at one o'clock on the following morning it was put into a printer's hands, and at ten o'clock on the evening of the same day, the first volume, consisting of nineteen sheets in octavo, or rather more than 300 pages, was entirely composed and corrected. On the Monday morning following the work was on sale at M. Meline's, in the Rue de Montague.

**Glass Tiles.**—M. Dorlodet, a glass manufacturer, at Anzin, in France, has invented a species of glass tile, of great solidity and transparency; which it is thought, may be substituted, with much advantage, in all cases where sky-lights are now employed.

**New Coal Mine at Marseilles.**—The Semaphore of Marseilles states, that a coal mine has recently been discovered near that city, below the surface of the sea. It is supposed that it contains other veins, and, should this be the case, it will add very considerably to the prosperity of this important city.

M. Goudot, the distinguished naturalist, who has been engaged for several years in exploring the Island of Madagascar, has arrived at Brest, with the whole of his collection, comprising upwards of 40,000

specimens, and is expected shortly in Paris.

There is a woman living in Stockport, (England) who has reached her 90th year, and is cutting an entire new set of teeth.

**Capital Punishment.**—A bill has been reported to the English Parliament, abolishing capital punishment for robbery, letter stealing, and constructive burglary.

**Sea Sledge.**—The following description of a marine vehicle, is from the Court Journal, a London paper.

"Mr. Buder, Counsellor of Mines at Munich, in Bavaria, some years ago invented what he termed an aquatic sledge, constructed on such a principle that it might be impelled and guided on the water by the rider himself, without any other aid. The first public experiment was made with this machine on the 29th of August, before the royal family, at Nymphenburg, with complete success. It is described as consisting of two hollow canoes or pontoons, eight feet long, made of sheet copper, closed on all sides, joined to each other in parallel direction at the distance of six feet by a light wooden frame. Thus joined, they support a seat resembling an arm chair, in which the rider is seated, and impels and steers the sledge by treading two large pedals before him; each of these pedals is connected with a paddle fixed perpendicularly in the interval between the two pontoons; in front of the seat stands a small table on which he may read, or write, draw, or eat and drink. His hands being at perfect liberty, he may even play an instrument, load and fire a gun, or do whatever he pleases. Behind the seat is a leather bag, to hold any thing he may want in his excursion. It is evident that this machine must be admirably calculated for taking sketches of aquatic scenery, as also for the diversion of shooting water fowls; in which case the sportsman conceals himself behind a slight screen of branches or rushes, so as to approach the birds unperceived. This vehicle is far safer than a common boat, the centre of gravity being constantly in the middle of a very broad base; a circumference which renders upsetting, even in the heaviest gale, absolutely impossible. It is moreover so constructed, that it may be taken to pieces in

a few minutes, packed in a box, and put together in a very short time."

*The Aerial Plant.*—The burning sands of hot climates, even at Karsfields, of the Cape of Good Hope, which are so arid and scorched that no water can be extracted from them, are the media in which the most succulent vegetables of which we have any knowledge, flourish and evolve; so deleterious indeed, is a wet season to their growth, that they are destroyed by it.

There are also various tribes of vegetables that are destitute of roots, and which can only be supported and nourished by the air, and by the moisture which the atmosphere contains. A large portion of the class Fuci, have no root whatever; and it is stated that the *Aerial Epidendron*, (the *Epidendron Flos Aëris*), denominated aerial from its extraordinary properties, and which is a native of Java, on account of the elegance of its leaves, the beauty of its flower, and the exquisite odour which it diffuses, is plucked up by the inhabitants, and suspended by a silken cord from the ceiling of their apartments, from whence it continues from year to year to put forth new leaves, to display new blossoms, and exhale new fragrance, although fed out of the simple bodies before stated.

*An Aerial Steam Boat.*—A gentleman in Cincinnati, by the name of Mason, has invented an aerial steam boat, in which he proposes to ascend on the 4th of July. It is said that the inventor is very sanguine, having already made (to him) a very satisfactory experiment.

The boat is thus described in a Cincinnati paper: "It is about ten feet long; the ribs being covered with silk, in order to render it very light. The engine, of two horse power, is placed in the middle, and turns four vertical shafts projecting over the bow and stern, into each of which is fixed four spiral silken wings, which are made to revolve with a sufficient velocity to cause the vessel to rise. Over the whole is fixed a moveable silken cover, designed to assist in counteracting the gravitating force, at the same time tending to assist in its propulsion. The whole boat, including the engine, weighs sixty pounds, and has cost about \$300."

The correspondent of the New York Journal of Commerce, who dates from one of the United States ships, near Genoa, thus describes a remarkable phenomenon:

"We stood off from the coast during the night, and this morning are almost becalmed in the centre of the Gulf of Genoa, with the views of land in every direction. In the north and east are the lofty snow sprinkled Appenines, stretching from the head of the Gulf, far down

the centre of Italy; on the south the Islands of Gorgona and Caprea, with Elba in the back ground, and in the north-west the Alps, lying upon the waters in fantastic outlines of blue, splendidly fringed with white and silver.

"For the first time in my life, I have been favoured with a sight of the optical phenomenon, of an image, cast upon a cloud, by the reflection and refraction of the rays of light through a hazy atmosphere. A vessel some ten or twelve miles distant, with '*kull down*,' in sea phraseology, was distinctly seen several times in the course of two or three hours, to be surmounted by an inverted fac-simile, including the hull, having every appearance of a sail of the same kind traversing the sky upside down. The Island of Gorgona, also, was up in similar images, far above the horizon, the straight line of its water edge standing against the sky, while another of its head lands and summit of the same colouring as the Island, extended from it to the land itself. No one on ship-board, I believe, had ever witnessed a similar exhibition before.

"Another phenomenon of less singular character, has also occurred two or three times during the morning—the existence of two currents of air about the ship, at the same time, by which the lower sails have been for some minutes '*taken aback*,' and been kept so, while the canvas above has been filled for an opposite direction."

*Remedy for Ringworms.*—A correspondent of the American Farmer writes as follows: "After I had the tetter nearly twenty years on my hands, and had used a hundred dollars worth of tetter ointment, which took off the skin repeatedly without effecting a cure, a friend advised me to obtain some blood root, (called also red root, Indian paint, &c.) to slice it in vinegar, and afterwards wash the part affected, with the liquid. I did so, and in a few days the scurf was removed, and my diseased hand was as whole as the other."

*A Pedigree of some Standing.*—The newspapers speak of a descendant of the great Chinese philosopher, Confucius, now living at the remote period from his ancestors of nearly two thousand four hundred years—for Confucius was contemporary with Pythagoras! Socrates came a little after him. Here is a pedigree! When this gentleman hears of the old families in Europe, he must look upon them as people of yesterday. He is a magistrate of the humble order, but has no other rank. His descent, however, is so much respected, that, whenever he visits the neighbouring town, the governor orders the gates to be thrown open—an honour which the worthy magistrate has the modesty to decline.



## Religious Intelligence.

### DOMESTIC.

#### WESTERN FOREIGN MISSIONARY SOCIETY.

*Report of the Executive Committee, concluded from page 284.*

The committee were led, from the information which they had previously obtained, to direct these brethren to seek some eligible position in the northern provinces of Hindostan, as the field of their labours; but they were authorized to make a different selection, if, on arriving in India and consulting with the friends of missions at Calcutta, it should be found expedient to do so.

After mature deliberation, and taking the advice of many judicious and well informed counsellors, they came to the conclusion that the original designation of the committee was decidedly the best, varying from it only in the selection of an adjoining province, somewhat further to the north-west, and inhabited by a people less bigoted in their attachment to paganism. Besides this feature in the religious character of the people—their docility and desire to become acquainted with the English language—the comparative healthfulness of that part of India—its entire destitution of missionary instruction—and proximity to, and commercial intercourse with, Afghanistan, Cashmere and Thibet, extensive and populous regions as yet entirely unoccupied, are all considerations of importance, and going to show the propriety of the selection.

Ludeana and Umbala, the two cities in Lahore, which have been mentioned as the two best positions, are both of them distant probably more than one thousand miles from Calcutta, and nearly as far from Bombay; but, as measures are now in progress to open the navigation of the Indus and its tributaries, and as Ludeana stands on the navigable waters of the Sutledge, one of its principal branches, and as there is now a plan on foot for a steam communication from Bombay to England, through the Mediterranean and the Red Sea, this part of India, and especially Ludeana, may eventually become of more easy and frequent access to us than Calcutta itself.

Of the climate, and government, and inhabitants of the province of Lahore, it is stated that it consists of two parts; one of which is the mountainous tract in the north-east, stretching south and east from Cashmere; and the other comprising the low and flat tracts near and south of the Sutledge, called the Punjab. The former has a climate much resembling that of middle Europe; but is thinly peopled in comparison to the other, which is by far the most productive, though less salubrious. It comprises a territory of seventy thousand square miles, and a population of four millions, and is said to contain many fine villages and some large towns; but the latter, with the exception of Amritsar, the holy city of the Seiks, are in a declining condition. Lahore is under the government of a native prince, by the name of Runjeet Singh, formerly one of the most formidable enemies of the Anglo-Indian government, but now on terms of friendship with it.

The Seik nation, numbering from one to two millions, occupies a considerable part of Lahore, besides a part of Moulton, and those districts of the province of Delhi which lie between the Jumna and the Sutledge, and holds a conspicuous place among the inhabitants of India. The term Seik signifies disciple; and the tenets of Narak, the founder of their religion, who lived in the 15th century, comprise a mixture of Mahomedanism and Hindooism, permitting its proselytes from these two sects to retain some of their former observances. The Seiks are an active, courageous, and warlike people, more indulgent towards the female sex than either of the two sects from which they sprung, and less given to sensuality. Their language is the Punjabee, which would seem to be Hindostanee with a slight intermixture of Persian. Their trade with the other parts of India is inconsiderable; but if Christianity were once to become prevalent in Lahore, the commerce of that province with Afghanistan, Cashmere, and Thibet, on the north, and with Persia on the west, would promote its circulation in these extensive and populous regions. The territory of this people being between 28° 40' and 32° 20' of north latitude, and not remote on the north and north-east from the southern slope of the Himmaleh mountains, must be far less exposed to the hot enervating winds and the humid atmosphere which prevail in other parts of India.

The political changes which have recently taken place in respect to India, the increasing desire of persons of distinction among the natives to give their children an English education, and the disposition of the constituted authorities to encourage the settlement of educated and intelligent missionaries in all parts of that country, are to be regarded as truly auspicious circumstances. Although these considerations, con-

nected with the power of the press among a people having a written language, augment the prospect of ultimate usefulness, yet, the peculiar genius of the Hindoo character, and the general state of society, should lead us to anticipate rather a gradual and permanent advance of the light and power of the gospel, than such a sudden and rapid renunciation of prevailing superstitions, on slight grounds, as would be likely to occur in the same circumstances in some parts of Africa.

The brethren readily obtained permission of the Governor-general of India, to reside in the province which they had selected; but as the season least favourable for making the journey was about to commence, and as they could spend the intervening time profitably in the study of the language, they had concluded, on consultation with their friends in Calcutta, to remain in the vicinity of that city until June next. They express, and that repeatedly, the hope that additional missionaries may be speedily sent out to join them; and the decease of one of their valued members, and the importance of the field itself, give great force to this solicitation. The committee are happy to say, they have it in prospect to send a reinforcement in the course of the ensuing autumn. In the meantime, it would be highly useful to provide for that station a printing press to be sent out from this country, with the view of obtaining a fount of type in the Punjabee at Calcutta; and charts, maps, and globes, and other apparatus, for the High School which the mission intend speedily to establish, would be extremely serviceable. "If one hundred additional missionaries could be sent out, there would be," says these brethren, "an abundance of work to employ them all."

#### MISSION TO WEST AFRICA.

We now proceed to notice the principal events connected with the mission to West Africa, since the last report.

In July last, Mr. John Cloud, and Mr. Matthew Laird, who had been previously received under the care of the board as candidates for the missionary service, were designated as a reinforcement to the African mission, and shortly afterwards, the Rev. J. B. Pinney unexpectedly returned, to spend a few months in the United States, and to go back to his station in the fall. The reasons assigned for this step by Mr. P. were approved by the committee, and from the valuable information which they received from him, they were enabled to select two stations, whose relative situations, both as to the colony and the interior nations, are such as to afford great facility for the dissemination of the gospel in Western Africa. The information received from Mr. P., as well as from other sources, sufficiently shows that, in its indolent, vicious, and repulsive habits, and its great debasement as to intellectual and moral culture, the state of society among these miserable tribes is not only among the lowest and least inviting on the globe, but one which calls most earnestly for the compassionate aids of a civilized and Christian people; and to none more justly, or directly, than those of the North American Continent, where the wrongs of the African race have been so extensively seen, and we trust, have been so sincerely deplored. The committee have been led to the conclusion, also, from what they have learned, that primary schools, for the instruction of the natives in the elementary principles of the English language, can be established with as much prospect of success as among any people so degraded in their character, and inhabiting a country presenting such formidable obstacles to the enjoyment of health and comfort.

After spending some time in visiting the churches, these missionary brethren, together with Mrs. Laird, and Mr. James Temple, a young man of colour and a candidate for the gospel ministry, under the care of the Presbytery of Philadelphia, who had been received as an assistant, were regularly organized in the city of New York, in October last, and sailed from Norfolk, Va., for Liberia, on the 6th of November following. The organization and departure of this mission gave, especially in the eastern cities, new strength and vigour to that impulse which has been increasingly felt for some time past, in behalf of Africa, and the fact that missionaries from two other societies in this country repaired to the Western Coast of that benighted continent about the same time, must be regarded as an auspicious circumstance, in respect to the future prospects of that necessitous portion of the globe.

Mr. Pinney, shortly before his embarkation, received from the Board of Managers of the American Colonization Society, the appointment of temporary agent and governor of Liberia, and after consulting with the Corresponding Secretary, and other friends of the Society, it was judged best that he should consent to act in that capacity until a permanent agent could be obtained and sent out to Africa. This arrangement was assented to, on the part of Mr. P. and his advisers, with some degree of reluctance, on account of its being likely, for a time, to deprive the mission of the benefit of his counsel and his assistance, at a time when they would be peculiarly needed. On the other hand, his declination might, it was believed, leave the colony in a disastrous situation, and in one which might impede the operations of the missions which were about to be

commenced within its territory. Mr. P. is now, therefore, in the exercise of the duties of the Colonial Agent; but he expresses, in his last letter, the hope that other arrangements may soon be made by the Colonization Society.

The *Jupiter*, in which the missionaries, and several other passengers, besides about fifty emigrants, embarked, arrived at Monrovia, after a passage of fifty-six days, on the 31st of December. The brethren were enabled, soon after their arrival, to rent a suitable tenement for their accommodation during their stay in Monrovia, and all the members of the mission soon experienced, in succession, the attacks of the African fever. In most instances, the fever has been uncommonly mild in its character, the past winter, at Monrovia, and much fewer cases of mortality have occurred among the emigrants, than in former years. Most of the members of the mission had, however, experienced one or two returns of the disease, and it is generally understood, that during the first year of a residence in the colony, little can be done to any advantage, as physical and mental effort, and exposure to rain or the heat of the sun, is almost invariably followed by relapses, more protracted and dangerous to the subject, than the first term of illness.

The missionaries, at the date of their last letters, appeared to have entertained encouraging hopes of being able to pass the usual period of acclimation in safety. They speak favourably of the general state of morals in the colony, and express an earnest desire that the interests of education, and especially the establishment of a high school, may engage the attention of the friends at Liberia. The colonists are said to be, some of them, anxious on this subject, and to have expressed regret that the missionaries did not expect to remain, but repair to the interior."

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*From the Pittsburg Christian Herald.*

#### THE EXECUTIVE COMMITTEE OF THE WESTERN FOREIGN MISSIONARY SOCIETY, TO THEIR CHRISTIAN FRIENDS GENERALLY.

##### CIRCULAR.

*Dear Brethren,*—We have lately received from our missionary, the Rev. John B. Pinney, a letter, from which we make the following extract:—

*Monrovia, May 1st, 1834.*

DEAR BROTHER SWIFT,—How shall I write the afflicting intelligence? Oh how will you and the friends of Zion mourn. Brother Cloud is gone to rest from his labours! His death was sudden, and to us all afflicting. But alas! how much more the present state of our mission. I arrived this morning from Bassa, where business had called me for the short space of one week; and find Brother and Sister Laird given over by the physician! The letters which Brother L. wrote you concerning the death of Brother Cloud, (I was then too feeble to write) I doubt not, informed you that he was carried off by the dysentery, which attacked him while absent at C. Mount.

The attention he received from Brother L. during his illness was unremitted, and the physician is of opinion that he caught the disease from him. He was even, before the death of Brother C., thrown into a fever by his efforts. The attack was, however, light, and little danger was apprehended. Sister L. was comparatively well. The day that I was to leave for Bassa, I visited them before breakfast. Brother L. observed that it was the seventh day of his attack, and that, though weak, he felt that the attack was tempered with great mercy, as being far lighter than the two previous ones—charged me to be careful of my health—remarked that he expected to recover quickly—and proposed writing an obituary or short notice of Brother Cloud's death. Sister L. was up as usual; invited me to remain and take breakfast, and expressed a fear lest I should return from Bassa, as Mr. Cloud had done from C. Mount—sick. But oh, how little can we understand what a day may bring forth. The very day of my departure, Sister L. was attacked with a severe fever, and was speedily deranged in mind. The next day Brother L. was seized with a diarrhoea, which the third day was succeeded by the dysentery; and he is now wasted to a skeleton, and scarcely breathes. The first day of his dysentery, he wrote a short Will, a copy of which I enclose. His wife, though quite weak, insisted upon sitting up with him on the sofa, until, exhausted by bodily and mental labours, she lay down, and scarcely has any lucid intervals; and the physician apprehends her speedy dissolution! She observed, on the day that Brother L. made his Will, that they had promised to die together; and I greatly fear the prediction will be true. I am exhausted, and have not even been to the agency house since landing, but can scarcely prevail upon myself to leave them long enough to rest. My situation is indeed a trying one! My heart sinks within me as I look upon their emaciated forms, and view them dropping into the grave. Am I

then to work alone? Does God see it best to give me no dear friends to labour with me? It cannot—must not be. Surely, if these are taken, others will rise to enter into their labours. I am distressed, and my heart mourns. The peculiar mildness and amiableness of Brother L., had endeared him to me in no common degree; and I felt to be a missionary with him was to be blest. The personal loss is deeply felt; but my anxious heart turns to the churches, and almost trembles at what may be the effect there. Oh! will Zion grow weary of her work, and the mothers in Israel no more dedicate their offspring to God's cause here! Will these be looked upon as a vain offering? No, no. The heathen around cry for help, from their pit of ignorance and sin, and surely God will send salvation by other instruments.

*Friday Morning, 2d May.*—The suffering pair still exist—yet breathe. Blessed be God, that I am permitted one more day of attendance upon Brother L. He seldom speaks, though evidently conscious of all that passes. The constant moanings and delirious talk of Mrs. L. were so full of horror to him, that she was this morning removed to another room. Her thoughts are full of anxious concern about her husband—but all is delirium and wildness. The nurse tells me that yesterday morning she arose from her bed and went to embrace Brother L. Her distress was unspeakable; and finally, she exclaimed, “yes, you may go before me a little while, but I will soon follow.”

Brother L. enjoys evidently the comforts of *faith* and *hope*. Yesterday morning, before I came in, he sang with considerable strength of voice,

“Come ye sinners poor and needy,”

And—

“Come humble sinner in whose breast.”

In the afternoon, I sung a hymn expressive of confidence; he raised his hands often, expressive of concurrence in the sentiment. He then requested me to sing—

“Farewell, farewell, farewell, dear friends, I must be gone,  
I here no longer stay with you,” &c.

And at every chorus joined with much more strength than I supposed him to possess:

“Farewell, farewell, my loving friends, farewell.”

I inquired if he had any word or presents to send to American friends. His reply agreed with all he had ever said—“No, it *all* belongs to God and the mission.” I remarked, that tokens of remembrance thus sent might incite others to supply his place, and do more good than if left with the mission. He made no reply. I then inquired if he had any request to make. “My Harriet—I charge you to be kind to her while she lives, when I am gone.” Yes, dear Brother, she shall have every attention a brother can bestow. She needs peculiar kindness, and then she is peculiarly kind. He is much engaged in prayer; and I do sometimes hope even against hope, that God will say, *live*. O how desirous I was of freedom, to be with him all the time; but Mr. Kinsley, whom we all rejoiced to hear had been appointed agent, and whom we have daily expected for the last two months, has not yet arrived; and the combined effect of fatigue and anxiety, has almost made me sick again. May God enable me to hold out until the event is decided, as to life or death.

*May 10th.*—The Captain of the *Argus* waits to get my letter. In this hurry, dear Brother, let these black lines be my interpreter. Both are at rest, I trust, in Abraham's bosom. O my throbbing heart be still!

“’Tis but the voice that Jesus sends,  
To call *them* to his arms.”

I need not ask you to weep; I know your kind heart will almost be broken to see the hopes which budded so fairly, all blasted. O! Brother Swift, language will feebly express my suffering for the last few days. Sister L. died on the 3d—Brother L. on the 4th instant. I was with them whenever health allowed, after my return. But they faded away like snow before the sun. The fatal disease worked its silent but perceptible way, without a check. They are gone from us! O for grace from a gracious God to submit without murmuring, and say, thy will be done. Their death makes me more anxious than ever before, to escape from my present oppressive duties, which do not allow even time for grief, and enter fully upon the great work to which your attention is directed, of beginning a mission station.”

The Executive Committee, on receiving the above communication, adopted the following minute, viz.—

1. *Resolved*, That the Executive Committee have just learned with deep sorrow,

and they trust also with deep humiliation before God, the distressing intelligence of the sudden removal, by death, of the Rev. Mathew Laird and his wife, and the Rev. John Cloud, their missionaries in Africa; and the consequent almost entire suspension of their operations in Liberia, at a moment when the interests of missions in Africa, and the hopes of the friends of Zion, appeared to be deeply involved in it.

2. *Resolved*, That the Executive Committee, in finding themselves placed in this distressing situation, by the almost entire extinction of one of their largest and most promising missions, would humbly recognise the unerring hand of a covenant-keeping God, in this mysterious dispensation, and the duty on our part, of a meek and uncomplaining acquiescence in the same; and they would earnestly beseech the Mediator of the New Covenant to enable them and their fellow Christians generally, to unite with these feelings a sincere desire and determination to apply to their humiliation and practical improvement, those solemn instructions which this painful bereavement of his holy providence manifestly suggests.

3. *Resolved*, That the cheerfulness and alacrity with which these, our deceased friends and fellow-labourers, embarked in that perilous enterprise, the developments of missionary zeal and excellence which had already been made by them, and the moral courage and unabated love to the souls of the heathen, which they displayed even to the last, have been such as to give the Committee a deep sense of the magnitude of the loss which they have sustained; and to consecrate the memory of these devoted servants of Christ, in the hearts of all the friends of the missionary cause.

Thus, dear brethren, has death blotted from our lists, in the short space of ten or fifteen days, three valued names; and thus the grave has swallowed up a large amount of our best hopes, as a Missionary Society. At a moment when their prospects seemed to be opening; when schools were about to be commenced, and when before them, in Monrovia, they saw the walls of a sanctuary daily rising, the fatal pestilence pursued, and overtook this little band; and now, with but one solitary brother remaining there, their plans are broken, and the darkness of the grave hides from their view those degraded tribes, for whose salvation they would have gladly shared the toils and privations of many years.

The Executive Committee, in common with the other friends of Africa, feel, indeed, in view of this, and a similar bereavement of the mission of our Methodist brethren, oppressed with a consideration of the unpropitious circumstances, which appear to be connected with that particular point from which they desired to act. But they find, in this respect, an alleviation in the belief, that there are places on the eastern and western coast of that great continent, which are as salubrious as any portion of the globe; and from these, Christianity could easily find its way, by a gradual advance to those which are less so, if once permanently established.

The Committee, however, feel that more information, and solemn and prayerful deliberation, are necessary, before they can resolve on the course which prudence and the interest of the missionary cause may advise them to pursue. The decease of two valued missionaries, recalling, as it does, to their recollection, the comparatively recent removal of one who had devoted himself to that field, little more than a year before, must, they fear, greatly retard their operations; and this, in times so eminently fraught with circumstances fitted to animate and encourage the church, in the missionary work, is peculiarly trying. But he, who hath taken away, is the Holy One of Israel, in whom we trust.

At this affecting crisis when, by the strokes of death, additional streams of Christian compassion are likely to be arrested for the want of missionaries for the foreign field, the inquiry returns to us with tenfold emphasis, "*Whom shall we send*" to fill the broken ranks of the missionary corps? and the Committee would affectionately say, that if there are among the ministers, licentiates, or candidates of our church, any who, in this hour of darkness and affliction, are ready to respond to this momentous inquiry, we would gladly assign them, in some portion of the great field of missions, the standards which have fallen from the hands of these departed brothers.

*Christian Brethren*,—If you open your eyes upon the fields, you see that they are already white to the harvest, and the universal establishment of the Redeemer's kingdom on earth still stands pledged and promised by Him who cannot lie, and is omnipotent to save. Why then is the arrow of death suffered to cut down his youthful messengers to heathen lands? Is it not intended as a *solemn warning* to his churches to shake off their slumbers, and with deeper earnestness, and more self-denied effort undertake to fulfil his will? Have they not made a covenant with Him to go forward in this most necessary work? and is there not reason to fear that he has a controversy with us because we come not properly up to the help of the Lord? And while the knell of death so soon returns to us from the shores of Africa, and messenger after messenger comes to tell us that another and another missionary has sunk into the tomb; and above all, when from the heavens there comes a voice in these dispensa-



tions, crying "Awake, awake, put on thy strength, O Zion!" shall we not, dear brethren, be melted to contrition, and aroused to new exertions and importunate prayer. "Come from the four winds, O breath" of the Lord "and breathe upon" thy churches, "that they may live" to thee.

The Executive Committee, in view of these afflictive dispensations, would especially entreat the prayers of their Christian friends, that a gracious God may be mercifully pleased to overrule these things for the glory of his name, and the furtherance of the gospel among the heathen, that trusting in the continued co-operation of his people, and the merciful help of the Shepherd of Israel, they may go forward with their work.

By order of the Executive Committee,

E. P. SWIFT, *Corresponding Secretary.*

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## View of Public Affairs.

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### EUROPE.

The latest advices from Europe, are of the 24th of May; and of very little general interest, except the article which relates to the death of General La Fayette, nor have we seen any announcements from other quarters of the globe, of such importance as to demand much detail. We shall therefore give a very summary view of Public Affairs for the present month.

The British Parliament is busily engaged in settling many points of Reform. The one which has caused the greatest excitement throughout the nation, is that which relates to the separation of church and state—to abolishing the ecclesiastical establishments, and putting all religious denominations on the same footing. To obtain this, the dissenters of every name have united, and appear determined not to rest short of their object. They are opposed, however, by the whole of the court influence, and their petition has, as yet, not been granted. Lord Chancellor Brougham, in the house of Peers, made a long argumentative speech against granting the petition; and, from being the idol of the dissenters, he has become the object of their utter aversion—In France, the greatest respect was shown to General La Fayette by the Chamber of Deputies, by a message of inquiry sent to his family while he was sick; and all parties united in bestowing the highest funeral honours upon him after his decease. His death has attracted the attention of the whole civilized world, more than the demise of any other man could have done. His party in France sincerely mourn his death, but the court party feel no grief. He was certainly an example of undeviating attachment to the principles of civil and religious freedom, such as the world has seldom seen. From the age of eighteen, to seventy-seven, and in the midst of the most trying scenes, he showed himself the firm, consistent, active, unfaltering friend of freedom and human happiness. He is gone from the world, but his name and character will live in history till the end of time. In Spain and Portugal, the cause of the young princesses who are the lawful heiresses to the crowns of those kingdoms, is, on the whole, gaining ground; but it meets with great and obstinate opposition, and we think will do so for a length of time. The radical cause of this is, a besotted attachment to all the extremes of Papal superstition. In Spain the rancour of party is such, that the murderous practice of giving no quarter, or of shooting prisoners, has been adopted. But this cannot last long—In Belgium, the death of the infant heir apparent to the crown, is the news of the most importance that has lately occurred—In Germany, great agitation is said to have been produced by the discovery of a plot and combination to assassinate the emperors of Germany and Russia, the king of Prussia, and a number of other princes. But mystery still hangs over this plot, if it has any real existence, of which we are as yet sceptical. We have nothing to state in regard to Asia and Africa—We regret to find that another revolution, said to be of a most important kind, has commenced in our neighbouring republic of Mexico. The parties, it appears, consist of those who are in favour of, and those who are opposed to, the appropriation of ancient religious endowments to the use of the state, and the granting of equal privileges to all religious sects. Santa Anna, it is said, is at the head of the latter party, and a sanguinary conflict is feared.

Our Congress adjourned on the 30th of June, having passed, we suspect, more bills in the last ten days, than in all the previous parts of the session. The deposit question, remains in *statu quo*—Our readers are acquainted with the changes which have taken place in the cabinet—For a few days past, the heat of the season has been intense; but it has been favourable to the products of the earth, and the maturing of the harvest; and, through the great goodness of God, health, as yet, is generally enjoyed throughout our favoured land.

# THE CHRISTIAN ADVOCATE.

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AUGUST, 1834.

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## Religious Communications.

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IN BENEVOLENT CONTRIBUTIONS WE SERVE GOD WITH HIS OWN.

### *A Charity Sermon.*

I CHRON. xxix. 14, last clause.—The whole verse is thus—"But who am I, and what is my people, that we should be able to offer so willingly after this sort?—for all things come of thee, and of thine own have we given thee."

These are the words of David, king of Israel, "the man after God's own heart." He had purposed to build the temple of Jehovah at Jerusalem, that the ark of his covenant might no longer abide in a tent, but occupy a permanent place of deposit;—a structure which, by its magnificence and costliness, might be a standing and striking monument of the devotion of the nation to Jehovah the God of Israel; and by its spaciousness and accommodations, might enable both the priests and the people to perform the service of the sanctuary in the most perfect and agreeable manner. This was a work which, for a long time, lay near the heart of David. He was commended of God "in that he had it in his heart," but was expressly forbidden to carry it into effect himself; and as expressly commanded to commit it to his son and successor Solomon. David—possessing a temper wholly unlike what we sometimes witness in zealous men, who seem to be but little desirous that good should be done, if it be not done by themselves—David determined that if he could not be a principal and conspicuous agent in this business, he would, at least, be an humble under-workman—If he might not be permitted to build the house, he would employ himself in gathering and preparing the materials. In this employment, accordingly, he engaged with activity and effect. Having made many preparations, for a length of time, when he drew toward the close of life, he completed them by a great and noble effort. He assembled together all the men of rank, authority, influence and wealth, in his kingdom; made to them a solemn and affecting address on the subject; and charged Solomon in their presence to go forward with the work, and them to assist him in it. But he did not content himself with making a persuasive and pious speech. He set them an example of munificence, by giving of his own private property three thousand talents of gold, and seven thousand talents of refined silver. This example had—what such examples will usually have—a very powerful effect. All who beheld it seemed to catch the spirit of liberality; and donations to a surprising amount were freely and cheerfully made. The heart of the good old monarch appears to have been so gladdened and melted by this event, that he could not restrain his

emotions. He broke forth into solemn thanksgiving to God, before the august assembly. And here his humility was as remarkable, as his liberality had been great. He arrogated no praise to himself, nor bestowed any on the other donors, for what had been done. He ascribed it all to God, who had first enabled and then disposed them, to make these offerings—"Who"—says he in the text—"Who am I, and what is my people, that we should be able to offer so willingly after this sort?—for all things come of thee, and of thine own have we given thee." Happy they, who do acts of liberality with such a spirit, and afterwards review them with such a temper! "All things come of thee, and of thine own have we given thee"—In farther discoursing on these words—the original occasion of which has been explained—I shall endeavour—

I. To illustrate the truth asserted in the text, that "all things come of God," and consequently that we serve him "with his own," when we employ his gifts in doing what he requires.

II. Deduce from the truth illustrated, a number of practical and important inferences.

First, then, I am to illustrate the truth that "all things come of God," and consequently that we serve him with his own, when we employ his gifts in doing what he requires.

My brethren—The assertion in the text that "all things come of God," needs no other limitation or qualification to render it a truth in the full extent and meaning of the terms, than that we should understand that only all *good* things are here spoken of; and this will be immediately perceived to have been the understanding of him who used the words, by any one who considers their connexion or design. It would, therefore, be a doctrine, true in itself, and capable of the fullest proof both from reason and Scripture, to maintain that not only all our earthly possessions, but all our intellectual endowments and improvements, all our moral dispositions and habits, and every inclination that we ever feel, either to serve God acceptably, or to do good to men, are really and strictly of him "from whom cometh down every good and every perfect gift;" and therefore that in the employment or exercise of any of these things, we do no more than serve our Maker with a part of his own bounty. As this, however, is a doctrine too extensive in its nature to be suitably handled in a single discourse, as well as somewhat beside the immediate purpose for which I now address you, so it is not, I think, the doctrine which the text was specially designed to teach. When David says in the text—"All things come of thee, and of thine own have we given thee," there can be no doubt that he directly refers to that worldly affluence, wealth or property, which he and others possessed, and which had enabled them to make such costly offerings to the Lord.—In this limited view, therefore, I shall at present treat the subject; and I do this the more willingly, because I believe that this is a view of the subject which, although by no means unimportant in itself, or perplexed in its nature, yet is too seldom taken, even by serious persons. They are ready to allow that *divine grace* is the gift of God, and that *singular dispensations of Providence* come immediately from his hand. But in regard to their *worldly substance*, perhaps gradually acquired, and in the acquisition of which their contrivance and management, their laborious efforts and persevering industry, have been constantly exerted, they are not so sensible of the truth. They do not at least, so deeply and constantly realize that whatever they possess in this way, cometh as

truly of God as if he had given it to them by the most remarkable and extraordinary dispensation of providence; and of course, that when they use it in his service, they do no more than serve him with his own. This, therefore, is the point which seems to call for our special attention, and which we are particularly to regard on this occasion:—And yet, my brethren, when we distinctly fix our attention on it, we shall find it, as already hinted, a matter of great plainness, in regard to which the mind does not so much need conviction or argument, as to be refreshed with truths which have slipped from its recollection, and to which it is prepared to assent as soon as they are again distinctly presented to its view. In a word, the doctrine before us is nothing else than the doctrine of a particular providence, applied to a specific point or subject.

Let us suppose, in the first place, that a competent, or a liberal, or a profuse measure of worldly wealth is possessed, as an *inheritance* from parents, ancestors, or friends: and then we ask—who was it that enabled those parents, ancestors, or friends, to acquire that wealth at first? and who disposed them, after it was acquired, to give it to you as your inheritance? How many instances have you seen, of persons who once had the power, the prospect, and the expectation of bequeathing riches and independence to their posterity, or their friends, who have, at last, died in poverty themselves, and left the same portion to those who succeeded them? How often, by occurrences that could not be foreseen, or by fraud, treachery and deceit that could not be prevented, has a patrimony, or a legacy, been entirely and forever kept from those for whom it was intended, and to whom, in justice, it belonged? Pursuing aright the thoughts which these inquiries may suggest, it will appear that property possessed by inheritance cometh of God, as really as that which is obtained in any other way—Nay, as it comes to the possessor without any of his own labour or care, a tribute of thankfulness seems to be especially due to that kind providence which ordered his lot so favourably; and it becomes him peculiarly to remember, that in employing this property in any benevolent acts, he does no more than serve God with his own gift.

Or has any one become rapidly or suddenly possessed of wealth, or an easy estate? It has already been remarked, that men are sometimes more ready to allow that this cometh of God, than in cases where property is gradually and laboriously acquired. Yet to this very case, a remark which belongs generally to the whole subject applies with peculiar force—It is, that as all possessions which are not lawfully or honestly obtained, do not, in the sense of the text, come of God, so this is more frequently the case when riches are rapidly accumulated than in many other instances. “He that maketh haste to be rich, says Solomon, shall not be innocent”—“They that will be rich, says the apostle, fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in destruction and perdition.” All the gains of unrighteousness, in whatever way acquired, come not of God: that is, they come not as a blessing, and are never held with his approbation. He even rejects them from his service, for “he will not have robbery for a burnt offering.” Whoever expects to bribe the approbation of heaven to deeds of fraud and injustice, by giving to charitable or pious designs, will find himself awfully disappointed. Such a man attempts by giving a part of what is not his own, to obtain a license to hold the remainder. No. Let him restore to its rightful owner that which has been unlawfully taken; or if this owner cannot be found, let

him give to the Lord the last farthing of his ill-gotten pelf. "Behold—said the truly penitent Zaccheus—behold the half of my goods I give to the poor, and if I have taken aught from any man, by false accusation, I restore him four-fold." But if, by the peculiar smiles of providence on our lawful enterprise or industry, we are prospered in an unexpected and unusual degree, and wealth is suddenly or rapidly thrown into our hands, then indeed, we have reason to say with special propriety, "this cometh of the Lord:" and if we have any right views of duty, we shall see that we but serve God with his own, when we are liberal of this property, in promoting every pious and useful design.

This is also true, in regard to those possessions which are acquired slowly, difficultly, and laboriously. Did you use much management and contrivance in getting what you possess? Were you very diligent, assiduous and persevering? Were you frugal and economical in all your concerns, that you might save a little? And who was it that gave you that capacity, that turn of mind for management and enterprise, which has made the whole difference between you and those improvident creatures, whom the want of foresight, contrivance, or resolution, keeps in perpetual poverty? Who was it that gave and preserved to you that health and activity, without which all your endeavours must have been suspended or prevented, and for the want of which, so many labour under the accumulated pressure of penury and disease? Who was it that produced those favourable occurrences, which introduced you into business, and which rendered that business profitable? Who was it that saved you from those disastrous mistakes, and accidents, and losses, by which hundreds of honest and industrious men are constantly thrown backward, and kept from getting on prosperously in the world? Who was it that has rendered *your* business-enterprises successful, when thousands, who have wanted neither skill, nor diligence, nor integrity, can scarcely keep themselves and their families above absolute want? Who has preserved your property, since it was obtained, from the destruction of fire and storm; and from a thousand incidents, against which human wisdom and power cannot provide, and by which "riches make to themselves wings and fly away?" Who was it?—It was God that did all this. He did for you that which you could not do for yourselves—that, without which, you would have been, at this hour, as poor as any unhappy mortal that asks your charity. All your possessions, then, have actually come of God—He has given them to you; and whenever you lay out a part of them, in any service that he requires, you only give him of his own.

It were easy, my brethren, to pursue this train of thought to a much greater length—It were easy to show in detail, that as "the earth is the Lord's and the fulness thereof," as he is the Creator—the original and absolute proprietor of all the good things that we possess; and as it is by the order of his providence, and by that alone, that they are conveyed into our hands, they do all, in the most emphatic sense, "come of him:" And that, whenever we expend, in a service that he requires, something of this store that he hath put in our keeping, it is no more than serving him with his own property. But these ideas are too plain to need explanation, although they well deserve a careful remembrance. I therefore proceed—

II. To deduce from what has been stated a number of practical and important inferences.

First, then, If all that we possess be given us of God, and we do but serve him with his own, when we make the best and most liberal



use of our property, then assuredly, we have no reason to be proud, or to appear great in our own eyes, either on account of what we possess, or of any good purposes which we may promote by it. This is the important and practical truth which is taught us in the text and context, by the language and the conduct of their royal and inspired author. He possessed much, and he did and devoted much to the service of God, and yet he takes no praise to himself—Nay, he was truly humbled, as every good man will be, in thinking that so unworthy a creature as he, should be so favoured and distinguished by a kind providence, as to be able to do the desirable service which had been performed. Contrast with this, the arrogant and impious spirit of another monarch, the proud king of Babylon; and let his awful doom prove a warning to us, not to ascribe to our own wisdom or efforts what belongs to the divine bounty—"All this came upon the king Nebuchadnezzar. At the end of twelve months, he walked in the palace of the kingdom of Babylon. The king spake and said—is not this great Babylon which I have built? for the house of the kingdom, by the might of my power and for the honour of my majesty. While the word was in the king's mouth, there fell a voice from heaven saying—O king Nebuchadnezzar! to thee it is spoken; the kingdom is departed from thee: And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Brethren, be our situation what it may, let us always remember that "pride was not made for man." Gratitude—the most lively and the most humble gratitude to God—is the sentiment that we ought to feel and cherish, when the divine bounty renders our worldly circumstances comfortable, or enables us to do good to others. But the moment that pride begins to swell and inflate our foolish hearts, we act the very part of a beggar, who applauds himself because he has received an alms.

2. If worldly wealth cometh of God, then he has an undoubted right both to withhold it, and to take it away, according to his sovereign pleasure. Children of poverty—God has done you no wrong, in not giving you the riches of this world. Shall he not do what he will with his own? Perhaps he has seen your present condition to be best for you.—Perhaps he keeps you poor at present, that he may bestow upon you "the true riches" in an eternal state. Let no murmuring or repining emotions be indulged against his sovereign will: And if any to whom I speak, were once in other and better circumstances than they now are permitted to enjoy, let them remember, that what they possessed was only lent of God; and that he had a right to call and take it whenever he pleased.

"He gave, and blessed be his name,  
He takes but what he gave"—

Think of the language of holy Job when deprived, not only of all his wealth, which had been great indeed, but of all his friends, and his bodily health and ease—"Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!"

3. If all that we possess comes of God, and we serve him with his own, in all the good that we do, then surely it follows, that the kindness, grace and condescension, of our heavenly Father is most con-

spicuous, in rewarding us for every good work, as if it had been wholly our own. In the great day of final account, Jesus Christ, our Saviour and our Judge, represents himself as conferring the heavenly inheritance, purchased by his own infinite merits, and conveyed to his people by his own infinite grace, on those who have fed the hungry, clothed the naked, visited the sick, and relieved the prisoner, from a regard to him and to his commandment. Most generous master!—most condescending Redeemer!—thou givest us all the means, and all the disposition to do good that we ever possess, and then thou commendest and rewardest it, as if it had belonged wholly to ourselves. Let this be an example to those who receive the charity of others. It indeed comes from God, and to him your principal gratitude is due; but if he rewards the instruments that dispense this bounty, you certainly ought to love, and to pray for a blessing on them.

4. We learn from this subject that a truly godly person, so far as he acts agreeably to this character, does and will, consider himself in no other light than as a steward of that portion of worldly wealth, which divine providence has entrusted to him; that agreeably to this idea he is to dispose of his property, and agreeably to this idea he is to account for it at last. It is this, my brethren, which distinguishes the real practical Christian from the man of the world, in regard to worldly things. The man of the world considers them as his own,—his property,—his portion: but the real Christian who views them in the light of faith, sees that they are not his own,—not his property—not his portion. The whole belongs to God, and he is only a steward, put in trust, to manage it to the best account. He serves indeed an indulgent master, who permits him to take enough for his own comfort, and to make a suitable provision for his posterity, or dependents. But he is not at liberty to consume more than this: he is to waste nothing; he is to use no more than his comfort requires, and he is to give no more to his children than, in his best judgment, he believes will make them most useful. All the rest, be it more or less, he is to employ in serving God. This is the rule by which a Christian should walk; by which some have actually and honestly walked—And yet—tell it not in Gath—there are many worldly men who will give more—and more cheerfully—to any charitable or pious design, than some who make a high profession of Christian piety.

“ That man may last, but never lives,  
Who much receives but little gives;  
Whom none can love, whom none can thank;  
Creation's blot, creation's blank.

But he who marks, from day to day,  
With generous acts his radiant way,  
Treads the same path his Saviour trod,  
The path to glory and to God.”

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#### DOCTRINES OF THE CROSS.

We recommend the following article, from “*The Literary Review*,” to the careful perusal and consideration of our readers.

It is worthy of serious inquiry, whether the more interested and extended study of our doctrinal system, must not precede the hoped for advance of Christianity. It was in this way, and not by wild and impetuous efforts, that Spener and Franke sought to prepare for the

reformation of which they were instrumental. And it is with the same enlightened views of the bearing of evangelical doctrine upon the kingdom of Christ, that the noble company of modern reformers in Germany, are devoting themselves so ardently to the study of all the departments of theological science.

But the knowledge of the doctrines of Christianity should not only be studiously pursued; it must be industriously circulated, by those who would hasten the coming of a better day. Indeed the substance of Christian effort must ever consist in *holding forth the word of life*. The existing evils in our moral and social state, can be removed in no other way, than by bringing all the orders and institutions of society under the pervading influence of the doctrines of Christianity. To this influence, mingled so early and so strongly in the forming elements of our society, is our favoured country indebted, for its moral and religious superiority to other portions of the world; but it must be greatly increased, before our land will be, what a Christian land should be. Is there not reason, however, to suspect that the movement as to doctrinal knowledge is rather retrograde than forward, in the public at large? This we know is the belief of many, whose age enables them to contrast the past with the present. The vehicles of general religious information are, indeed, greatly multiplied; but they are more occupied in conveying the news of religious operations to the Christian public, than exhibiting and enforcing the doctrines of our religion. How few of all the books and periodical publications of the day, have for their object to establish the minds of Christians in the belief of the fundamental articles of their system! How little of the instruction given to the young in families and Sabbath schools, is of a doctrinal nature! The Catechism is laid on the shelf, and covered with the dust of neglect, and its place often supplied by the religious story book. From the pulpit, too, how rarely are there now heard those clear and lucid exhibitions of scriptural doctrine, which were regarded by older divines as the best and only means of promoting a stable, enlightened and vigorous piety!—This growing tendency to omit doctrinal instruction, unless checked, must issue in a state of things sadly the reverse of the sanguine expectations we are accustomed to cherish. And parents and teachers, who now neglect to instruct those committed to their charge, in the elements of the Christian faith, ought not to wonder should they see them hereafter unstable as the shifting sands of the desert, and driven about by every wind of doctrine.

Would we guard against instability, apostacy, and fanaticism, we must guard against that ignorance of religious truth, which is the fruitful parent of these evils. Would we do any thing to realize the cherished hopes of the church, we must prepare for their accomplishment from afar, and begin the train of causes, by disseminating the knowledge of Christian doctrines. That sort of piety which is now wanted, and by whose steady energies the christianization of the world is to be accomplished, must be grounded in the convictions of the understanding, as well as fired by ardour of feeling.

There is still another duty which Christians owe to the system of revealed truth, viz. *to contend for it*, when it is assailed. This duty, like those already mentioned, results principally from the established connexion between the truth and the moral renovation of men. If there is any thing in the world worth contending for, it must be a system so nearly allied to the present and eternal welfare of our whole

race. The sublime results to which the doctrines of the gospel are conducive, enjoin an unyielding steadfastness in their defence, and condemn that false toleration by which they are often surrendered. The magnitude of the end for which the truth is revealed—the reconciliation of the world unto God, ennobles zeal for its maintenance, and advances martyrs for its cause to an equal rank with the most illustrious benefactors of mankind.

The defence of the doctrines of the gospel has, accordingly, been considered a sacred duty in every age of the church. The true hearted Christians, in the days of early persecution, loved the doctrines of Christianity too well, and knew too well their efficacy, to yield them up without a contest. Standing firm upon their inmost convictions of truth, they could be moved neither by the allurements or menaces of worldly power. Could they have listened to the dictates of worldly policy, and silently acquiesced in the perversion of the doctrines of Christianity, they would have looked upon themselves as traitors to the cause of God on earth.

How much is the church of later and more peaceful days indebted to the noble intrepidity, the holy fortitude and firmness, of these early defenders of its faith! Had Athanasius or Augustine, not to mention others, quietly surrendered the vital doctrines for which they contended, the Christian world might, to this day, have been overspread with the disastrous shadow of Arian or Pelagian heresy!

There are many who seem to suppose, that there is no longer any occasion for that vigilant and jealous defence of the doctrines of the gospel, which was formerly necessary—that these doctrines have become sufficiently established by the efforts of our predecessors, and that our whole duty lies in making them known through the earth. But this opinion overlooks the fact, that most errors in religion have their root in the depravity of human nature; and though they may be suppressed at one time, they will again spring up, as long as the quality of their native soil is unaltered. It proceeds, too, on a mistaken view of the appointed lot of the church on earth. “It is but ignorance,” says that great philosopher whom we have before quoted, “if any man find it strange, that the state of religion, especially in days of peace, should be exercised and troubled with controversies: for as it is the condition of the church militant to be ever under trials, so it cometh to pass, that when the fiery trial of persecution ceaseth, there succeedeth another trial, which as it were by contrary blasts of doctrine, doth sift and winnow men’s faith, and proveth whether they know God aright.”

Happy, indeed, would it be for us, if we could believe that these “contrary blasts of doctrines,” had spent their force, and would never again sweep over the church. But one must be very unobservant, who does not see, that there are tendencies of theological sentiment at the present time, which threaten, in their full development, the essential doctrines of the Christian faith. If this be really so, how false and dangerous is that security respecting the doctrines of Christianity, into which so many are lulled by the present outward prosperity and the opening prospects of the church! Should the church of this day, flushed by its recent victories, become negligent of its own defence, and leaving the palladium of its safety unprotected, send forth its sacramental hosts for distant conquests, it could not be long before its triumphant legions must be called back, to recapture their own walls and bulwarks from their insidious foe.

Besides the dangerous tendencies of theological sentiment to which allusion has been made, there are other dispositions infused by the spirit of the times, which are peculiarly adverse to religious truth, and which demand peculiar watchfulness in guarding its interests. That impatience of the restraints of authority—that irreverent contempt of ancient opinions and usages—that restless spirit of innovation—that all-pervading rationalism, which will receive no mysteries unexplained, and thinks to fathom and comprehend even the deep things of God;—these, and other congenial dispositions, which so strongly characterize the present times, are most unfriendly to the pure belief of a system of truth, authoritative in its very nature, as revealed from God, venerable in its aspect, as handed down through a long tradition, and humbling to the pride, and far above the measure of reason, in the sacred mysteries which it contains.

### HYMNS FROM THE GERMAN.

A correspondent has obliged us with a metrical translation of a number of German Lutheran and Moravian Hymns, of which the following are specimens.

#### EBENEZER.

The Lord my God has hitherto  
In perfect safety led me;  
Watch'd over me my whole life through;  
Shelter'd, and cloth'd, and fed me:  
Has shielded hitherto my head,  
Has held me up, and comforted:  
Thus far my God has help'd me.

Therefore I glory in the Lord,  
Therefore my soul rejoices:  
Oh that to sound His praise abroad  
I had a thousand voices!  
I write it on my memory,  
The Lord has done great things for me,  
The Lord of hosts has help'd me.

O God, henceforth, as hitherto,  
Be Thou my strong salvation!  
For Jesus' sake my whole life through  
Grant me the Consolation!  
Oh help me still, while I have breath,  
Help me in life, and in my death  
As thou thus far hast help'd me!

#### CHRISTMAS.

Son of God, all hail to Thee!  
Hail to Thee, thou Son of Mary!  
Thou art born to ransom me,  
Thou art come my sins to carry!  
Save me from th' avenging rod,  
O my Brother and my God!

Adam's fall my soul bereav'd  
Of a holy, heavenly nature;  
Born in sin, in sin conceiv'd,  
I'm a fallen guilty creature:

But my hope is now in Thee;  
Second Adam, change thou me.

Second Adam, born on earth,  
That my soul, with sin polluted,  
By a new and better birth,  
With thy holiness recruited,  
Might become a little child,  
Holy, harmless, undefiled.

Even so, Lord Christ, Amen!  
Let me take on me Thy nature,  
As thou tookest mine, and then  
Be renewed in every feature,  
In the likeness of thy face,  
Line for line, and grace for grace.

#### BEFORE SERMON.

Jesus! Master! we are here,  
To thy Word and Thee to hearken:  
Thou must make our spirits clear,  
Which the mists of sin bedarken;  
Let thy word, in season spoken,  
Be to us of good the token.

Thou must lift our souls on high,  
Even to thy holy heaven;  
Thou must cleanse and purify  
From the old malicious leaven;  
Thou must kindle our devotions,  
Filling us with holy motions!

Jesus, thou must call us; Thou  
From their sleep the dead awaken;  
Yea! in every bosom now  
Let the powers of hell be shaken!  
Make us willing in the hour  
Of thy love and of thy power!

*Ch. Observer.*



**Miscellaneous.****BAD THOUGHTS.**

*Translated for the Christian Advocate from the Archives du Christianisme of 14th June, 1834.*

Among all the temptations that afflict Christians, there are none more habitual, and at the same time more painful, than bad thoughts.

In the morning, even before we have lifted up our heart to God, bad thoughts too often assail us; and frequently they do not quit us till the evening. We are happy, indeed, if they do not pursue us through the dreams of the night.

Bad thoughts mingle themselves with our joys to interrupt them; with our sorrows to render them more poignant; with our prayers to mar their life and efficacy; with our religious discourses to transform them into falsehood; with our acts of devotion to change them into acts of hypocrisy. They rise up, like a dark and cold mist, between the sun of righteousness and our poor souls.

Nevertheless, as "all things work together for good to them that love God," bad thoughts may come, under the blessing of the Lord, as means to promote repentance, humility, and the eventual sanctification of the Christian.

They ought to convince us at once of our own utter weakness, and of our extreme need of prayer. No human prescription has power to heal this inward malady. None but the great Physician of souls can apply a remedy to this disease. Therefore, in these moments of trouble, let us fly immediately to God; let them urge us to pour out our whole soul at the footstool of our Heavenly Father, who seeth in secret; let us look for deliverance from Him. The God of love has an ear always open to hear us, compassion always ready to pity us, and a hand always sufficiently powerful to free us from the slavery of sin.

Bad thoughts ought also to make us perceive the extreme need which we have of Christ and his merits. In our natural state we do not discern this great truth. Men who have not led a life notoriously criminal and scandalous, are disposed to form too high an opinion of themselves; and if they have made some efforts to obey the commandments of God, they are self-complacent, and place their confidence in their pretended good works. But these secret temptations, although we strive to guard against them, abase our pride and humble us into the very dust. They show us that all our actions are polluted, that our best works are marked with shameful imperfection, and that "from the sole of the foot even unto the head, there is no soundness in us." (Isa. i. 6.) What other way of salvation then remains for us but to go to Christ? Let us go to him with all our guilty stains, and he will efface them by his blood; let us go to him with all our poverty, and he will not disdain to enrich us. Thus all these trials, however afflictive they may be at present, will become in the end the subject of great joy, if they lead us to Christ, and oblige us to rely on him alone for salvation.

Behold then, O my soul! how thou mayest be able to console thyself in these moments of agony, and to fortify thyself in the good combat. Say to thyself, I have bad and vile thoughts; but God enables me by his grace to hate them. It is through his grace that they are not my delight but my burden. I find in this blessing the consolatory assu-

rance that he will not fail to deliver me entirely from that slavery under which he himself has taught me to groan. I have sinful thoughts, but my glorious Saviour has died to expiate them. However base and criminal they may be, the blood of Christ can wash me from them, and render them white as snow. (Isa. i. 18.) These temptations return often, it is true, and often do they increase my sadness; but Jesus intercedes yet more frequently for me; he always lives to be my advocate with the Father. He pleads continually my cause before the throne of God; he will never, never despise the interests of my poor afflicted soul, and his intercession will prevail against all my miseries. The most tender mother has not as much care for her own child as the Lord Jesus has care for me. (Isa. xlix. 15.)

Be of good courage then, humble and pious Christians, although you are pursued by bad thoughts, and "take unto you the whole armour of God, that ye may be able to withstand in the evil day." (Eph. vi. 13.)

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*From the Christian Observer.*

#### PERFUMED WORDS.

"You are not to cast a ring for *the perfumed words of the time*, as *accommodation, compliment, spirit*, &c., but use them properly in their place, as others." This was a piece of advice which Ben Jonson gave to the letter-writers of his age; and it is good and wholesome counsel for writers of any kind, or any age. When a word is perfumed with the odour of high fashion, one is tempted to show it off too often, and at wrong times, and in this way to expose oneself to the charge of literary modishness. For there are as many changes of fashion in language as there are in dress; and in the former, as well as in the latter, "a diligent kind of negligence" is the best, though not the most obvious, way of proving oneself to be familiar with the habits and usages of society. Besides, a good word ought not to be spoilt and worn out before its time. The finest tunes lose their respectability, and grow distasteful, when they are played continually upon every street organ; and in a similar way the choicest words and phrases may easily be made to work themselves out of fashion, if they are forced in on every occasion, rightly or wrongly, for the mere purpose of decoration or disguise. For fine words often serve as a substitute for fine thoughts.

A few weeks ago I heard a preacher begin a very poor sermon by telling his congregation that "they were not to expect from him any *curious, metaphysical, or consecutive reasoning*;" and there certainly was no reasoning of any kind in the sermon; but there was plenty of what he seemed to consider very "ornate and delicious language."\*

\* Our correspondent had mentioned the denomination of Christians to which the preacher he alludes to belongs; but as "billeting the bullet" might appear vexatious, without adding to the weight of the argument, we omit it. A lady some years since mentioned to us the exordium of a discourse which she had recently heard from a preacher of the same denomination; who, preaching before a London audience, many of whom were probably better educated than himself, gave them obliquely to understand what wonderfully recondite and learned matters he could have skilfully handled, if he had not felt it his duty, for their better edification, to condescend to their capacity; comforting them with the reflection that vast research and elegant learning were not necessary to salvation; "for," said he, "a man may get to heaven though he has never read Milton's *Paradise Lost*, or Dr. Johnson's *Rambler*:" to have done which he of course considered the climax of human erudition. Such instances of bad judgment—we will impute nothing worse—show the great value of that solid educa-

And many of our best writers and speakers are much too fond of perfuming their sentences with fashionable words and phrases, though with more skill and discrimination perhaps than generally fall to the share of such persons as the preacher above alluded to.

For an example of this abuse of language, I may refer to the words *subjective* and *objective*, for which we are indebted to German philosophy, and which are excellent good words when used in moderation; but there are books where they occur in wearisome frequency. The translator of Neander's Church History has made much too free, in his preface, with these "perfumed terms of our time." We find them in almost every sentence; and they give the preface a look of philosophical "overmuchness," as Ben Jonson would say, which is rather offensive to good taste.

Again, the philosophical doctrine of "the association of ideas" brought into fashion the verb *to associate*, and its conjugations; and these words are used, to a great excess, in almost every book which is written with any considerable elaboration of style. *Condition*, *conception*, and a great many other words, are in the same predicament. In your volume for 1832 (page 782) I suggested that *conception* would express the sense of *μυστηριον* in Rom. ii. 20, 2 Tim. iii. 5. But this word has about it too much of the perfume of fashionable philosophy, to be fit for such a book as the English Bible.

I will mention, in connexion with the above, another of Ben Jonson's rules for good writing. "For the consequence of sentences," he says, "you must be sure that every clause do give the cue one to the other, and be bespoken ere it come." St. Peter is particularly distinguished for his adoption of this method of composition. "In the structure of his periods," says Michaelis, "St. Peter has this peculiarity, that he is fond of beginning a sentence in such a manner that it shall refer to a principal word in the preceding. Wetstein, in his Note to 1 Peter i. 4, has very justly said: *Observant interpretes, Petrum, quod et Johannes in initio Evangelii facit, ita sermonem suum ordinare, ut membrum sequens ex præcedentis fine inchoet, et cum eo connectat.* The consequence of this structure is, that the sentences, instead of being rounded, after the manner of the Greeks, are drawn out to a great length; and in many places, where we should expect that a sentence would be closed, a new clause is attached; and another again to this; so that before the whole period comes to an end it contains parts which at the commencement of the period do not appear to have been designed for it. St. Paul, though he was likewise inattentive to his style, and frequently extends his periods by the insertion of parentheses, yet, if we except the Epistles to the Ephesians and Colossians, has not injured their rotundity by the addition of clause to clause."\*

tion which the clergy of the Church of England generally enjoy. We do not place piety and correct judgment in the same scale, but a lack of the latter by no means proves the existence or development of the former. The due union of academical with theological training, each sanctified by divine grace, is that which both churchmen and dissenters should endeavour to secure, especially in this refined and fastidious age.

\* There is much that rings painfully on our ear in passages of this sort from German writers. We do not deny that there is great diversity of manner among the sacred penmen, and that each has what is characteristically his own style of writing; but then, since the Holy Spirit was pleased to make them, as it were, his amanuenses, we must of necessity consider their words and sentences as in each place the best possible for the occasion: nor does it appear right for us to say of an inspired writer, that he was "inattentive to his style," if by that phrase it be meant to intimate that his com-

It certainly admits of question, whether Ben Jonson's rule is a very good one. In Hooker we generally find the beginning of every sentence *hooked on* to the end of that which precedes it; and the effect of this has been injurious to the beauty and general perspicuity of his composition. Sentence ought to "give the cue" to sentence; and this seems not to be compatible with a very close dependence of the clauses on each other. For the relation between two sentences has nothing to do with the relation between the final clause of one and the initial clause of the other. Perhaps, however, this may not be the meaning of Jonson's rule; though I do not see how else it can be a rule "for the consequence of sentences."

M. J. M.

*From the Christian Observer.*

#### THE GRAVE OF CALVIN.

A melancholy proof, amongst others, how much the spirit and doctrines of the Reformation have ceased to be valued at Geneva, is the ignorance which prevails of what may be styled the sacred localities. If the stranger inquire, Where did Calvin live? where did he die? where is his grave? No one is able to give any positive information. Many persons can give no information at all. Nay, will you believe it, that, after being more than a year at Geneva, I am not certain of the house in which he died?

On inquiring for the place of his death, I was first assured that it was the same house which is now occupied by the Evangelical Society, in the *Rue des Chanoines*; and it was considered a very interesting circumstance, that the principal effort of our day to restore to the Church of Geneva the great truths which Calvin had proclaimed in it, should have been brought into operation just where Calvin rested from his labours. But, on demanding what authorities existed for this opinion, I saw there was reason to make further researches; and in pursuing them I was assured, in another quarter, that Calvin died in the *Maison Claparede*, a large and ancient building on the north side of the cathedral. Here, however, my embarrassment did not end; for soon afterwards information was given me, that, according to ———, the great Reformer positively died in a house near the ancient gate of the *Cora-terrie*. To complete the confusion, M. ——— refers me to a dwelling in the Bourg de Tour as the place of Calvin's abode. I am told that Calvin's will is dated from the *Rue des Chanoines*; but we are still uncertain of the house.

Were this indifference to a man whose name has shed such lustre over Geneva, the result of holy and ardent desire that God should be every thing, and man nothing—were it, in fact, the disposition of Calvin himself, who was so anxious that no Popish homage should be paid to his remains or memory, that he forbade the erection of a monument on his grave—then, indeed, Geneva might be congratulated. But, alas! when we find, that it is either direct hostility or cold apathy to the great truths of the Reformation which has induced such an oblivion of him, whose name will ever be had in honour by the true adherents of

position might have been improved had more care been bestowed upon it. It would not then have been God's word, as God has actually given it. We leave it to Neologists to say that it would have been something better.

Jesus Christ, we cannot but lament, and feel troubled by the reflection, how unstable and unenduring are the labours even of the best of men. *The gates of hell shall never prevail against the church of Christ*, but against the endeavours of a Calvin and Luther, a Cranmer and Fene-  
lon, they have in appearance prevailed, and may prevail.

I have met with no written testimony in regard to the precise spot of Calvin's burial. It is only recorded, that he was interred in the public cemetery of *Plein Palais*; and, as I mentioned above, without a memorial. There exists, however, a tradition that the grave was marked by four willow trees, which were planted around it; and the grave-diggers of the cemetery informed me that this place is never disturbed for the formation of other graves. Though no certainty, I fear, can be obtained on the subject, I think there is a high probability of the truth of this story. We can scarcely suppose that no trace or recollection whatever of the grave should have been transmitted to posterity, and this is the only one which exists. Two of the willow trees are still standing, and they have every appearance of having stood between two and three hundred years. The other two were blown down by a violent *bize*, or north-east wind, a few years ago; nor is it probable the others will long survive them. Surely there is no improper enthusiasm in saying, that nothing of a local nature interests me so much, at Geneva, as Calvin's grave and Calvin's willows. I can see the willows distinctly from the house in which I write, though the Rhone flows between.

Another fact, which indicates how much disregard to important recollections has been predominant, is the following. At the epoch of the Reformation of Geneva, which will be exactly three hundred years ago in the month of August next year, two brass plates, with Latin inscriptions, commemorative of that signal event, were affixed, one to the *Hotel de Ville*, the other to the gate of the *Coraterie*. Where are they? I can find no trace of either. I trust, for the honour of Geneva, they will be discovered, but hitherto my inquiries have been fruitless. It is pleasing to think that these, and many other subjects relative to the Reformation, will be brought to light, as far as shall be possible, by the diligent researches of Mr. M'Crie, son of Dr. M'Crie, of Edinburgh, who is now examining with much care the archives and other ancient documents of Geneva.

I am glad to find that no one will be able to point out the exact spot where Servetus was burnt. I lately took a walk to the *Champ de Bourreau*, the ancient place of execution, and where Servetus closed his melancholy career. A few years ago the ground was all waste, and a large cavity existed, which was the place of death; but recently it was sold by Government, and the purchaser has completely filled up the hollow, changed the whole appearance of the neighbourhood, and converted the Golgotha of Geneva to a smiling field. I trust this event is emblematical of the better views and feelings which are gaining possession of Christendom, in regard to religious liberty. May the time soon arrive, when universally the truth of Christ will be left to fight its contest and gain its victory by its own heaven-born strength, unaided, or rather unembarrassed, by the *weapons of carnal warfare*.

I cannot close these allusions to Calvin without informing you, that, if you visit Geneva, you will find one undoubted memorial of him in the public library; it is a large collection of his original letters. May nothing be suffered to injure this relic! Another most valuable relic of true Christianity, perhaps the most valuable that exists, in its con-



trast with Popery, is "The Noble Lesson," one of the few manuscripts of the Waldenses which have escaped destruction, and which is preserved in the same library.

Last of all, let us rejoice, that though Geneva, like England and other Protestant countries, did for a time almost forget its Reformers and its Reformation, now again there are many minds within its precincts enriched with the same faith, many hearts glowing with the same hope, and many immortals on their way to the same glory.

Weep, willow! weep,  
O'er Calvin's grave;  
Blest is his sleep—  
Wave o'er him, wave!  
Tombs of marble may glitter, death-pompous, around,  
To boast their mouldering guest;  
But that willow, it weeps in silence profound  
O'er the green-grass home of his rest.

How calm the loved spot!  
Thus calm closed his days:  
All tumult forgot;  
Above, all praise!  
Savoy's rage, Rome's assault, and the infidels' madness,  
Once troubled his spirit in vain;  
With the days of his joy there were dark days of sadness,  
But those days shall return not again.

Still enthron'd, is St. Pierre  
On Geneva's fond home;  
Rhône's blue wave is there,  
Mont Blanc's snowy dome:  
But echoes no more Heaven's loud proclamation,  
Messiah a mortal! Messiah divine!  
Withdrawn is Heaven's light from its noon elevation:  
'Tis only dim Nature can shine.

A stranger, I pray  
For Geneva—I feel;  
Heaven restore the bright day  
Of this fair city's zeal!  
May a Calvin anew with his wisdom be teaching  
The way to a mansion above;  
May a Farel again with his thunder be preaching  
To flee from God's wrath to his love!

And when Calvin shall rise  
From this grave of his rest,  
And a voice from the skies  
Shall pronounce him blest,  
May I start from my humble repose to new breath,  
And join the victorious throng!  
Is that grave far away, or near him in death?  
We'll sing evermore one song.

ANGLICANUS.\*

\* But though Calvin's grave cannot be found, his memory lives; and in his admirable writings—admirable, whatever may be the varying opinions of Christians respecting some things in them—being dead, he yet speaks. We begin to hope that the prejudices which have long prevented many persons from studying them, are dying away; and that before long, no man, who wishes to be a sound divine and an intelligent reader of God's holy word, will be scared away from the treasures amassed in those invaluable writings, because he does not in all respects cohere with the illustrious writer's doctrinal system. We are happy to announce that his Commentary upon the Romans, with his Life prefixed by Beza, has recently been translated into English by the Rev. Francis Sibson, of Trinity College, Dublin. We need not inform the theological scholar, that the original work abounds in highly valuable matter, critical and practical; but we congratulate the English reader that it is now accessible to him in a very excellent vernacular translation.

We have read with great interest the speeches made at the last meeting of the British and Foreign Bible Society. They are all excellent and animating. The two following will, we think, interest, and we hope, edify our readers, as much as any thing that could fill the space in our pages which they occupy.

The Rev. Mr. Abeel, an American Missionary, from China.—My Lord, I much dislike to hear, and much more to offer, apologies for not speaking, or for not speaking well; but I feel that I should do injustice to the cause which I desire to promote, if I did not mention that, owing to a long and severe indisposition, I fear I have neither strength, nor nerve, nor mental ability, to advocate its claims.

It has been my lot, as many in this assembly know, to visit China and the adjacent country of India. And it affords me great happiness to have the opportunity at this time to state, before so vast an assembly, those facts respecting China, which we have all been so slow to believe, but which stand connected with such eternal results.

It has been thought by the Christian world at large, that China was quite inaccessible to Missionary operations. It has been concluded—(though not concluded, for conclusions demand premises;) it has been opined—(though it is not an opinion, for opinion is the result of judgment, at least of experiment;) but it has been fancied, that China could not be entered—that its walls could not be scaled—and that three hundred and sixty millions of souls must perish, and perish for ever. And these sentiments have been entertained amidst a host of counteracting facts, sufficient to have overturned the soundest conclusions, unless they had been grounded upon eternal truth. I am happy however to state, that these sentiments have been general only amongst one class of persons: and yet that class is the only class capable of benefiting China—I refer to Protestant Christians. Judaism has entered China, and has retained a foot-hold there, from time immemorial. Buddhism—a system of absurdities and monstrosities, such as have seldom visited the fancy, and never the intellect or judgment of men—Buddhism has entered China, has transfused itself through all ranks, and hung its dark tenets *in terrorem* over the minds of millions there. Mahometanism has entered China—not by the might of a victorious sword; but it has entered peacefully, and has blinded some of the noblest minds in that vast empire. Catholicism has entered China, and, under circumstances the most unfavourable, it has subdued thousands and millions to its sway. Catholicism was expelled from China—and what was the result? Oh that I had a voice that might echo from pole to pole, while I mention it! The Catholic Missionaries, influenced by motives which you know as well as myself, re-entered China, and have continued, from that day to this, operating silently, though powerfully, in that vast empire. Oh let it be known, let it be understood by the world of Protestants, that the laws of China were all set in array, the officers of China were all aroused, against the introduction of Catholicism; and yet it penetrated, and every year its Missionaries are entering the empire. I have in my possession statistics which show, that there are at present hundreds of thousands—nay, if my memory be not inaccurate, millions of Catholics in China. I mention these facts, to let the world know, that there is but one class of persons who have conceived that they could do nothing with China, and that class is Protestant Christians!

And here there is one fact, which must encourage a society con-

vened, as this is, to diffuse the word of God; namely, that Buddhism, that sink of Atheism to which I have referred, owes more to the very means you have it in your power to adopt, than to any other. Buddhism owes more to the press, than to the priest; more to the written, than to the living epistle.—It has been thought, and I fully concur in the sentiment, that the world is to be converted through Missionary efforts. Allow me to mention, to whisper, if I could so whisper as to be heard throughout this auditory—allow me to whisper in your ears, that I never knew but one Missionary in my life, in whom I had complete confidence. You may think this an uncharitable remark; but I never found any of my fellow Missionaries who did not coincide in it. This Missionary I found in China—conversant with its language, and diligently engaged in instructing the heathen. This Missionary had made repeated voyages along the coast of China, from island to island and from country to country; and the ships which bore him thither have often left him alone—and what could he do? he went forth unaided—he went forth alone—he entered every town, every hamlet, almost every village. He penetrated up to the capital; nay, it is said that he even entered the palace of him who styles himself the “Sun of heaven,” and there attempted to teach the “Sun of heaven” himself the true way to heaven. This Missionary afterwards did me the honour to accompany me; and such another companion I never expect to find! Where I could not go, he went; and what I could not do, he did. He penetrated where it would have been hazardous for me to attempt to go. When I entered China, and laboured among the millions there who had no teacher, he went with me; he entered there amongst all classes of men; he entered the very palace of one of the principal priests of the empire, the chaplain of the emperor; he taught him for weeks together, living with him; and was unwearied in his exertions. What was more remarkable than all—with all his powers and all his elevation of soul, with all his capabilities, so that each of us admits that he is nothing to him, and can do nothing without him—yet he became my servant! I sent him on board some junks that were returning to China, and there he sat, day by day, teaching the mariners; and, reaching with them the end of their voyage, he again entered China, and went forth as he had done before. Now I have no doubt, my lord, that you, and all present, are desirous to know who this Missionary is. I will first tell you who he is not. He is not a Churchman; he is not a Dissenter; he is not a Calvinist, nor an Arminian; he is not an Englishman, neither is he an American; he is not a Scotsman, nor a Hollander. He appears to hate all sects; many of the most prominent of which I never heard him deign to mention. But the question returns, What has this Missionary’s conduct, and this man’s speech to do with the operations of the Bible Society? The Bible! why that is the very name of the Missionary, of whom I speak. The Bible Society! why that is the very society that sends him forth. Yes—this is the only Missionary, upon whom myself or my fellow-labourers depend, for the conversion of the world; and you have now the exceedingly great privilege of sending forth this Missionary, who understands almost all languages, and who has almost the powers of ubiquity—you have the privilege of sending him forth into China, and into all the vast kingdoms and islands of the east. It was my honour, at some of the out-posts, to visit the junks carrying on the China trade, and to supply fifty of those junks with this Missionary; and it may be the honour of many here to send him forth through the length and breadth of that almost

boundless empire; and it is my earnest desire, and no doubt the desire of all here present, that he may be sent even to earth's remotest bounds. With these remarks, I beg to second the motion.

The Rev. Mr. Knill, From St. Petersburg.—My countrymen, I rejoice to meet you at this time! You are met together to send the Bible—that Missionary of whom our excellent friend has been speaking—to send that Missionary to all the world; and you are met on a glorious design. I appear amongst you this morning as, comparatively, a stranger; for a large portion of my life has been spent in distant lands. It has been my happiness to be employed, in some humble degree, in sending that Missionary to distant nations—it is just twenty years since I first commenced distributing the Bible. I was then at Gosport, preparing to go to labour amongst the heathen; and it was observed, that there appeared to be thousands in Gosport who never went to public worship, who seemed to have no regard for their precious souls. And the question was asked, Is it consistent with our character, as professing ourselves Missionaries of Christianity, to let these people perish, without speaking to them one word? It was agreed that, on the approaching Sabbath, one of the Missionaries should go upon the beach, and try to assemble the soldiers, sailors, porters, and many others there, who never went to any place of worship. One of us accordingly went; and, taking with him a large bundle of tracts, began to circulate them. The people were surprised: they said “Who are you? who gave you any interest in our welfare?” He replied, “I am one of your fellow sinners, to whom the Bible has been sent from heaven: you are dying creatures; you will perish if you do not attend to the means of salvation.” They heard what he had to say, took his tracts, and thanked him. He then said, “Next Sunday, if you like, some person will come and preach to you.” “Let him come!” said they. That honourable office devolved on me. I went, and stood upon some steps in the market-place, and gave out the hymn which begins, “Life is the time to serve the Lord;” which was sung to the Old 100th. The people threw up the sashes in the High Street, and looked out of their windows; numbers came to the doors, and the street was almost filled with people, listening to the word of God. There was many a hearty tar, who had faced the cannon of the enemy undaunted, now come to hear the Gospel; and the blue jacket was raised, this way and that way, to wipe the tears from their cheeks. I took for my text—“I have a message from God unto thee!” At the close of the service, I saw a fine young fellow, belonging to a frigate in the harbour, come bustling in among the crowd towards me. I thought within myself, What does he want? does he know me? or is he coming to strike me? But when he reached me, he said, “I am sure you must be thirsty: here is a three-shilling bit—take it, and have something to drink.” I thanked him, and told him I did not want it. “Yes, yes, take it; I am sure you must be thirsty.” I then said, “I came hither for your welfare.” “Yes, I feel it,” said he; and he burst into tears. “Have you a Bible?” “No.” “Well, come with me, and I will give you a Bible, for your three-shilling bit.” “Come along, James!” said he to his companion. I took him home, and gave him a Bible for his three-shilling bit: he seized it, thrust it into his jacket, and said, “There, sir! I part with my head, the same day that I part with this book.” And it was one of your Bibles, my lord! Who can tell, but that Bible may have been the means of guiding him into the haven of eternal rest!—I then went to India, and distributed Bibles there. But it pleased

God to afflict me—to send me home a mere shadow; and I thought I was laid by for ever; but, through God's mercy, I recovered, and was afterwards sent to Russia. That is a country of which little is known here; but there is much good going on in Russia—I mean, through the medium of the Bible.

The Bible Society's operations in Russia commenced in 1812, just at the time that Buonaparte with his invading army surrounded Moscow. He surrounded it on three sides; but on the other side was found John Paterson—your agent—who presented his petition to the emperor for the establishment of a Bible Society, for the benefit of the Protestants. (They were afraid of interfering with the Greek church.) The nobleman, who presented the petition to the emperor Alexander, saw him read it with approbation; and, after reading, he signed it in the usual way—"So let it be; Alexander." Giving it back to the nobleman, he said, "That is for the Protestants, is it not?" "Yes, your majesty." "And what," said he, "are not the poor Russians to have the Bible?" "If your majesty pleases," was the reply. "Well then, let us have a Russian Bible Society, that will embrace all the empire."—The sacred volume was thus introduced; and when a poor peasant returned to his home, the report would circulate through the village in which he lived, "Such a man has got a Bible, and a Testament!" "What is that?" said the people. "Why, a book that tells of Jesus Christ; of his birth, his life, his sufferings, his death, and salvation through him." This drew his neighbours to the house; and they assembled till the house was full, and there they continued till midnight, two or three of them (who were able) reading chapter after chapter—sometimes till break of day—while the others listened to the word of life. And do you suppose that, when people hear and read the Bible with so much interest, no effect is produced? Yes, effects are produced! Saints are edified, and sinners are saved. At length, these proceedings raised an alarm; and some persons said, "These people are leaving the worship of their forefathers!" The alarm increased, till at last orders came that the distribution of the Scriptures should cease. The Bible Society's house was shut up; the remaining stock on hand was transferred to a room which had been Dr. Paterson's kitchen; and a poor feeble old man was appointed to take care of the books. After a while, some of them began to be devoured by the worm, and others to rot with the damp: for the panic which had seized the people was so great, that although an order had been issued that Bibles, Testaments, and Psalters, should be sold at certain affixed prices, still no one would buy them.

On July 29, 1828, it pleased God to open the doors of the warehouse, where these precious books had been so long concealed: and it was brought about in this way. There is in the Baltic Sea an island, called Hog Land, well known to seafaring people, containing about five hundred inhabitants. A pious young Lutheran heard of them: he visited and preached the gospel to them. Their attention was excited: they said, "This man talks like an angel! Who sent you with these good tidings? will you stay with us?" He replied, "I cannot live upon the air." "No," said they, "but we will give you fish, and oil, and candles." "I cannot live upon that," said he; "but I will go to Petersburg, and see what the servants of Jesus Christ there will do for me; and if they will support me, I will return to you." He came to Petersburg, and related the circumstance to a lady, the widow of an admiral, adding, "Will you support me?" "I cannot," was her



reply; "but I will speak to Mr. Knill on the subject." She did so—and asked whether my congregation would undertake to send this Missionary. I answered her that they would, and he was sent accordingly. It happened one day, when I was packing up his boxes, with some medicines, his clothes, and fifteen Bibles, just as I was putting the Bibles into the box, a peasant called at my house on business. As she passed, I said to her, "Can you read?" "Yes," said she, in my own language. "What is that?" "The Finnish." "Finnish!" said I, "here is a Finnish Bible; read it." She received it, read it, and returned the book. "Have you a Bible?" "No, I never had one; I never had enough to buy one." "How much money have you now?" "Only one ruble." "Well, give me that, and I will give you this Bible." She looked at me with distrust, not thinking I would let her have it for that sum. "I mean what I say," said I; "if you give me that ruble, I will give you this book." She gave me the ruble, and I returned her the book; and, oh! if you had seen with what joy she received it! She pressed it to her bosom, while tears gushed from her eyes; and she seemed to feel in her heart, that she had got a treasure, the lamp of life, to direct her through this wilderness to heaven. I then said, "Go tell your neighbours—if any of them wish to receive a Bible, they shall have one for a ruble." She went to the hay-market, held up her book, and exclaimed, "See! See!" "What is it?" "The Bible!" "Where did you get it?" "I got it from the foreign priest." "What did it cost?" "A ruble." "A ruble! no; that's impossible! you couldn't get that for a ruble!" "Yes, I did; and the man told me, that if any of you wished to have one at the same price, you might." They took the book from her, gave her two rubles, and said, "Now if you can go and bring us two Bibles for that, you shall have your book again; if not, we will keep it, for your having deceived us." She came to me, looking very sorrowful, fearing that I should not let her have the books; but I gave her them, and said, "Tell your neighbours it is true; they may have as many Bibles as they will bring rubles." She went—the tidings circulated—and what was the consequence? In six weeks time I sold eight hundred copies. Some persons came sixty versts to procure them, and were at my house by day-break, that they might not lose the precious opportunity. I was, however, in some measure, taken by surprise. Certainly I was not prepared to furnish 800 Bibles, and therefore did not know what to do. I had given my word to supply the people; and as they poured in, ten or twenty at a time, I felt at a loss. I said to my wife, "What shall I do? our Master is faithful; I have given my word to the people, and if I fail I shall lose my character." She replied, "It is God's work; go forward." Oh, it is noble when a man's wife cheers him on in a good work! My dear female friends, if your husbands should grow faint in the cause of Christ, it is your duty to support them. I have lived among Mahometans: there women are trampled upon. I have lived among Indians: there women are degraded. It is only where Christianity is known, that women are raised to their proper level in society.—Well, I put a hundred rubles in my pocket, and went to the Bible shop to get a fresh supply. As I went, a thought entered my mind—Is not this too much to give away? would not fifty rubles be enough? you have a wife, you have a family to provide for. While this thought was beginning to work in my mind, on passing the end of a street I saw a funeral: that funeral preached a sermon to me, and the text was, "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, in the grave

whither that person is going." I felt humbled, and ashamed of the feelings that had passed my mind; and forthwith went and laid out the hundred rubles. A short account of this circumstance was drawn up and sent to my friends; and in a few days all the money was raised for these Bibles. Oh, my friends, while you have a single eye to the glory of God, be encouraged! He will provide the means to carry on His own work.

About this time, a young person who had become pious called on me; and in the warmth of her feeling she said, "Next week will be my birth-day, and our people will expect a present: now it is a remarkable circumstance, that all our servants can read—what can I give them so good as a New Testament?" "Nothing! nothing!" "Do you think you could get me some Russian Testaments?" "I don't know; I have not applied for some months, and I always go in fear and trembling; for my friends are gone, and I am left alone." I went however, and purchased two, and came away with one in each pocket, fearing lest I might be observed. I sent her the books: she gave them to the servants—and soon afterwards came to me again, saying, "The people are delighted with the books! can you get any more?" "I don't know, but I will try." From this time I began to circulate Russian Testaments and Psalters, till it had pleased God to enable me to circulate not less than 30,000 copies of them: and all this began by my asking a poor woman if she could read!—But if 800 Bibles cost a great deal of money, 30,000 Testaments and Psalters would cost a great deal more. "Now," thought I, "what can I do?" I had a friend in Scotland—a lady, whom I had never seen; but I heard of her, and had written to her some letters about Scotland. To her I wrote, and said, "Now if you can send us the sum of ten-pounds, it is the very thing that we need for carrying on the circulation of the Scriptures." She answered by return of post, saying, "Instead of ten pounds, which you ask, I enclose you fifty pounds." (You are surprised at such generosity—I hope you will all imitate it.) I received the letter at the post-office; and, though surrounded by merchants, clerks, bankers, &c., I am not ashamed to confess that I burst into tears. I went forthwith and purchased some Testaments, and in a few days called upon the merchant on whom the order was drawn. He looked at it some time, and then said, "This may be all very right; but the lady evidently does not understand how to send money out of England." I wrote her word of this; whereupon she sent me another sum of fifty pounds. A certain kind friend said to me, a few days afterwards, "If ever you have any further need of money, I request you not to send to that lady; for she can keep nothing back." "Thank you!" said I; "if I want money, I shall always apply to that lady." What is the use of applying to men whose hearts are as hard as stone? No—go to those who love Christ, and who love the souls of men, and there you will always succeed.—I then wrote to London, and applied to your noble and glorious Society; and from that time to this, there have always been Bibles to circulate in Russia, and a great demand for them.

Most of these Bibles passed through my own hands; and when I had not strength to circulate them, friends were raised up to do it.—It pleased God to convert one of the richest merchants in Petersburg, who had but one son. This son said to him once, in the depth of winter, "I should like to go to Finland, to see the waterfalls." "Well, I have no objection," said the father; "but I should like you to take the opportunity of circulating some Testaments there." With this pro-

posal the son complied. The father accordingly wrote to me, "Set apart a thousand Testaments for me, at my expense: my son is about to take a journey, and I wish to have him occupied in circulating the word of God." What a noble act was this! it was like David laying up materials for his son to build the Temple. Alas! are there not some among us, who never in their lives bought a single Testament to give away?—I sent him one hundred Testaments, as an immediate supply. The young man was to be accompanied by another friend, to whom he had communicated his design of distributing Testaments; and when the day approached, he went home to prepare for his journey on the following morning. Now mark how the Spirit can touch the conscience! After my young friend had lain down on his bed, his conscience began to speak thus to him: "You are going to circulate Testaments; yet you never read the Testament for yourself!" This thought led to another, and that to another, and another. At length he arose at midnight, and for the first time fell on his knees, and cried for mercy. Oh, it is an interesting sight when a young man begins to seek after God! If any young persons here are living without prayer, Oh that they would begin this day to live a life of prayer! It would be a life of happiness, a heaven begun below!—He went to bed again, but could not sleep. Another thought now occurred to him: "Suppose that one of these Finns should say to you, Do you love the Saviour? what could you say?" Hereupon he became very mournful. He was however sufficiently acquainted with the Bible, to know that nothing but the blood of Christ can save sinners; he therefore arose a second time, and cried, "Jesus, Son of David, have mercy on me!" He went to bed again, but not to sleep; and he afterwards told one of his best friends, that, while he was on his bed that night, his mind was all alive, and his conscience all alarm. He thought he had a view of heaven, but it was shut against him: he thought he saw hell, but it was open to receive him: he beheld all his sins, but they were unpardoned; and how then could he sleep? There is no sleep to that eye, and no slumber to those eyelids, which see heaven shut, hell open, and their sins unpardoned. He spent that whole night in thinking about his soul; but it was the best night he ever spent. The next morning he arose, took the Testaments, went on his journey, and returned; but he returned a new creature. Since then he has joined himself to the servants of Christ, and is now one of the most active distributors of the Holy Scriptures.

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*For the Christian Advocate.*

#### WHO SHALL DWELL IN HEAVEN?

My dear Friend,—You can have no doubt that in the course of a few years you will have terminated your earthly course, and be added to the great congregation of the dead. This truth is clearly taught in the scriptures, and is fully confirmed to us by daily observation. Human life is often terminated suddenly; still oftener, unexpectedly; and pains and sicknesses are its ordinary premonitions. You also probably acknowledge the immortality of the soul, in conscious existence; and consequently must be persuaded that such existence must be one of happiness or misery. This also is clearly taught in the scriptures, for they assure us of a judgment to come, from which the wicked "shall go away into everlasting punishment, but the righteous into life eter-

nal." The difference between these states is immeasurable—inconceivable. The day which ends your life on earth, will seal up your destiny for one or other of these states—"For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

All uncertainty with respect to the result should fill us with great anxiety; and it would, if seriously considered. Matters of temporary moment, and of small importance, often do so. And yet, with respect to this subject, multitudes, who have neither assurance nor well-founded hope of eternal happiness, are as careless as if they had a guarantee from God for the enjoyment of "eternal life." It seems to be taken for granted by them, without evidence, that they shall enter into heaven when they die; and this they make a sufficient warrant for the dismissal of all anxiety, and the neglect of all serious inquiry. This seems also to be almost the only subject they treat in this manner. The hope or possession of even a small earthly estate leaves them no rest till they have investigated and secured its title—while uncertainty with respect to the soul's eternal welfare scarcely moves a thought, or excites a fear in their minds. Multitudes manifest this inconsistency in yielding to every earthly influence, however trifling, and yet showing no sensibility when the eternal interests of their souls are in question. The fact that insensibility is so general, makes it the more dangerous.

You, my dear reader, may be under its influence, and your welfare requires that you should be awakened from such a delusion, ere God say to you, "Sleep on now." Permit then a friend to deal plainly and affectionately with you. Your wish is, to spend a happy eternity, and you have some expectation, no matter from what source it may be derived, that your wish shall be realized. Is not your want of feeling and anxiety a proof that you have never given the subject much thought or reflection? that you have taken for granted what you would find it impossible to prove? You say, you hope to enter heaven when you die—What is the ground of your hope of admission there? Have you ever asked yourself the questions—By what title shall I enter upon the inheritance? What shall be the ground of my claim? What are my qualifications for its enjoyment? Such an inheritance should be secured by a strong title—not a shadow of doubt should hang over it.

We have no natural claims to this inheritance; nor have we any natural fitness for its enjoyments. These have all been forfeited by transgression, and lost by sin. The law of God shuts out every sinner—"Cursed is every one that continueth not in all things written in the book of the law to do them." "All have sinned and come short of the glory of God." This necessarily excludes all the guilty. They cannot be adjudged to eternal life. The law of the kingdom of heaven is explicit on this point. But you may tell me, my hope rests on another foundation. I look to the provision made by Christ. There is forgiveness with the Lord. You are right. The provision is ample. It has never failed when applied. God has made it, and he will honour it. "Blessed is he whose transgression is forgiven; whose sin is covered." Pardon and justification will insure heaven. This is according to the *will* of the testator. The inheritance runs in this line, and it is sure to all the children. The Holy One of Israel will never deny his word.

But how does this affect you? What bearing has it on your case? The question is not, whether justified sinners shall enter heaven—That is an adjudged case. But are *you* justified? Have you had your par-

don sealed by the Holy Spirit of promise, so as to have peace with God through our Lord Jesus Christ. This is the point to be inquired into, and here we must make no mistakes. Pardons are not issued indiscriminately. Sinners are not justified as a matter of course. God is no doubt a sovereign in the pardon of sinners. Sinners are not pardoned because they are worthy of such a distinction. Yet was the rebel ever forgiven till he mourned over his sins, with a godly sorrow? till sin was so embittered to him that he could no longer live in it? till, oppressed as with a heavy burden, which he could no longer bear, and of which he could not rid himself, he cried with the publican, smiting upon his breast, "God be merciful to me a sinner?" Have you, in a spirit of deep humiliation, and with fervent prayer, sought the divine forgiveness, and been enabled to hope that you have found it? And as an evidence that you have not deceived yourself with a *vain hope*, has sin ever since been embittered to you, so that you could not live in its practice, and have you, from a sense of obligation, as well as inclination, been endeavouring to do the will of God?

How, upon examination, do you find it? Is the prospect dark? Are you destitute of evidence? Upon what then do you found your hope of heaven? This is the way, the *only* way, in which sinners can ever obtain admission there, without a subversion of the law and government of God. He has given his only begotten Son to die as an atoning sacrifice, that he might be just in justifying every one that believeth—Christ must be received and appropriated. It seems then that all the claims of God's violated law are in full force against you. That you are lying under its condemning power. That you are justly exposed to the wrath of God, and that you have only to die, to which you are every moment liable, to be lost for ever. Do not, I beseech you, turn away from this plain, scriptural view of your state. Do not suffer yourself to be deluded. Do not turn away from this faithful mirror, for that will not change your state, nor lessen your danger. Contemplate your state as it is, and suffer not yourself to believe that the danger is exaggerated. It cannot be. Language is incapable of doing it. Imagination cannot magnify the reality. Let your whole anxiety be to become experimentally acquainted with the forgiving love of God, for till justified, heaven must necessarily be shut against you.

Take another view of your case, in relation to which men are apt to deceive themselves. You think of going to heaven when you die. You think it desirable to be there. Let me ask you, with affectionate simplicity, what you would do in heaven? In what way could heaven minister to your happiness as you are? My dear friend, the elements of happiness are not local—it depends much less upon *place* than men are apt to imagine. Place men where you please, if their hearts are not in unison with the scene, they could not be happy *there*. It would not gratify a man whose *whole head was sick, and whose whole heart was faint*, to sit down at a table covered with every species of food, substantial or delicate, which could gratify the palate of a healthy man. You would do no kindness to a person of a sad and heavy spirit to introduce him into the company of the light-hearted, trifling, and gay—nor would it promote the comfort of one of the latter class to be thrown into the society of the former.

We are essentially social beings, and no small part of our felicity depends upon the character of our associates. We choose them for the qualities which they possess, or are supposed to possess, in common with ourselves. In order to render their society agreeable to us,



there must be a considerable measure of similarity of tastes, dispositions, sentiments, habits, or pursuits. When these are not well assorted, association produces unhappiness. So in order to constitute heaven a pleasant residence to us, we must drink into the very spirit of its inhabitants. We must be morally assimilated to them, or we can never be happy in their society, enjoyments, and employments. If we, therefore, desire to know whether a residence in heaven would make us happy; or in other words, whether we shall be admitted there, for no other will be admitted—we have only to ascertain the characters, enjoyments, and employments of its inhabitants, and our own similarity or dissimilarity to them, in order to know whether we shall be received. We need no better rule of judgment to determine the point in a correct manner. We may thus prove our ourselves, and ascertain our own doom.

Who then are the inhabitants of heaven? Heaven is the presence-chamber of the great and glorious God, Father, Son, and Holy Ghost. There the Triune holds his court, displays his glory, and dispenses his richest bounties. There is the residence of his servants, the holy angels, who have kept their first estate. And there too dwell the redeemed descendants of Adam. All these are holy. They bear the same image. Their union and harmony are perfect. There is no discord, jarring, or strife. They are all of one heart and of one mind. The will of God is supreme, and the rest are all in unison with him, and with one another. All is love—"God is love, and he that dwelleth in love, dwelleth in God, and God in him." The employments of heaven are all holy. They consist essentially in loving, contemplating, admiring, praising and obeying God, and affectionate intercourse with each other on subjects of the highest interest. Can such society and such employments be other than happy? Every faculty, and thought, and feeling, of every individual are in harmony with each other, and with their fellows; and God approves and smiles. This is most delightful. Can any thing add to the enjoyment? Yes, one thought, one single thought. This society is never to be broken up. This harmony is never to be destroyed. "They go no more out." Nothing which is unclean shall ever enter there. What a gulf—what an impassable gulf is there, between this scene and the corruption and carnality of earth! Well might David ask, "Who shall ascend into the hill of the Lord? and who shall stand in his holy place?" Christ has answered the question—"Blessed are the pure in heart, for they shall see God." The apostle has declared the law of the kingdom—"Without holiness no man shall see the Lord."

No unholy being can be admitted into this fellowship. If God even should, in some unheard of way, by a singular dispensation, pardon the guilt of a sinner's transgression, and carry him into such society, and subject him to such employments, it neither would, nor could render him happy. How could it be otherwise? We know that sinners take no delight in reading or hearing the word of God on earth. How then could they have pleasure in beholding him of whose mind and perfections that word is only a faint shadow? They do not now love to meditate, even occasionally, on divine things. How then would they relish it to have them continually before their minds in all their perfection and glory? They have now no taste for divine ordinances. How then could they enjoy the God of ordinances? The high praises of God now grate on their ears. How then would they relish them in the perfection to which they have attained in heaven? The work of prayer

is now irksome. How then could they take pleasure in holding more direct intercourse with God, the hearer of prayer? Here they are rebels against God's holy government. Their carnal hearts say, "Who is the Lord, that I should obey him?" How would they feel to stand continually in his presence, and be occupied in doing his will? Here they account it a drudgery—a very weariness, to spend even a few hours in the company of the truly pious, and witness their conversation and conduct. How would they bear it to be confined to such society for ever? Here all their enjoyments are sensual. There they would have all their desires and appetites in vigorous exercise, but be forever separated from every object of their gratification.—To such a creature, heaven would necessarily be a strange and uncomfortable place, because he has nothing in common with the inhabitants of heaven but bare existence, nor a single taste or disposition to which its enjoyments or employments could give agreeable exercise. This, sinners know; or *may* know, if they will only examine the subject with some little care and attention. They need not doubt whether they shall be received into heaven or not, if they die in their present state. They have only to ascertain in what companions, objects, employments, and enjoyments, they now take pleasure, to satisfy themselves, remaining as they are, where they shall spend their eternity. God will never mingle together discordant elements. Like will be associated with like.

And now, my dear reader, having laid before you some plain and highly important truths, which nearly concern your best interests, allow me to take with you the liberty of a friend.—Upon what ground do you stand? In the view of these truths, what is the prospect before you? What does your present state indicate? If you were *now* to die, where are you going? If you die as you *are*, where *must* you expect to spend your eternity? You seem to pause and hesitate. Have you not taken for granted what you cannot prove? Have you not been flattering yourself with a mere delusion of the imagination, and rested your hope on the idle wish of a deceived heart? Do you not clearly perceive that you must be essentially changed before you will be *permitted* to enter heaven; or *could* be happy there? The happiness of heaven is not local—It is founded on the perfections of God, and the conformity of his intelligent creatures to his moral image.—You need, and *must* have, a *new heart*. "Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of God." Let this be the subject of your constant and serious meditation, your ardent desire, your anxious endeavour, your fervent prayer. Rest not till you have a divine assurance of an "inheritance among all them that are sanctified."

C.

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### Review.

#### PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN MAY AND JUNE, 1834.

The proceedings of the Synod of Philadelphia, in November, 1833, which form the first quotation in our last number, exhibit the *subject* of the long discussion in the General Assembly, which terminated, as we have seen, in retaining a Presbytery and forming a Synod, on the principle of elective affinity. As the Synodical minutes show that the present writer belonged to a minority, when the measure was adopted

for first uniting the General Assembly's Presbytery with that from which it had been severed, and then, immediately, dividing the aggregate into two parts, each part forming a Presbytery by itself—we wish to say a few words explanatory of the principles on which we acted, when we took different ground from that which was chosen by our brethren of the majority.

It will be observed that the majority and minority were equally and decisively of the mind, that the act of the General Assembly in forming the second or elective Presbytery of Philadelphia, was unconstitutional, and as such, ought to be “reprobated and condemned.”\*—Admitting this, on both sides, the question was—what is the most proper measure for the Synod to adopt, to prevent the injury which this unconstitutional act will occasion, if it be not resisted? On this question a protracted and animated discussion ensued, of which, and of its result, we shall say nothing, further than will incidentally appear in the remarks which we shall offer on the general subject.

We by no means think that an inferior judicatory, except in some extreme case, ought *immediately* to resist an unconstitutional act of a superior. The very opposite of such an opinion we have always held, and have endeavoured to inculcate, in regard to the interesting concern now under discussion. In reviewing the proceedings of the General Assembly of 1831, in the case of Mr. Barnes, after we had shown the palpably unconstitutional proceeding, by which the cause of the Presbytery, after a formal trial had been commenced, was arrested, and, contrary to the wish of the Presbytery, was put into the hands of a committee, and the whole matter disposed of, as if the General Assembly had been a Congregational Association—we expressly stated, in the close of that review, that the injurious and unconstitutional treatment which the Presbytery had thus received, ought to be met, in the first instance, by remonstrance only. When, in the following year, the Assembly severed the Presbytery of Philadelphia, in opposition to the mind both of the Presbytery and the Synod, invading the constitutional rights of both; and in still farther violation of the plain doctrine of the constitution in regard to the formation of Presbyteries, constituted a Presbytery on the destructive principle of elective affinity—we were still prepared to advise that no measure, beyond that of remonstrance, should be taken by the Synod. We were unavoidably and very reluctantly detained from the meeting of the Synod in 1832, and therefore had not an opportunity to offer the advice we have mentioned. It is also true, that when we heard that the Synod had refused to admit the elective Presbytery as a part of their body, according to the decision of the Assembly, we justified the Synod on the ground of *right*, although on the ground of *expediency* our mind had been, that the forbearance of direct resistance should be extended till the next meeting of the Assembly. But when the Assembly of 1833, under the show of settling the whole business by compromise, absolutely refused to hear the remonstrance of a committee, formally appointed and empowered by the Synod to act in their behalf, we confess we thought that *direct resistance* to such high handed as well as unconsti-

\* There were, we believe, three or four members of the Synod who did not admit that the act of the General Assembly in forming the elective Presbytery of Philadelphia was unconstitutional. But, their votes had, and could have, no influence in changing the character of the majority or minority. We find that on the final vote, one of these members voted with the minority—He was opposed to the whole proceedings.

tutional proceedings, was not only *lawful* but *demand*ed; unless we were prepared for a tame surrender of every right which the constitution guaranties to inferior judicatories—For, in the first place, the Presbytery had been injuriously deprived of a constitutional trial; then, both the Presbytery and the Synod had suffered by the unconstitutional measure of 1832—the Presbytery by being mutilated, and the Synod by being deprived of its exclusive constitutional power to divide, or refuse to divide, one of its Presbyteries; and, to crown all, when this Synod had appointed a committee to represent and defend their cause before the General Assembly, the committee was treated with the pointed indignity of being refused a hearing—Even the reading of a written remonstrance, couched in respectful language, was refused. As already intimated, it did appear to us then, and it appears to us now, that if ever the Synod could have a call to stand on its rights, such a call then existed; and that *not for a moment* should an order—the *third* of a series, all unconstitutional, all injurious to both Presbytery and Synod, and the last made with a contemptuous disregard of the Synod—be recognised as worthy of being obeyed—worthy of being treated as if it possessed a binding power. Yet a majority of the Synod were of a different opinion; and *for a moment, and only a moment*, they treated the act of the Assembly as obligatory; and first united the two Presbyteries, and then divided the mass by a geographical line. We submitted—The result is known—The exclusive constitutional right of Synods to unite and divide Presbyteries has again been denied—an event which it did not require the gift of prophecy to foresee and foretell; since the same thing had been twice done before, *formally* by the General Assembly of 1832, and *virtually* by that of 1833.

In the above statement our design has been, not only to justify the course we pursued in the Synod, but to prepare the way for calling the attention of our readers to two points, of far greater importance than any personal concern. In the first place, our statement shows, we think, the unreasonableness, not only of the outcry raised against the Presbytery and Synod by those immediately interested, but also of the flippant remarks of some *peace men*, in journals of which they have the control—censuring both the Presbytery and the Synod, as keeping the whole Presbyterian church in a state of agitation about some trifling matters, of a mere local character, which have no bearing on the general interests of the church, and which ought to be frowned into silence. On the contrary, we think that it must appear to every candid and attentive observer of the facts of the case, that the Presbytery of Philadelphia has been treated in a most unconstitutional and oppressive manner by four General Assemblies in succession, and the Synod by the decisions and doings of the same judicatory at their last three meetings; that the complaints of the aggrieved parties have been mingled with much patience and forbearance; and that although the injury inflicted has been local, the cause is one that belongs to the whole Presbyterian church, involving the constitutional rights and privileges of every Synod and Presbytery over which the General Assembly exercises authority. It appears to have been a favourite object to assail orthodoxy and constitutional Presbyterianism in the mother Presbytery—at the very source and origin of their existence in this country; and in the place too of the annual meeting of the Assembly; that there might be an embodied corps at head quarters, always at hand to afford aid and facilities to any operations for subduing and subjecting the whole church to the sway and rule of a New Light majority. The plan

has succeeded; and let the judicatories who have not yet apostatised look to it; for what is our case to-day, may be theirs to-morrow.

The second point to which we wish to draw the attention of our readers, in view of the statement we have made, relates to the right, and we will add, the duty too, of inferior judicatories, to resist the unconstitutional-acts of the General Assembly—always supposing that there has been, previously, suitable forbearance and remonstrance, and that these have failed, as they did in the case of the Presbytery and Synod of Philadelphia, to obtain redress; and especially if forbearance and remonstrance have been productive, (as was the fact in the specified case) of still greater oppression—if insult has been added to injury.

We find the sapient committee, appointed by the last Assembly to answer the Protest against the decision by which the appeal and complaint of the elective Presbytery was sustained, avowedly maintaining, that, supposing it “proved that the General Assembly had exceeded their powers in organizing the Second Presbytery of Philadelphia, it would by no means follow that the Synod of Philadelphia had authority to rejudge and disannul the solemn acts of the highest judicatory of the church.” Here is the doctrine of passive obedience and non-resistance, in all its discriminating features, and in all its extent—Dr. Sacheverel himself could not have expressed it more to his own satisfaction. The doctrine here clearly is, that let the General Assembly exceed their powers as they may, there is no authority, and consequently no right, in any Synod or subordinate judicatory to rejudge and disannul their acts—Of course, suppose the General Assembly to trample on the constitution, and to infringe the rights of Synods and Presbyteries as guaranteed in that instrument, to any extent imaginable, their acts are not to be rejudged—submission, quiet submission, is all that is left to the injured and oppressed, till the oppressor shall be pleased, of his own sovereign will and pleasure, to rescind his own acts. We repeat, that this part of the answer of the Assembly’s committee to the protest, contains the very essence of tyrannical power, both civil and ecclesiastical. Did not our fathers rejudge the acts of the British Parliament, claiming to tax us without our consent? Did they not do this while yet they acknowledged themselves colonists of the crown of Great Britain? Did they not eventually resist to blood, and obtain that independence, in virtue of which we now enjoy the inestimable blessings of civil and religious freedom? Did not Luther rejudge the decisions of the pope, while yet he acknowledged him to be the supreme head of the church. Did not the whole body of Protestants, before they had any regularly organized churches, rejudge and disregard the Popish decretals and anathemas? Did not the English Puritans and the Scotch Presbyterians, rejudge and resist the laws and measures which the acknowledged head of the churches to which they belonged iniquitously enacted? They did; and to this resistance all the Congregational and Presbyterian churches in the United States trace their origin.

The position of the committee, in the point before us, is monstrous in the extreme. We put the supposition—and at the rate in which things are going on, the supposition will not improbably ere long become a fact—we put the supposition, that a minister of the gospel has been clearly convicted, in the judgment of the presbytery to which he belongs, of Unitarianism; of holding and teaching what, directly or impliedly, was plainly derogatory to the proper Deity of the Son of



God, our Lord and Saviour Jesus Christ—suppose that on being under process of discipline for heresy, the case goes up by reference or appeal to the General Assembly—suppose the decision of the Assembly to be as follows:—1. “Resolved that the General Assembly, while it appreciates the conscientious zeal for the purity of the church by which the Presbytery appealed from have been actuated, in its proceedings in the case before the Assembly; and while it judges that the appellant has introduced into a printed publication a number of unguarded and objectionable passages; yet is of the opinion, that, especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without farther notice. 2. Resolved, that in the judgment of this Assembly, the Presbytery from which the appeal in this case has been taken, ought to suspend all farther proceedings in the case of the appellant. 3. Resolved, that it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery from which this appeal has come up, in such way as will be best calculated to preserve the peace of the ministers and churches belonging to this Presbytery, by putting and keeping together those whose sentiments and feelings have an elective affinity for each other, that they may no longer be controlled or interfered with, by those with whom they have hitherto been connected”—suppose this, and suppose farther, that the Presbytery appealed from remains fully and clearly of the opinion that the appellant is a real Unitarian, and will propagate his heretical opinions as far and as fast as he can do it without personal inconvenience—Then we ask—is a Presbytery, in such a case, to receive the Unitarian as a brother in good standing, and let him, without farther molestation or hindrance, pursue his course, and make as many proselytes as he can to the heresy which he has adopted; and also, show no reluctance to have the Presbytery divided, on the principle and for the purpose specified in the last supposed resolution of the Assembly? We will not answer for the course which *some* Presbyteries in our connexion would pursue in the case propounded; but we miscalculate sadly, if nine-tenths of the Presbyteries now under the supervision of our General Assembly would not, immediately and most decidedly, refuse a compliance with such a decision of our highest judicatory as that which we have here exhibited. Yet if the doctrine laid down in answer to the protest contemplated, be correct, not a single Presbytery ought to hesitate a moment, in receiving the Unitarian into fellowship; nor show any uneasy feeling at having the Presbytery divided, that Unitarians might act without control or hindrance. Now, let it be well noted, that the only difference between the case supposed, and that which actually exists, is precisely the difference between *Unitarianism* and *Pelagianism*. For the toleration and protection of Unitarianism, our church is not yet quite ripe, but it is ripe for casting a shield over Pelagianism, so far as this can be done by the acts of the Assembly—It has in fact been done by the proceedings of the Assembly, for four successive years. But Pelagianism is as plainly and palpably contrary to the doctrines of our Confession of Faith and Catechisms as Unitarianism; and is in reality its usual precursor, and invariably its companion. Yet the Presbytery and Synod of Philadelphia are condemned for acting in reference to Pelagianism, just as we think a large majority of the Presbyteries would act, in reference to Unitarianism. The principle of resistance is, and would be, precisely the same in both cases; but as yet, our church is not corrupt enough for the one, while it is corrupt enough

for the other—We could easily specify other examples, in which we believe few Presbyteries would yield obedience to an order of the General Assembly, requiring them to do what they conscientiously believe to be contrary to the standards of our church, and the word of God.

It may now be proper to state our views distinctly, of the manner in which a church, constituted as ours is, ought to proceed, so as to secure a proper subordination on the one hand, and the rights of conscience and the demands of duty, of individuals and inferior judicatories, on the other—First of all, it is to be observed and kept in mind, that the constitution of the church, (believed by all who adopt it to be fairly and firmly founded on the word of God) is *equally* binding on every officer, and every judicatory of the church—The supreme judicatory has no more right than any session, or any individual, to invade or violate the constitution. The inquiry then is, how ought the inferior judicatories to act, when the General Assembly manifestly invades or violates the constitution, by forming decisions palpably contrary to its spirit and letter, or by refusing to perform the duties which it clearly prescribes and enjoins. We answer, that if the invasion or violation contemplated, relate to a point not affecting the vital interests of the church, the first duty of inferior judicatories is to submit to the superior, and afterwards to remonstrate, on the first opportunity that offers, against the unconstitutional act. If the act is repealed, all conflict of course is at an end. If a repeal is not obtained at once, remonstrance should be continued, as long as there is any reasonable prospect that it will be ultimately successful; and we think there may be violations of the constitution, so little affecting the interests of truth and of the church at large, that inferior judicatories, after proper remonstrance, should submit to the superior, although the unconstitutional act should never be repealed. But if an act be passed, or a prescribed duty be neglected, which immediately affects the essential interests of truth and of the church at large, the inferior judicatory ought not to *continue* to submit, longer than is necessary to see if remonstrance will not correct the evil; nor ought it to submit at all, if it is required to be *active* in carrying into effect an unconstitutional act palpably hostile to important truths and duties; because this would be contrary to the divine injunction, not to become partaker of other men's sins: and in all cases, when acts of the superior judicatory affect, either immediately or by necessary consequence, the vital interests of truth and godliness, and when suitable remonstrance has proved ineffectual, the inferior judicatories ought to refuse submission, and to abide the consequences. If it now be asked, how an inferior judicatory, or the members who compose it, will, in accordance with this statement, fulfil the engagement they have made to submit to their brethren? Our answer is ready—that engagement was made subject to an essential qualification, which by the supposition has not been regarded by their brethren—The engagement was to submit to their brethren "*in the Lord;*" but our statement rests on the ground that their brethren require them to do what the Lord forbids; and they have only to choose whether they will obey God or man. On this, they ought not to hesitate; and they may truly affirm that not they, but their brethren, are chargeable with violating the constitutional engagement; for the engagement of their brethren not to require what the Lord forbids, was as sacred as theirs to yield submission, when required to do what the Lord does not forbid, but enjoin.

But it may be asked, and with apparent plausibility, by those who oppose our sentiments, whether the positions we have taken, are not liable to the strong objection that they make the inferior judicatories both judge and party; and whether if the course be taken for which we plead, it will not be utterly impossible to reconcile the claims of inferior judicatories, with those which legitimately belong to the supreme judicatory—in the present case, to the General Assembly? In regard to the first part of this inquiry, we ask the special attention of our readers to the following quotation from a lecture of Dr. Witherspoon, in his *System of Moral Philosophy*, (Lect. XII. Sect. V.) entitled “Of Civil Society.” He says—

“This doctrine of resistance even to the supreme power is essentially connected with what has been said on the social compact, and the consent necessary to political union. If it be asked, who must judge when the government may be resisted? I answer, the subjects in general, every one for himself. This may seem to be making them both judge and party, but there is no remedy. It would be denying the privilege altogether, to make the oppressive ruler the judge.

“It is easy to see that the meaning of this is not that any little mistake of the rulers of any society will justify resistance. We must obey and submit to them always, till the corruption becomes intolerable; for to say that we must resist legal authority every time we judged it to be wrong, would be inconsistent with a state of society, and to the very first idea of subjection.

“The once famous controversy on passive obedience and non-resistance seems now in our country to be pretty much over; what the advocates for submission used to say was, that to teach the lawfulness of resisting a government in any instance, and to make the rebel the judge, is subversive of all order, and must subject a state to perpetual sedition; to which I answer, to refuse this inherent right in every man, is to establish injustice and tyranny, and leave every good subject without help, as a tame prey to the ambition and rapacity of others. No doubt men may abuse the privilege, yet this does not make it void.”

Such is the doctrine taught by this eminent civilian and divine. The principle he maintains is applicable, in all its force, to the *church* as well as to the *state*: or we should rather say, it must be carried even farther, in ecclesiastical than in civil concerns. It is more a matter of mere prudence and voluntary choice, to submit to civil exactions and oppressions, than it is to those which relate to the church of God, and the duty which we immediately owe to him; and this is the case, when the essential doctrines of revealed truth, on the reception or rejection of which the salvation or loss of the soul may depend, are the matter in question. Here we are not permitted either to submit, or to forbear, beyond a certain point. We are to take our stand for the truth of God, with the spirit of martyrdom, if it be necessary, and leave it to Him to order the consequences, as may seem meet to his holy sovereignty. The principles of civil liberty, therefore, apply *a fortiori* to religious concerns—to the rights and duties of individuals and inferior judicatories, as they stand related to a supreme human power; and they sustain us fully on the ground for which we contend.

Neither have we any difficulty in answering to the objection which arises out of the second part of the inquiry to which we respond. For the claims of inferior judicatories, viewed as we have stated and defended them, will never clash with those which legitimately belong to the supreme judicatory—the General Assembly—in such degree as to injure or greatly disturb the church, so long as this latter body pays a sacred regard to the constitution, and carefully and actively performs all the duties assigned to it in that charter of its powers, prerogatives, and obligations. In saying this we adopt the very principle on which the sages and patriots who issued the declaration of American indepen-

dence justified that important act, namely—"that all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed." The truth is, resistance to the supreme power is never made, without putting at risk the character, influence, and personal ease and peace, of those who make the resistance; and the present state of our church furnishes a perfect and melancholy example of the extreme reluctance with which opposition is made to encroachments on the constitution—to violations of our standards of doctrine, government, and discipline. It had been comparatively easy to withstand and correct the first violations, if they had been promptly and vigorously met. But from a general backwardness and great unwillingness to attempt a painful duty, the evils were permitted to make progress, increase and accumulate, till they have reached the enormity and extent which we now witness; and to which those who love the genuine principles and order of the Presbyterian church, cannot conscientiously any longer submit. It may indeed be said with truth that the source of all the corruptions which have entered the Christian church from the beginning to the present hour, has been, a reluctance or indisposition, a want of zeal and firmness, to repress the first innovations.

We may then safely affirm, as the unequivocal voice of all experience, that while the supreme power, either of church or state, is faithfully, discreetly, and impartially exercised, in a strictly constitutional way, it never will or can be resisted, to any great and injurious extent. There may be partial and temporary insurrection, or opposition; but the public sentiment will sustain the equitable exercise of the supreme power; which may be, and ought to be, promptly and efficiently exerted, in inflicting merited penalties on those who oppose it. The very existence of extensive dissatisfaction, discord, and insubordination, in a church, is proof positive, that its affairs are badly administered; especially if the dissatisfied consist of those whose previous character and conduct should exempt them from the charge or suspicion of being contentious and rebellious, of being demagogues and disorganizers. It is not credible that the Synod of Philadelphia, the oldest in the American Presbyterian church, and countenanced and encouraged by two other Synods, and by individual ministers and elders of the first respectability in various parts of the church, should, for years in succession, remonstrate against, and refuse obedience to the decisions of the General Assembly, if there were not glaring evidence that the supreme judicatory had acted in an unconstitutional and oppressive manner. No plausible reason can be assigned for the existing opposition, other than a deliberate and solemn conviction that imperious duty demands it. Let the General Assembly repeal its unconstitutional acts; let it maintain the doctrinal purity of the church; let it cease to do its business by Congregational instead of Presbyterian measures—by committees, and compromises, and unlawful expedients—let it no longer act tyrannically at one time, and with criminal laxness at another—let it, in a word, be what the General Assembly once was, a body consisting of sound orthodox men, who would not tolerate heresy and the palpable dereliction of presbyterial order—let the General Assembly be and do this, and those who are now dissatisfied will be the last to resist or complain of its acts, and the first and foremost to sustain its authority and influence.

*(To be continued.)*

*For the Christian Advocate.*

THE PURITAN DIVINES; in a Letter to the Rev. Dr. Ashbel Green, from Rev. Thomas B. Balch.

Warrenton, July 15th, 1834.

Rev. and Dear Sir,—Several works written by Puritan divines, have lately been republished in this country. This fact is mentioned, not because it is my intention to notice these works individually and in detail, but because a few striking features sometimes recall to memory a whole family. They will, at least, furnish the ground-work of a few general remarks on that class of divines, to whom we have given the name of Puritan, some of whom lived a considerable time after those to whom, as a term of reproach, the epithet *Puritan* was first attached.

The time is fresh in my recollection, when the Presbyterian church was tranquil. This tranquillity has given way, of late years, to serious agitation. This agitation is ascribed by many, to those who have departed from the standards of doctrine, originally established in the church. Our standards were intended to promote unity of opinion, among all who minister in the same ecclesiastical connexion; and this unity is certainly desirable, provided it be not that *unity of error*, for which Jesuits contend, and which is enforced by the screws of the Inquisition. It is urged on the other hand, that an apostacy from the standards, is the thing to be proved; and that shades of difference may exist even with a strong attachment to the bonds of union. In this state of things, my attention has been drawn to the writings of the Puritans; and after renewed acquaintance with these records, I presume to appear as their humble advocate.

The Puritan divines have not been without enemies in our own times. On the list of these enemies may be found the Bishop of Salisbury, who has acquitted himself towards them as a kind of historical Hogarth. Butler and Southey, Clarendon and Hume, have tried to hold them up to ridicule. But fiery churchmen, sceptical philosophers, and vacillating religionists, may deride these holy men. All this will only strengthen that affection which glows in the hearts of their admirers. The same treatment has been lavished on the Scottish Covenanters; but Old Mortality visited their tombs, to render palpable the rude rhymes, in which their martyrdom was recorded. The same humble office it is my wish to perform for the Puritan divines; though the sound of my chisel is not likely to be heard in the present din of the church. The Westminster Assembly of Divines was composed of Puritans, and a comparison of the doctrines and views of Puritans with the writers of the present day, will show who have adhered to, and who have departed from, the creed of our church.

The Reformation so auspiciously begun in the reign of Henry VIII., turned out to be incomplete. Its promoters, in lopping off the branches from the Upas tree of Popery, felt too much sympathy for its roots. They might have been awed by its antiquity; but a tree which overshadowed Europe with the stillness of spiritual death, and which discharged nothing besides venom, from all its extended and complicated branches, as well as from all its fluted leaves, ought not to have been spared because of its age. England at that time needed the shoulder of the Scottish reformer to heave Popery from its foundations. Many wished the Reformation to have been more radical, and this desire was increased by the dispersion of reformers, under the persecutions of the bloody Mary, into foreign cities. Upon their return, in the reign of



Elizabeth, the Puritans began to show themselves, in considerable numbers, as a consequence of the more profound Reformation they had witnessed abroad. The Puritans were desirous of peace, but Laud subsequently attempted to revive discarded rites, and bring back from the chambers of Papal imagery, the moth-eaten vestments of a lazy priesthood. At this, thousands revolted, and the act of uniformity did not extirpate this resistance to the exactions of power. This act deprived numerous ministers of their parishes, whose places were supplied by men devoid of seriousness—men who, in the costume of huntsmen, demoralized the rural districts of England, by the revels of the chase. But though power had thus placed its hermetical seal on the *tongue* of spiritual eloquence, it could not reduce into submission the *pens* of the Puritans; and if the press had given us nothing but the writings of these men, we should still be under immense obligations to the discoverer of the art of printing.

This may be a suitable place, in which to notice an objection lately urged against these divines by an eloquent writer. In reviewing the incidents which took place in the times of Milton, he remarks that the Puritan writers tasked their minds on subjects beyond the reach of the human intellect. This statement is equivalent to saying, that the Puritans might have written on politics or science, but that an Infinite Creator is not a proper object of contemplation for the limited mind of man. The same objection might be urged to men of science, especially where the love of science amounts to a passion, as it did with such men as Galileo, Davy, Pennant, and Buffon. In the exercise of mind, these men met with objects which baffled all its researches. Notwithstanding the many plants and herbs which have fallen under the notice of man, it is probable that the hand of industrious research may one day lift the curtain, behind which hundreds more are concealed. Linnæus, when he taught at Hammarly, distributed his pupils into bands, and ordered a bugle to be sounded by the pioneer of each company, when a flower before unknown should be taken captive. We doubt not, that many a future student of nature, is destined to sound his bugle, betokening that the bounds of discovery are enlarged. Addison, in some of his serious papers, expatiates on the fact, that all the objects of nature involve the mind in speculations on *infinitude*. Especially when we survey the skies redolent in wonders, are our powers lost in astonishment. We behold comets, constellations, and moons, and the sun who comes every morning like an eastern shepherd to disperse his planetary flock. He watches them as they wind all day on distant fields of space, and then leads them into their evening fold. In contemplating these magnificent orbs, Milton speaks with his usual enthusiasm of unsphering the spirit of Plato; but the Puritan divines remembered not the spirit of Plato. They sought to commune with the fountain of all existence, and to unsphere Him who, "because the children were partakers of flesh and blood, likewise took part of the same, that he through death might destroy Him that had the power of death."

The following summary will include some of the points of the Puritan theology. Man was created pure—he fell under a covenant of works—his posterity did not eat the forbidden fruit, but the guilt or penal consequences of their representative were imputed—that all men thus fell by the deed of one man—that the world, by the first transgression, became unequivocally ruined—that every descendant of Adam is by nature totally depraved—that sin consists in a destitution

of original righteousness, and a want of conformity to the law, as well as in a violation of the law—that the human will is not partially, but unreservedly hostile to holiness—that men are passive in the *act* of regeneration—that our Saviour atoned for all who repent and believe—that repentance and faith are wrought by the Holy Spirit—that the Spirit is a sovereign agent—that repentance in the creature is not the fountain of election, but election the fountain of repentance—that the obedience of saints is imperfect, but that the righteousness of the Saviour, imputed to them, is complete. In this scheme of doctrine, the mass of reformers united. The Westminster Assembly of Divines, and the Synod of Dort, affixed to it their respective seals; and it is no where more ably defended, than by Witsius in his *Œconomy of the Covenants*. It took root by the lake of Lemman, spread through the cantons of Switzerland and among the universities of Holland. It prevailed from the Highlands of Scotland to the Tweed, ascended into the palace of Lambeth, and sat down a welcome guest in the chair of Canterbury. The above sentiments are diamond points in the Puritan system. When we take up their works we look for their appearance as we look for the stars in the clear sky of evening.

It is not my intention to enter into any elaborate defence of this scheme of doctrine—much less is it my design to charge any of my brethren with dereliction in fulfilling their ordination vows. No one has made me the keeper of their conscience, but if their faith materially varies from that of the Puritans, it also varies from the Westminster Confession of Faith and Catechisms. It would be gratifying to my own feelings to write this communication with the same spirit of meekness which dictated many of the papers of Addison. In fact, we shall find a sufficient defence of this Puritan theology, in the writings to which we are giving a cursory examination. The Puritan divines took great pains to illustrate the covenant of works, and to place this part of the divine administration in a commanding attitude before the people. The covenant of works was equal. Let a man of plain understanding read the account of its institution, given in Genesis, and it is impossible for him to draw any other conclusion than that a sublime moral transaction is detailed. If a command be given, a caveat stated, the types and symbols of a covenant marked out, a penalty threatened, we immediately infer, that all this cannot be a useless ceremony. But the book of Genesis is not the only portion of the Bible from whence we derive the federal relations sustained by Adam. The outline of the covenant of works may be found there, but when Paul wrote his Epistle to the Romans, this faint outline had waxed into a circle of perfect brightness. Nothing in Plutarch has been so much admired as his parallels; and nothing in Paul interests us so deeply as his comparison of the first and second Adam. He traces the points of resemblance and discrepancy with the hand of an inspired master. The first Adam failed in his integrity. The second in his temptation foiled the tempter, and Milton makes the action of *Paradise Regained* to turn on this event, because the Messiah bore that protracted trial in his representative character. The first Adam was made a living soul, but the second became a quickening spirit, to the moral death which had been introduced. In the first, all die, in the second, all shall be raised from the dead, and the saints be made alive to a felicity as lasting as the being of God himself.

But what advantage, it is asked, can arise from insisting frequently on the covenant of works. To this we reply, that nothing else can

account for universal death, display the nature of original sin, and strip men of an apology for transgression. Wicked men often plead that in their original formation they were created with propensities which impel them to sin. This position the covenant of works denies. It shows that in his *original* formation man was sinless; and that he fell from his *original* state by the defection of his federal head and representative.

It is important to ascertain what views were held by the Puritan divines, of the ability of sinners to comply with the overtures of the gospel, for this is another point on which the ministers of our church are divided. This ability is preached at present without limitation, by a certain class. The basis on which the doctrine rests is—That it would be unjust in our Creator to give a law or a command, provided there were no ability in the creature to comply with that command. To this the Puritans reply—It would be unjust to give man, *in a state of innocence*, a law which he had not power to keep, or a covenant which he had not ability to observe. But, according to their views, the fall of man changes the grounds on which the creature originally stood; and they think it not easy to tell how the depravity of man can take away the rights of the lawgiver. That the moral law ought to be kept, is held by all, unless it be denied by the followers of Tobias Crisp. But we deny the power, even of renewed persons, to render perfect obedience to the moral law—how much more strongly may we then deny the ability of sinners to render a perfect obedience to this law. Even the perfection for which Wesley and Fletcher contended was not perfect obedience to the law. In short, the perfection for which they contended, is the common attainment of all Christians. But it is supposed that a distinction ought to be taken between natural and moral ability. If by natural ability be meant that man is an intellectual being, capable of knowing the Divine will, and has all the natural faculties necessary to obedience, then the Puritan divines held this distinction. This distinction is mentioned by as sound a divine as Dr. Witherspoon, and enlarged on by as eloquent a preacher as Dr. Kollock. But the *intellectual* ability of sinners ought to be used to shed light on their *moral* inability. If not employed in this way, it may inspire false views, and our preaching may become like the chameleon. It may first take its hue from this innocent distinction, but presently it may change its colour into *moral ability*, and this moral ability may return continually upon the people, like a repeating decimal. Small errors may soon become great. From a few fractions we may extract a whole number, and from small errors we may take a whole one, which as it comes up from the process of addition, may bear on its front the name of Legion. Of the truth of this remark, the Rev. Edward Irving, of London, furnishes a striking exemplification. When this man appeared he excited an overpowering interest. The dukes of the British empire attended on his ministry; and what was a still greater honour, the troubadours of England convened to hear this singular personage. Campbell came from Sydenham, Coleridge from Hempstead, Southey from Keswick, Wordsworth from Grassmere, Montgomery from Sheffield, and stood round the preacher. But the preacher began to speak contemptuously of the catechisms of the Scottish church, and now he

“Plays such fantastic tricks before high heaven,  
As make the angels weep.”

But to return to the Puritan divines. They did not believe in the moral ability of sinners. They laid it down as an axiom, that one genuine conversion was worth a thousand spurious conversions. They did not suppose any person to be soundly converted unless he felt his *moral helplessness*, and to such an extent that he should seek and experience the agency of a sovereign life-giving Spirit. They did believe that the doctrine of moral ability was so much flattery addressed to the impenitent. That fallen men were not endowed with power to do all that God demands; and that repentance is not the easiest of all duties. They aimed to apply the law, not to human sympathies, but to the conscience, that they might produce genuine conviction. But now some imagine that giving correct views of the moral condition of man, will prevent the success of the gospel. To show the erroneousness of this statement, it is only necessary to select a few facts. Brainerd held the Puritan theology. He states that his heart rose in sinful rebellion against the imputation of Adam's transgression. But Brainerd not only became practically pious, and preached what he felt, but was a successful missionary, and the model after which succeeding missionaries have copied. His example influenced Henry Martyn in the University of Cambridge, and in the gardens of Shiraz. Vanderkemp in Africa, and Swartz in India did not proclaim man to be powerful enough for his own conversion. President Edwards was a successful preacher; and although he held the distinction between natural and moral ability, he never taught that men may convert themselves, without the supernatural agency of the Holy Spirit. No—Let it not be forgotten that Jonathan Edwards was *practically* a Puritan in his theology.

But in speaking of success based on the maintaining of the moral inability of man, it would not be right to pass over that success which has followed Moravian missionaries. Of the Moravians or *Unitas Fratrum*, the following statements may be made with safety. They preach the spiritual *impotency* of men. They never permit their minds to be beguiled by novelty into deviations from what they deem revealed truth. They are never anxious that the church should advance one step, provided purity is to be sacrificed by the advancement. They are little concerned about the pomp of numbers; and in adding to the church, they would require the same proofs of piety from a German nobleman, an Egyptian pacha, or a Turkish sultan, as from a Caribbee. They not only begin their missions with circumspection, but continue them with a holy jealousy. In a few of their attempts, they have been defeated; but for the most part, difficulties have vanished before their holy zeal. They have awakened the hum of moral industry among the lazy Kraals of Africa; they have warmed into spiritual life the Greenlander, buried in his hut of ice; and have bound the rose of Sharon on the groves of West Indian bondsmen. The secret of Moravian success, lies in a simple dependence on the ministration of the Spirit.

We are aware of the objections which have been urged against our being passive in regeneration. We have seen some strictures on this doctrine by our brother, Dr. Cox, who, like Ulysses, has been journeying abroad. We know that this friend of ours can bear a good natured remark; and his getting into a ship and crossing the water to be taught *abolition*, does seem to us Virginians a little like the Knight of La Mancha getting into his enchanted boat. Nevertheless, for the intellectual powers of the doctor, we entertain high respect. His natural talents also have been improved by commendable industry. We

have seen too, more than once, from under his own sign manual, that the system of Theology, inculcated by the Rev. Thomas Scott, Rector of Aston Sandford, was a system which met his unqualified approbation. Yet Scott taught that because man is passive in the *act* of regeneration, it does not necessarily follow that he is passive in the *means*. In these man is active, and no preachers are so pungent in inciting sinners to the use of means, as those who believe that *awakened* sinners are *passive* in the new birth. We think it can be shown, that Russell, the author of the *Seven Sermons*, Alleine, who wrote *The Alarm*, and Baxter, who wrote *The Call*, held that a sinful man cannot regenerate himself; but we shall wait a long time, before we shall hear three more such appeals, as they made to men "dead in trespasses and sins."

(To be concluded in our next.)

## Literary and Philosophical Intelligence, etc.

*Simple Remedy for the Asiatic Cholera.*  
—PROFESSOR OERTEL, of Ansbach, (Germany) cures the Cholera extensively with cold water. He some time ago published a pamphlet on the subject, dedicated to the King of Prussia, who presented him with a gold medal. Among other things contained therein, is the following:—

"The most severe fasting—much drinking of cold water—much washing with cold water. In short, a complete inundation of the whole human body with cold water, both inwardly and outwardly!

"If those persons which the Cholera has swept away at St. Petersburg, had been (at the commencement of the disease) washed and rubbed well with water, then dried, laid in a bed, and plenty of cold water administered for drink; what (inquires Professor Oertel) would have been the consequence? If there exists a remedy against the effects of this fatal disease, it is positive and singly *cold fresh water!*—courageously, properly, and perseveringly applied. Therefore, on such constitutions that apply cold water plentifully, both inwardly and outwardly, the Cholera will and can have no effect.

"If that does not help, nothing else can. The fresh water does not give a cold; it only creates a momentary chill, and produces thereupon warmth, evaporation, and even perspiration; it does not drive anything into the body, but expels it; it does not oppress the vital faculties, but promotes the ordinary discharges of the skin, and invigorates the whole nervous system; it penetrates the most minute vessels of the human body without irritation, only so much as to produce an equilibrium of the blood and other succulent fluids. It prevents and disperses inflammations, swellings, ulcers, lameness, weakness, and pains. Where now is ano-

ther human specific of equal power and effect?"

Shame enough that it has to be told to certain persons in this enlightened day! And at the conclusion, the Professor solicits in particular,—

"First, all practitioners of medicine, after having in vain applied all their artful remedies, to try this *one and only sure* remedy, (which nature has given us) in order that their otherwise organic well patients are not left to suffer and die of nervous, scarlet, and other fevers, and of inflammations of the brain, lungs, and bowels, as is the case in many instances.

"Secondly, requesting all governments to establish this safe and uniform cold water cure, and to charge all doctors and other persons therewith, thereby commencing a necessary reform of the present uncertain remedies of the faculty of physic.

"PROFESSOR OERTEL,  
"Of Germany."

*Thunder Storms.*—These remarks are intended to throw some light on the phenomena of thunder storms, which are most frequent at this season of the year; and in order to proceed understandingly, two things are necessary to be understood. First, it is one of the fundamental principles of electricity, that all bodies contain it in proportion to the quantity of surface which they have, and not in proportion to the quantity of matter. This being understood, we proceed to the next, which is the expansion that water undergoes in passing from its natural state to vapour or steam, which is 1728 to 1, or a square inch of water becomes a cubic foot of steam. From the foregoing remarks it will be evident, that as soon as the vapour in the cloud begins to condense and fall



to the earth in drops, electricity will be given off, or set free, in proportion as the quantity of surface in the drop is less than the quantity of vapour of which the drop is composed; and since the cloud is insulated, (a body is said to be insulated when all the bodies around it are non-conductors) the air being a bad conductor, there is a large portion of electricity that has nothing on which it can remain. The result is, that being collected in large quantities, owing to the rapid condensation of vapour into rain, and being attracted by the earth, the nearest conductor, it approaches it with such velocity as to condense the air before it—the condensation of which alters the course, and causes the electric fluid to turn and represent a zig-zag course, which is noticed in its descent; and the air, being separated by the passage of the electric fluid through it, in coming together produces the sound which we call thunder; and thus the lightning continues to descend at intervals, so long as the vapour is condensed to set it free.

It may be asked why lightning does not attend all our storms, since the same causes are at work? The answer is, because most of our rains commence very slow, and the air by becoming moist, becomes a conductor, which is sufficient to convey all the electricity liberated from vapour condensed, slowly to the earth.

From the foregoing remarks, the utility of lightning rods will be readily seen; for if, when the electric fluid is set at liberty, by the condensation of vapour, there is a good conductor to convey it to the earth, all the evils attending on its descent, without a guide, are avoided; and it is evident, that if the number of rods were sufficiently large, all the electricity liberated, would be brought to the earth without a report. These rods should be large, for their power to convey is in proportion to their surface. They should be placed in the centre of the building, and run high enough to clear the ends of the same, by making an angle of 45 degrees from the top of the rod.

AN OBSERVER OF PHENOMENA.

*Middletown, Conn. July 10.*

*Advantage of Activity.*—As animal power is exhausted exactly in proportion to the time during which it is acting, as well as in proportion to the intensity of force exerted, there may often be a great saving of it by doing work quickly, although with a little more exertion during the time. Suppose two men of equal weight to ascend the same stair, one of whom takes only a minute to reach the top, and the other takes four minutes, it will cost the first little more than a fourth part of the fatigue which it costs the second, because the exhaustion is in proportion to the time during which the muscles are acting.

The quick mover may have exerted perhaps one-twentieth more force in the first instance to give his body the greater velocity, which was afterwards continued, but the slow supported his load four times as long.

*Thrushes.*—A correspondent mentions that thrushes get at the snails on which they feed by taking them into their beak, and hammering the shells against a stone until they are broken. He states that a neighbour of his brought up a thrush from the nest, and kept it many years. It was so tame as to be allowed to fly about the room, when, though it had never seen any other thrush, its chief amusement was to take a silver thimble in its beak, and endeavour, with great earnestness and perseverance, to break it, as the wild bird breaks the shells of snails, by hammering it violently against any hard substance.

The brig *Montilla*, Captain Beekman, arrived at New York, in thirty-six days from Carthage, furnishes intelligence of the continuation of shocks of earthquakes at Santa Martha—the inhabitants flying in terror and dismay from the spot. The place almost totally destroyed by the violent action of the earth, which heaved to and fro in a manner resembling the motion of the sea. At Carthage the shocks were not felt.

Mr. Velpeau exhibited, at the Medical College of Paris, a man who had the extraordinary faculty of making himself two inches taller or shorter. Standing erect, he can elongate the spine, and contract it again, by moving the sacrum, which plays like a wedge between the bones of the pelvis. In early life he was injured by a carriage running over him.

*Emigration from Germany.*—It is stated that the authorities in Bremen early in June, made an inquiry into the number of those who were assembled in that place for the purpose of emigrating to America, and found it to be no fewer than sixty thousand! These German emigrants, are generally persons of industrious habits, and bred to an agricultural life. They also are not entirely destitute of property, and are a valuable acquisition to this country.

*Fruit and Flowers.*—At a meeting of the Council of the Maryland Horticultural Society, on Saturday last, Mr. S. Feast presented branches of the Siberian crab apple, with ripe fruit and flowers on the same spur. Mr. Feast thinks that this singular circumstance is attributable to the locust, as every branch on the tree that is cut by that insect, has produced flowers at this uncommon season.

*The Product of a Grain of Rye.*—A quantity of rye amounting to three thou-

said eight hundred and seventy-two grains, (says the Berks' Journal) the produce of a single grain; was shown to us a day or two ago, at the store of Messrs. John and Daniel M. Keim. It grew in the garden of J. B. Konklin, of this place, and was contained in sixteen heads. It is of the species called white rye, and is of a very fair quality. It is left at the store of the Messrs. Keims, where those who are curious may have an opportunity of inspecting it, and procuring a portion of the seed.

A letter from New South Wales gives the following schedule of the property of Samuel Terry, who was sent from England a crown prisoner:—

"Mr. Terry has acquired the property since his emancipation. His several estates contain upwards of 100,000 acres. His property in the town of Sydney brings him £10,000 per annum, and his entire income is estimated at six times that amount; this arises chiefly from the mortgages of 12 per cent. He has 15,000 sheep, 17,000 head of horned cattle, and 400 brood mares."

*Air Plant.*—It is stated in a London paper, that the air plant of China, so long known to Europe, and, by the Chinese drawings, and which possesses the extraordinary property of living wholly upon

air, has been for some time cultivated in England, but no means could be discovered for making it flower, until lately a new method, adopted by his Majesty's gardener, has proved successful. A branch of blossoms has thus been produced two or three feet long, and composed of some hundreds of large flowers resplendent with scarlet and yellow.

This plant in China is suspended from the ceilings of their rooms, which, thus adorned by its beauty, and perfumed by its fragrance, must produce a delicious effect on the senses.

*A Receipt for Burns.*—Keep on hand a saturated solution of alum, (four ounces in a quart of hot water) dip a cotton cloth in this solution, and lay it immediately on the burn. As soon as it shall become hot or dry, replace it by another, and thus continue the compress as often as it dries, which it will, at first, do very rapidly. The pain immediately ceases, and in 24 hours under this treatment the wound will be healed, especially if the solution be applied before the blisters are formed. —The astringent and drying quality of the alum completely prevents them. The deepest burns, those caused by boiling water, drops of melted metal, phosphorus, gunpowder, fulminating powder, &c., have all been cured by this specific.

## Religious Intelligence.

The Dissenters from the established churches, both of England and Scotland, are making strenuous exertions to break what they consider an unhallowed, and of course, an unwise and injurious connexion—the connexion between the church and the state. This is a subject of interest to ourselves, and we lay before our readers the two following articles, relative to it, from the Evangelical Magazine for June last.

### FOREIGN.

#### BRITISH VOLUNTARY CHURCH SOCIETY.

A very devout and harmonious meeting was held, among evangelical Christians of various persuasions, at the Congregational Library, on Friday morning, the 9th of May, Thomas Wilson, Esq., in the chair, for the purpose of forming a British Voluntary Church Society, the object of which is, to combine all evangelical Christians, throughout Great Britain, who think that the Church of Christ ought not to be clogged with secular and worldly patronage. Episcopalians, Presbyterians, and Congregationalists, will all be equally admissible to this new Society; or any of its associations, provided they hold the orthodox doctrines of the reformation, and afford evidence that they love and obey the common Saviour. It is not a sectarian, but a Catholic society, intended to exhibit the growing and resistless power of the voluntary principle; as sanctified by divine grace, and vigorously exerted for the good of mankind. Our prayer is, that this new institution may be blessed of God, in bringing back the Church of Christ to her primitive union, and in leading her to merge all other distinctions and peculiarities in the one grand distinction of Christian. The meeting was addressed with considerable effect by Dr. Brown, Dr. Heugh, Dr. Bedford, Dr. Morison, Mr. Kelly, Mr. Blackburn, Mr. T. Morell, Mr. Stratten, of Hull; Mr. Miller, of Silcotes; Mr. Brown, of Wareham; Mr. Sibree, of Coventry; Mr. Conder; Mr. Heugh; Mr. Young, and

others. The spirit of love, and power; and of a sound mind, prevailed. And now a rallying point has been fixed for the faithful of all ecclesiastical persuasions. May the Church of Christ soon appear to be *one* in the eyes of the whole world!

### GRAND MEETING OF DISSENTERS AT THE CITY OF LONDON TAVERN.

On Thursday, May 8th, 1834, the United Committee, appointed to seek the redress of Dissenters' grievances, had the happiness of meeting, at the City of London Tavern, with a numerous body of the deputies of Dissenting congregations from all parts of England, for the purpose of holding a special conference on the present position of their affairs in the British Parliament. Edward Baines, Esq., M. P. for Leeds, presided on the important occasion, and great firmness and temper characterized the meeting. The speakers were the Rev. John Angell James, Colonel Addison, Thomas Harbottle, Esq., Josiah Conder, Esq., Thomas Wilson, Esq., the Rev. Thomas Stratton, William Howitt, Esq., the Rev. Richard Winter Hamilton, the Rev. J. R. Beard, the Rev. Dr. Redford, Samuel Clapham, Esq., Dr. Brown, Ebenezer Foster, Esq., the Rev. Dr. Payne, the Rev. John Sibree, the Rev. John Howard Hinton, William May, Esq., Robert Henry Aberdeen, Esq., Abraham Clark, Esq., Richard Ash, Esq., Charles Law, Esq., Charles Hindley, Esq., James Rooker, Esq., and John Wilks, Esq., M. P.

At the above splendid meeting the following resolutions were adopted with unequivocal demonstrations of resolute approval:—

1. That this meeting recognises the great and leading principle of full and complete separation of church and state, as the true basis on which equal rights and justice can be secured to all classes of his majesty's subjects.

2. That this meeting cannot but express their deep regret that their reasonable expectations of Dissenters, founded on the admission by his majesty's ministers of the justice of their claims, and on the repeated assurances of a desire on their part to grant relief, have been frustrated by Lord John Russell's Dissenters' Marriage Bill, and by Lord Althorp's propositions respecting church rates, the only measures which the government have hitherto introduced into Parliament for the relief of Dissenters.

3. That this meeting concurs in the objections which have been made by the United Committee to the Marriage Bill, and especially to the propositions respecting church rates, which they consider fallacious and altogether unsatisfactory, inasmuch as while they change the name, they prolong the duration of a burden, from which Dissenters have already in many parishes procured either partial or entire relief, and also give new energy to a principle against which they have strongly protested as impolitic and unjust.

4. That this meeting entertains a full conviction that the English Episcopal church possesses, in the property now at her disposal, and in the wealth of her individual members, resources abundantly adequate to defray all the expenses of upholding the edifices in which her members worship, and feels entitled to claim the entire abolition of all imposts for that purpose, upon the same principles of expediency and justice which induced Parliament to abolish church cess in Ireland.

5. That the individuals now present, acquiescing in the declaration made by one of his majesty's ministers, that it is a grievance for any class of religious professors to be taxed for the support of a church to which they do not belong, engage to take all constitutional means to oppose the adoption of the proposed plan respecting church rates, and to secure the perfect enjoyment of their religious rights.

6. That a deputation from this meeting wait on Lord Althorp, to communicate their sentiments relative to the measures which his lordship has introduced concerning church rates, and that the deputation consist of the following gentlemen:—Edward Baines, Esq., M. P.; John Wilks, Esq., M. P.; Richard Ash, Esq., Bristol; Samuel Clapham, Esq., Leeds; Rev. John Angell James, Birmingham; Henry Waymouth, Esq., 17, Bryanstone Square; Rev. Joseph Gilbert, Nottingham; Rev. Dr. Redford, Worcester; Thomas Harbottle, Esq., Manchester; Rev. R. Griffiths, Long Buckby, Northamptonshire; James Baldwin Brown, Esq., L. L. D., Inner Temple, London.

7. That the deputation report the result of their interview with Lord Althorp to the United Committee.

8. That this meeting recommends the formation of Voluntary Church Societies in London, and throughout the country, for the purpose of diffusing the great principles maintained by such associations among the inhabitants of the United Kingdom.

9. That the deputies now present will take immediate measures for personally communicating with the members of Parliament for their respective counties, cities, and boroughs, upon the resolutions passed this day, and that they report the result to the United Committee.

10. That the most cordial thanks of this meeting be given to the United Committee, for their valuable and efficient public services, and that they be requested to continue the same.

11. That the deputies from the country, now present, undertake to interest themselves in their respective districts to procure contributions, to meet the expenses incurred by the United Committee in prosecuting the important objects of their formation; and that the moneys so collected be remitted to the secretary, on account of the Treasurer of that Committee.

(Signed) EDWARD BAINES, *Chairman.*

The remainder of our space in this department of our work we fill, for the present month, with the following summary account, from the *Evangelical Magazine*, of some of the most important anniversaries of the British Religious and Benevolent Societies—They contain some useful information; and can scarcely fail to prove animating to lovers of the cause and kingdom of the Redeemer.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 7th of May, the thirtieth anniversary of this great institution, was held at Exeter Hall, Lord Bexley, the newly-chosen president, in the chair, who opened the business of the day with a just tribute of respect to the memory of Lord Teignmouth, and with some pertinent allusions to his long connexion with the institution, as the probable ground of the committee's choice of himself as president. For twenty-three years he had been connected with the society, and never felt greater satisfaction in his relation to it than at the present moment. At the time when he joined it, its whole circulation of the Scriptures did not exceed 35,000 copies; but now it reached beyond 8,000,000; its expenditure had not then exceeded £50,000, now it was more than £2,000,000. He exhorted all the friends of the institution to the cultivation of "brotherly love."

The report, which was read by the Rev. A. Brandram, announced that the receipts for the year amounted to £83,897,—£8,404 above those of the preceding year. The issues of the Scriptures at home and abroad have amounted to 393,000; free contributions, to £28,145 2s. 2d.; new auxiliaries, to 13; branches, to 10; and associations, to 145. Grants have been made to the Hibernian Bible Society of 3000 Bibles and 5000 Testaments; to the Hibernian Society of 5000 Bibles and 30,000 Testaments; to the Sunday School Society of 8500 Bibles and 20,000 Testaments; to the Irish Society of 500 Bibles and 2000 Testaments; to the Baptist Irish Society 1000 Testaments; and to the United Brethren of 100 Bibles and 150 Testaments. The report was in other particulars deeply interesting, and was distinguished by a high tone of spirituality and affection.

The meeting, which was numerous and very orderly and devout in its appearance, was addressed with great moral effect by the Marquis of Cholmondeley, the Bishop of Chester, Lord Viscount Morpeth, the Rev. David Abbel (an American missionary from China,) the Rev. R. Knill, the Rev. H. Stowell, Mr. J. J. Gurney, the Rev. J. Browne (the newly-chosen Secretary,) the Rev. T. Lessey (of the Methodist connexion,) J. Pease, Esq., M. P., the Rev. W. Marsh, of Birmingham, the Rev. J. A. James, the Bishop of Lichfield and Coventry, and the Earl of Chichester.

We never attended a meeting of the society in which talent and piety were more happily blended. Surely the more rational friends of the Trinitarian Society will not much longer countenance the meaningless separation in which unhappily they have enlisted themselves. If the meeting of the 7th of May was not up to their standard of orthodoxy, in almost all particulars, we know not what they would demand. A very interesting occurrence took place during the meeting. Mr. Marsh, of Birmingham, made a friendly allusion to the good understanding which obtained between himself as a clergyman and Mr. James as a Dissenting minister. The reference was so pointed that the meeting called loudly for Mr. James, who, in a speech distinguished by all the attributes of eloquence, piety, and enlarged benevolence, addressed the meeting, and reciprocated every kindly reference of his clerical brother. The effect must have been most gratifying to all the friends of Christian harmony and love.

## SUNDAY SCHOOL UNION.

On Thursday evening, the 8th of May, the annual meeting of this society was held at Exeter Hall; Sir Andrew Agnew, Bart., M. P., in the chair. The hall was crowded almost to suffocation, and many retired who could not gain admission. After prayer and praise, the worthy baronet proceeded to state, with great clearness, the nature of the object for which the meeting had been convened, and to express his hearty concurrence in the religious instruction of the rising generation.

The report was then read by Mr. Lloyd, one of the secretaries. It first referred to *foreign* Sunday schools, and noticed Denmark and Malta, where they had been established. In Corfu, Mr. Lowndes has three schools for the Greeks, and an English school in his own house. In New South Wales and Van Dieman's land religious education is spreading. The American Sunday School Union report that about 20,000 teachers and 30,000 scholars had become professors of religion. In nine years 14,550 schools had been formed; the present number of teachers was 79,974, of scholars 549,173. A correspondent remarks, "We feel that one of the chief reasons why there is so much languor and coldness, is because the close connexion of Sunday schools with the vital interests of Christ's kingdom is not seen—we hope this will be made so manifest that no true follower of Christ can be at peace so long as he neglects to cherish, sustain, and elevate the Sunday school." *Infant* Sunday schools have been established in America. In the West Indies, schools are greatly increasing, and considerable grants have been made. In Antigua, where Sunday schools have been established twenty-four years, the legislature have consented to give the slaves complete emancipation on the 1st of August next, religious education having made them "fit for freedom." Thus 30,000 persons will be released from six years of bondage. "The slaves already begin to fancy themselves a superior order of beings."

In noticing the *home* proceedings, grants of £612 had been made from the jubilee fund during the year for the erection of school-rooms. It was proposed to raise a permanent building fund by subscriptions of 1s. annually from each teacher, and 1d. from each scholar. The missionary had formed fourteen general unions, and re-organized four. A library and reading room had been opened in Paternoster Row for teachers. Grants had been made amounting to £193 5s. 2d. The numbers reported were 11,716 schools, 135,858 teachers, and 1,227,585 scholars, being an increase of 441 schools, 7074 teachers, and 62,150 scholars. The sales were £7470 14s. The report thus closes:—

"In contemplating the extension of daily education, and the commencement made by government, of parliamentary grants, an important inquiry arises: Will Sunday schools be less or more needed when common education pervades the country? A cursory observer might fancy that they would be superseded, but your committee are convinced that the extension of general knowledge renders greater efforts necessary to increase and to improve Sunday schools. Without at all disparaging daily schools, they think there are some advantages either peculiar to Sunday schools, or attaching to them in a pre-eminent degree—they do not demand a large expenditure—their teachers are gratuitous, and usually from a rank superior to the scholars—the instructions imparted are almost entirely religious and scriptural—they secure the sanctity of the Sabbath, and attendance on divine worship, and protect the poor from many temptations which peculiarly assail them on the Lord's day—they unite society together by 'bonds of love'—and they are nurseries to the church of Christ, both as to the teachers and the taught.

"For these and other reasons it is apparent that Sunday schools will demand the great and increasing attention of true Christians, especially as to their higher and more spiritual objects, until the happy day arrives when 'they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.'—Jer. xxxi. 34."

The speakers who addressed the meeting were the Rev. C. Stovel; the Rev. A. Fletcher; the Rev. Dr. Bennett; John Fair, Esq. (the representative of the American Sunday School Union); Mr. J. R. Wilson, Sunday school missionary; the Rev. John Cumming, of the Scots Church, Crown Court; the Rev. John Blackburn; the Rev. Dr. Morison; the Rev. Amos Sutton, American missionary; and W. B. Gurney, Esq., the treasurer.

A holy atmosphere spread itself through all the proceedings of the evening. Love and concord prevailed. Enthusiasm in the great cause of Sunday school instruction marked the addresses of all the speakers, and the countenances of all the auditory. The voluntary principle was seen and hailed in all its glory, and Churchmen and Dissenters combined alike to give it increasing effect in the religious education of the poor.



## THE FORTIETH GENERAL MEETING OF THE LONDON MISSIONARY SOCIETY.

The Annual Meeting of the Society was held at Exeter Hall, where, as usual, the friends of the Society began to arrive at an early hour. The large hall being inadequate to the accommodation of the numbers who attended, the lower hall also was opened, where an abstract of the Annual Report was read, and several ministers, and other gentlemen, delivered appropriate addresses. But even this additional accommodation proved insufficient, and some hundreds were obliged to return, as on former occasions, without sharing in this part of the privileges of the anniversary.

The meeting was both respectable and numerous, and was characterized by a delightful manifestation of those feelings of sacred joy and gratitude, which the communications made on such occasions are so well fitted to inspire in the mind of the Christian.

The recognition, by the meeting, of those great Scripture principles which constitute, under God, the spring of vigorous and persevering efforts in the cause, was distinct and cordial; while the evidence, afforded by the Report, of remarkable coincidence in the movements of Divine Providence with the object in view, and of important actual results attending the operations of the Society, seemed to add fresh warmth to the missionary zeal already enkindled.

The design of the Directors still further to extend their operations, both in the east and in the west, particularly among the hundreds of thousands whom the British Legislature has recently freed from the chains of slavery, was hailed, on the part of the meeting, with expressions of approbation calculated to inspire the fullest confidence, that the means requisite for carrying the same into effect will be liberally and abundantly supplied.

In reference to this subject, however, the Directors would respectfully remind the members of the Society, that the twenty additional missionaries proposed to be sent out, during the current year, will occasion, besides the expense necessary for their outfit, passage, &c., a very considerable addition to the permanent expenditure of the Society, which will, of course, require an equally considerable augmentation of its permanent income.

The sermons delivered at the late anniversary were excellent and appropriate. These we proceed more particularly to notice.

### SURREY CHAPEL.

The prayers of the Church of England were offered up by the Rev. Elisha Newth. The Rev. William Jay prayed from the pulpit, and delivered a discourse from John i. 17—*Grace and truth came by Jesus Christ*.

The preacher began by noticing the connexion of the text, but waived the comparison between Moses and Jesus Christ, suggested by the context, that he might confine his attention to the words immediately before him; in discussing which he observed—  
I. That truth came by Jesus Christ under the four following characters:—(1.) By *performance* in distinction from *engagement*; (2.) As the truth of *reality*, in distinction from *prefiguration*; (3.) As the truth of *certainty*, in distinction from *falsehood* and *error*; (4.) As the truth of *importance*, in distinction from *all other truth*. II. Truth came by Jesus Christ in the four following ways:—(1.) As he revealed it; (2.) As he is the effect of it; (3.) As he was the medium of it; (4.) As he was the exemplifier of it. III. The preacher inculcated the obligation, resulting from this manifestation of the truth and grace which thus came by Jesus Christ, and which he described as threefold. It is the duty of Christians—(1.) To receive the grace and truth so revealed; (2.) To exemplify them; (3.) To diffuse them.

In reference to the last of these particulars, the preacher remarked, that there were hundreds of millions who had never heard that the Father sent the Son to be the Saviour of the world—that being of the same nature, and in the same fallen condition, they had, consequently, the same spiritual wants, as ourselves—that the command of our Saviour, "Go ye, therefore, and teach all nations," &c., was, as to the principle, equally obligatory upon us as it was on the primitive disciples—that there is nothing to be overcome, in the enterprise, which has not been overcome already—and that we have the same blessing to look to as the apostles had, with superior means, to secure the success of our efforts. Thus every Christian is bound, by an imperative obligation, to assist in the dissemination of the gospel: some by their direct labours, or otherwise, among the heathen; others by their efforts, in various ways, at home; almost all, according as God hath prospered them, by their substance; and every one, without exception, by his prayers and influence.

### TABERNACLE.

After prayer, the Rev. Robert Burns, D. D., one of the ministers of Paisley, delivered a sermon from Mark xvi. 15—*Go ye into all the world, and preach the gospel to every creature.* The object of the discourse was to consider some of the indirect benefits of the missionary enterprise.—I. It has enlarged and rectified our views of the actual state of man. II. It has led to the successful culture of some important branches of intellectual and religious inquiry; alluding particularly to the translation and circulation of the Scriptures in different languages. III. It has enriched the world with certain distinguished specimens of moral and religious excellence. IV. It has proved eminently beneficial in securing the essential rights and liberties of mankind. Reference was here specially made to the influence of missions on negro-emancipation, and the state of the slave colonies. V. It has helped forward the cause of civilization and general improvement. In the application of the discourse, the preacher addressed some suitable suggestions to the friends of the missionary cause in general, the Directors of the Institution in particular, and the missionaries in the field, or who are preparing to enter on the great enterprise.

The prayer after sermon was offered by Rev. Joseph Gray, Chelmsford.

### CHURCH MISSIONARY SOCIETY.

On Tuesday, May 6th, the thirty-fourth anniversary of this much-honoured Missionary Society was celebrated, at Exeter Hall; the Marquis of Cholmondeley in the chair. Long before the hour of meeting the Great Hall was crowded to excess. Rev. Mr. Jowett opened the meeting by reading a form of prayer. The report contained much gratifying intelligence, though it opened with a note of lamentation over the decease of some of the earliest and most devoted of the friends of the society—such as Lord Teignmouth, Lord Galway, Mrs. Hannah More, and Mr. Wilberforce. It then stated the income of the society last year to be £52,922 1s. 9d., a sum exceeding that of the former year by £3572. The legacies left during the past year have been £3700. The entire expenditure of the year; including a sum of £2000 to the disabled missionaries fund, has reached the amount of income, leaving only £934 in the hands of the treasurer. During the past year the society, by the kind aid of divine providence, has been enabled to enlarge its operations in the Mediterranean, in Ceylon, and in the South Sea Islands. In Western Africa the mission seems to languish. In Sierra Leone the prospects of usefulness increase. In Greece and Smyrna the labours of the society are greatly honoured of God. A Turkish school has been opened for boys; and though the schoolmaster has been imprisoned by the authorities, yet such is the thirst for the instruction of their children among the Turks, that it is hoped that present difficulties will, in due time, be surmounted. In Egypt and Abyssinia the work of the Lord advances. In Calcutta, though a spirit of infidelity has been in active operation, the mission is there proceeding hopefully. At Madras a native female convert has shown a constancy in the faith of Christ worthy of primitive times. In New Holland the gospel is making way; but the degraded state of the population, and the awful condition of domestic life, present great barriers to the triumph of truth. In New Zealand a glorious work is advancing, and Sabbath attendances on the word would, in many instances, shame the inhabitants of Great Britain. A printing-press has been sent to that place for the use of the mission. In the West Indies the society has felt the stimulus which all other missions have done in connexion with the late measure of government for the emancipation of slaves. Upon the whole, the report is very encouraging.

The meeting was much edified by the enlightened speeches from the Bishop of Winchester, Colonel Phipps, the Earl of Chichester, the Rev. J. W. Cunningham, J. P. Plumptre, Esq., M. P., the Rev. H. Stowell, the Rev. Professor Scholefield, the Rev. J. H. Stewart, Sir Oswald Mosley, Bart., M. P., and the Rev. E. Bickersteth. The spirit of the meeting was in a high degree Christian, and displayed nothing whatever of a sectarian virus.

### WESLEYAN MISSIONARY SOCIETY.

This noble institution, which has received honour of God in a degree equalling that of any other Christian mission, held its anniversary, on Monday, the 5th of May, at Exeter Hall, Thomas Fowell Buxton, Esq., M. P., in the chair, who opened the meeting in a very impressive appeal on behalf of the West Indies, to which he was anxious the Wesleyan Missionary Society should send at least one hundred missionaries. He expressed a strong desire, also, that schoolmasters should be supplied in great abundance, to teach the negroes to make a right use of the liberty about to be conferred

on them. He also intimated his conviction that the Society, and other similar institutions, would, by the moral melioration they would promote, hasten on the crisis of the emancipation of millions of slaves in Cuba, Brazil, and America, and would ultimately contribute to the entire destruction of the slave trade. As the nation had given £20,000,000 for the emancipation of the slaves, he hoped it would not be wanting in affording the necessary means for their speedy instruction in the truths of the gospel.

The Report, which was read by the Rev. Jabez Bunting, expressed deep regret on account of the death of the Rev. Richard Watson, and paid a just tribute to his splendid talents and Christian graces. The account of the Society's missions this year, is remarkably encouraging from all parts of the world. Its stations now amount to 166; the members of the Society belonging to these stations are 45,786—an increase of 1907. The children in the mission schools are 27,676. The income for the year has been £48,800. The Report concluded by a strong statement of the want of missionaries in many parts of the world, and by an appeal to some of the more experienced ministers of the connexion to elevate themselves to this glorious work.

The meeting was addressed with much piety and zeal by Sir Oswald Mosley, Bart., M. P., James Stephen, Esq., Sir Andrew Agnew, Bart., M. P., the Rev. Dr. M'All, the Hon. and Rev. Baptist Noel, the Rev. William Shaw, W. Evans, Esq., M. P., the Rev. Theophilus Marsials, Lancelot Haslop, Esq., Lord Mountsandford, and the Rev. J. Wood.

The speeches of Dr. M'All and Mr. Noel produced a most thrilling effect on the assembly. The sermon preached by the former on Friday, the 2d of May, will be long remembered by those who had the happiness of listening to it.

## View of Public Affairs.

### EUROPE.

The most recent intelligence from Europe which has reached this country, is from London of the 4th July, from Havre of the 2d, and from Antwerp of the 3d of the same month.

BRITAIN is agitated by the subject of church reform. A serious struggle has commenced between those who wish to dissolve, and those who wish to preserve the connexion between the church and the state. In the foregoing department of our work, we have exhibited the movements of the Dissenters. But on the other side of the question, it appears that on the birth-day of the British monarch, the Bishops waited on him with a congratulatory address, which was presented by the Primate, the Archbishop of Canterbury. "After a short conversation (says the Standard newspaper of the 29th of May) in which his Majesty said among other things, "I now remember you have a right to require of me to be resolute in defence of the church," the king proceeded—"I have been, by the circumstances of my life, and by conviction, led to support toleration to the utmost extent of which it is justly capable; but toleration must not be suffered to go into licentiousness; it has its bounds, which it is my duty, and which I am resolved to maintain. I am, from the deepest conviction, attached to the pure Protestant faith which this church, of which I am the temporal head, is the human means of diffusing and preserving in this land. I cannot forget what was the course of events that placed my family on the throne which I now fill. These events were consummated in a revolution which was rendered necessary, and was effected, not, as has sometimes been most erroneously stated, merely for the sake of the temporal liberties of the people, but for the preservation of their religion. It was for the defence of the religion of the country that was made the settlement of the crown, which has placed me in the situation that I now fill; and that religion, and the Church of England and Ireland, [Ireland with peculiar emphasis,] the Prelates of which are now before me, it is my fixed purpose, determination, and resolution, to maintain. The present Bishops, I am quite satisfied, (and am rejoiced to hear, from them and from all, the same of the clergy in general under their governance,) have never been excelled at any period of the history of our Church by any of their predecessors in learning, piety or zeal, in the discharge of their high duties.—If there are any of the inferior arrangements in the discipline of the Church, which however I greatly doubt—[the expression of doubt was again delivered by his Majesty with great emphasis]—that require amendment, I have no distrust of the readiness and ability of the prelates now before me to correct such things; and to you, I trust, they will be left to correct, with your authority unimpaired and unshackled.

"I trust it will not be supposed that I am speaking to you a speech which I have got by heart. No, I am declaring to you my real and genuine sentiments. I have almost completed my 69th year; and though blessed by God with a very rare measure of health, not having known what sickness is for some years, yet I do not blind myself to the plain and evident truth, that increase of years must tell largely upon me when sickness shall come. I cannot therefore expect that I shall be very long in this world.

"It is under this impression that I tell you, that while I know that the law of the land considers it impossible that I should do wrong—that while I know there is no earthly power which can call me to account—this only makes me more deeply sensible of the responsibility under which I stand to the Almighty Being, before whom we must all one day appear. When that day shall come, you will know whether I am sincere in the declaration which I now make of firm attachment to the church, and resolution to maintain it.

"I have spoken more strongly than usual, because of unhappy circumstances that have forced themselves upon the observation of all. The threats of those who are enemies of the Church, make it the more necessary for those who feel their duty to that Church to speak out. The words which you hear from me are indeed spoken by my mouth, but they flow from my heart."

"His Majesty was affected to tears during the delivery of this declaration, and concluded the interview by inviting the Prelates to partake of the Holy Communion with him at the Chapel-Royal, on Tuesday the 22d of June."

There has been some questioning in the British papers, as to the authenticity of this speech; and some variation in a few of the expressions said to have been used; but there seems to be no ground to doubt that King William spoke for substance as above stated—He, of course, stands pledged to oppose the dissenters, and all who unite with them, in the attempt to put all religious denominations in Britain on the footing of equality, as to legal enactments.—This conflict will be arduous, but we believe the day is nearly past, when religious establishments by law, or secular authority, will be endured.—The Irish church reform has led to some change in the ministry; but the character of the cabinet remains substantially the same as before the change. It is however the opinion of many, that the Gray ministry will not be able long to keep its ground—it is affirmed that this ministry do not answer the expectations of the public, in several matters of reform.—The Queen it appears is going to pay a visit to her German relatives.

We find we have miscalculated our space, and can therefore give little more than a summary of the remainder of Public Affairs. In *France* the result of the elections for Deputies shows that the government will be supported by a much larger majority in the new Chamber, than in that which preceded it—the Liberals are a small minority.—The Chambers will be called for the 31st of August, but not proceed to business till January.—The King is about setting out on a tour through the southern part of France. *Spain and Portugal*—The conflict for the crowns of these kingdoms is decided, and the young Queens have triumphed. Don Carlos and Don Miguel (*per nobile fratrum*) have both capitulated, and their armies are dispersed. Don Carlos has arrived in England, and Don Miguel has gone to Genoa—intending ultimately, it is said, to make Petersburg the place of his permanent residence. The Queen Regent of Spain has, in person, reviewed a large corps of troops. The Spanish Cortes were to meet on the 14th of July. The patriot Mina is by a special act of grace permitted to return to his country. Don Pedro has sequestered to the state the property of all monasteries, awarding certain sacred utensils to poor churches—It is expected that the Pope will hurl his anathemas at Pedro—there has been one meeting of the consistory of Cardinals on the subject already.—The Portuguese Cortes are to meet on the 15th of August. *Russia* it is said has some difference with the *Turk*—and Britain and France are watching the movements of the emperor Nicholas, who they know wishes to add Turkey to his empire. The Sultan is dissatisfied, and likely to have a new quarrel with the Pacha of Egypt, who refuses two years tribute affirmed to be due.

On our own continent, *Mexico* is still in a revolutionary state. Santa Anna has declared in favour of sustaining the Roman Catholic church, as a state institution. He may succeed for a time by his military force, but his cause must ultimately sink.—In our own country the spasmodic cholera has appeared in a number of places, but, except at Montreal and Cincinnati, the number of deaths has not been great.—We never remember such a series of days of unbroken heat, as those connected with the day on which we now write. Yet, through the great goodness of God, the general health of our country has seldom been greater at this period of the year, than at the present time.

# THE CHRISTIAN ADVOCATE.

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SEPTEMBER, 1884.

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## Religious Communications.

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### CHRIST A ROCK.

1 Cor. x. 4.—“For they drank of that spiritual rock that followed them, and that rock was Christ.”

By figurative representations some of the most important instructions of divine revelation are communicated. Under the typical dispensation of Moses especially, there was scarcely any public act, occurrence or institution, which did not import more than at first appeared; and while it served some obvious present purpose, did not point also to some more remote and hidden, but yet more spiritual and important object or end. This spiritual signification of the ancient Jewish symbols, though it was often perceived, and was highly beneficial to the believing Israelites, was not intended merely, nor perhaps principally, for their benefit. It is under the gospel dispensation that the intention of all the types is most clearly unfolded; so that by viewing them in retrospect, and with the advantage derived from the light of the gospel, more may be discovered by a Christian than could be known to a Jew. To aid us in this useful investigation, the inspired writers of the New Testament often become our teachers and guides. They frequently advert to the Hebrew scriptures for the illustration and enforcement of what they deliver: and thus by a kind of double revelation, the wisdom of God is most conspicuously displayed, the faith of believers most powerfully confirmed, the beauty of sacred truth most engagingly exhibited, and its whole design most fully accomplished. Among innumerable passages which show the truth of this representation, the text is one of the most striking.

The apostle labours in the context to excite a holy circumspection in the Corinthian Christians, lest slighting or misimproving their peculiar privileges, they should lose the blessings which these privileges were calculated to convey. With this view, he points their attention, both for encouragement and warning, to the history of the people of Israel under the conduct of Moses in the wilderness. Speaking, in this connexion, of the miraculous supply of water which followed them on their journey, he denominates it “spiritual drink;” and then to explain the reason of his giving it this appellation, he says—“For they drank of that spiritual rock that followed them, and that rock was Christ.” By a figure of speech, too frequent in its use and too obvious in its import to be misapprehended, the people are here said to have drunk of the *rock* that followed them, instead of the *water* which flowed from it; and



the attention is awakened to investigate the meaning of the bold and comprehensive metaphor which is used, when the apostle affirms that this rock was Christ.

To unfold the intention of this metaphor, and explain and apply the design of the whole expression, is the object of the present discourse. In doing this, it will be useful, in order to avoid the danger of torturing the figurative language of the inspired penman to a meaning foreign to his own, to consider attentively the *spiritual truth* intended to be conveyed; to state this truth distinctly and summarily at once; and then to recall the sensible images, only for the purpose of illustration or enforcement. Agreeably to this, let it be carefully remarked, that there are three distinct things comprehended in the type we consider. First,—The rock, which was the source, or fountain, from which the water flowed: Secondly—The streams themselves, by which the thirst of the people was allayed, and their strength invigorated: Thirdly—The ultimate object for which the whole was done; namely, to conduct the Israel of God to the promised land. Now, as the apostle asserts that this rock was Christ, I think the propositions of evangelical truth corresponding to the sensible and temporal things just stated, are plainly the three following—

I. That the believer's hope of salvation must derive its very origin from Christ Jesus, or be placed on him alone.

II. That a resort must constantly be made to the never-failing fullness of the Saviour, for all those supplies of grace and strength, which are necessary to refresh and invigorate the Christian, in his passage through the world.

III. That the ultimate design, and the sure result of all, is, that the faithful disciple of Christ shall at length possess the heavenly inheritance.

After speaking very briefly to each of these points, the discourse shall be concluded with a practical application.

First, then, we are to consider—That the believer's hope of salvation must derive its very origin from Christ Jesus, or be placed on him alone. As the rock smitten by Moses furnished the fountain, from which sprang forth the water which saved the thirsty Israelite from death, so Christ, when "stricken, smitten of God and afflicted," poured forth that blood of the atonement, which alone can save from eternal death, the perishing soul, which hastens to it for relief. Hence the Saviour himself, "in the last day, that great day of the feast, stood and cried—if any man thirst, let him come unto me and drink." His atonement and righteousness only, are the "fountain opened to the house of David and inhabitants of Jerusalem, for sin and for uncleanness." Or if, taking another figure furnished by the sacred writers, you view this rock, not as a fountain, but as a foundation, on which the hope of eternal life is built,—then we are assured that "other foundation can no man lay than that is laid, which is Jesus Christ—Behold I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." But, my brethren, to the fountain contemplated none will come, on the foundation laid in Zion none will rest, till the absolute necessity of doing it is felt, in a manner the most urgent and pressing. Till a sinner see clearly and undoubtingly, that without a vital union with Christ he is sure to perish, he will never embrace the Saviour "as all his salvation and all his desire." Without such a perception indeed, it

is impossible that the necessary application should be made. How great is the number of those who enjoy the gospel, to whom the Redeemer never appears precious? They hear the declarations of his suitableness, and the invitations of his grace, without interest or concern. Asleep in their sins, they perceive not the burning gulf that is working beneath them, and therefore see no necessity of escaping for their lives to a place of safety. Nor is it enough merely that the sinner be alarmed. Many have had their fears excited, who have never "fled for refuge to lay hold on the hope set before them" in the gospel. If the awakened conscience be quieted with the belief that some tears of penitence, a partial reformation, or abstaining from gross sins, will be sufficient—nay, if making many prayers, attending on all ordinances, attempting all duties, and exhibiting an unexceptionable deportment, be relied on as the meritorious cause of acceptance with God, the sinner is miserably deluded. Ah! my brethren, this specious self-righteousness, in whatever way, and many are the ways, in which men attempt to build upon it, is not the rock which will sustain the fabric of your eternal hopes. Here is "the sandy foundation," against which our Lord himself hath warned us; and whoever builds upon it, will find that in the day of trial, when the wind shall blow, and the storm shall beat, and the floods shall come, this "refuge of lies" will be swept away, and he who had taken shelter in it will be lost in the abyss of final ruin. But when, under the influences of the Spirit of grace, an effectual conviction of guilt takes hold on the conscience of a sinner; when he sees the depths of depravity which exist in his very heart and nature, and the violations of the holy law of God which have filled up his whole life; when he sees that he can offer no excuse and make no escape; when he is made impressively sensible that nothing he can do, or work out of himself, can be any recommendation of him to the divine favour; when he realizes that an infinite atonement and a finished righteousness is what he needs, and must have, or be undone forever; then in very deed he is "shut up unto the faith" of the gospel. And when, by the enlightening and regenerating influences of divine grace, he is made to discern clearly, that "Christ is the end of the law for righteousness to every one that believeth;"—that in him there is all that can be asked in a Saviour; that the veracity of God offers him even to the chief of sinners who will accept him freely; that "whosoever believeth in him shall not perish, but have everlasting life;" and when the will and affections fully and delightfully approve of this plan and offer; then the soul is won to Jesus. Then, throwing away with abhorrence every remnant of his own righteousness, abandoning every plea, and every hope, and every wish of deliverance from any other quarter; viewing with holy rapture the glory of God displaying its splendours in the gospel plan of salvation, the sinner grasps the Saviour as his all—choosing with infinite preference that Christ should be "made of God unto him wisdom and righteousness, sanctification and redemption;" then the soul is founded on the *rock Christ Jesus*—the rock of ages, against which the gates of hell shall never prevail. Now, "being justified by faith, the believing penitent has peace with God through our Lord Jesus Christ"—The sweet sense of this "peace which passeth all understanding," the joy which arises from the humble confidence of pardoned guilt, the assurance that sin shall not have dominion over him, and that all that God hath promised he is not only able but assuredly engaged to perform; this is the first draught of the fountain of life flowing from the rock Christ Jesus, which rejoices and enlivens

that which a little before was a weary and heavy laden spirit. But still, though the believer be thus comforted and strengthened for the present, the wilderness is not yet passed; it is only entered, and through it lies yet before him the tedious and trying journey which leads to the heavenly rest—And, therefore, I have said—

II. That a resort must constantly be had to the never-failing fulness of the Saviour, for all those supplies of grace and strength, which are necessary to refresh and invigorate the Christian in his passage through the world.

Speaking of our blessed Lord, the author of our text asserts that “it hath pleased the Father that in him should all fulness dwell:” yea, that “in him dwelleth all the fulness of the Godhead bodily:” And the apostle John affirms, that “of his fulness have all we received and grace for grace.” By the most various and impressive language of inspiration is the doctrine taught and inculcated, that all the spiritual wants of the believer are provided for in the Redeemer, and that from him relief is to be sought and obtained. Like the unfailing and inexhaustible streams that followed the chosen people of Heaven through all the dry and inhospitable deserts which they had to pass; so the streams of divine grace which flow from the fulness of their redeeming God, follow his chosen ones through all the thorny and thirsty wilds of their mortal life: And happy is it, beyond estimation, that such is the fact; for their wants are both numerous and incessantly recurring. He can only have entered the school of Christ, who supposes that when a vital union with him is effected, every difficulty is past. Alas! they who know most by experience of the Christian course, can tell most of the various difficulties that lie in the way. When, indeed, a full draught has been received of “the water of life,” whether at the beginning of a converted state, or after much progress in it, the soul is so cheered and satisfied, that it seems as if distress was gone forever. Like one who has just extinguished all his natural thirst by drinking largely at a pleasant fountain, the idea can scarcely be realized that the painful sensations, now completely removed, will speedily return. The present relief is so complete, that it seems as if it must be lasting. But in both cases the event is the same. As the natural refreshments which we take to-day, however agreeable or abundant, will not serve us for to-morrow, so in the spiritual life, no comforts or cordials of which we have tasted in time past, will suffice us for the time to come. “Give us day by day our daily bread”—is a petition not more applicable to the body than it is to the soul. It was not more necessary for the Hebrew in the wilderness to go daily, and more than once in a day, to “the rock that followed him,” than it is for the Christian pilgrim, in the wilderness of this sinful world, to go as frequently to the rock of his salvation,—to the fulness of Christ, there to beg and to receive the supply of his new necessities.

It is an important advice given by the penman of the text, in his epistle to the Colossians, “as ye have received Christ Jesus the Lord so walk ye in him:”—That is—“Be careful to preserve inviolate the union that is formed between your souls and the Redeemer; and in the same manner in which you came to and embraced him at first, continue to come, to the end of life—Continue, after you have known him ever so long, to receive him by the acts of faith, just as you received him at first; as a complete Saviour, to pardon freely all your sins, and to quicken, sanctify, uphold and preserve you.” The present state, my Christian brethren, was intended to be a constant trial of the faith and

patience of the saints. The world, the flesh and the devil, are their enemies; and in all the multiform ways in which they can produce annoyance, it will to the very last be experienced. A volume would scarcely suffice to delineate all the difficulties and distresses, all the doubts, fears, conflicts and temptations, that may assail the Christian pilgrim who has set his face toward Mount Zion above. But blessed be God, there is not one case, nor one situation, in which a child of his ever can be placed, but there is provision made for it in the covenant of grace, in the fulness of Christ. To him, therefore, let the constant resort be made; to him let the importunate application be incessantly addressed; and though for a time, and for a trial of faith, he may seem to refuse, yet in the end he will assuredly afford relief. If your necessities, Christian brethren, be frequent, numerous and pressing, let your entreaties be as frequent, numerous and pressing as your wants. When you suffer most, imitate your Saviour in his agony, and cry to him the more earnestly. When you are the most thirsty, come the most frequently to the fountain:—"To him that is athirst will I give (saith Christ,) of the fountain of the water of life freely." And to thy Saviour, in the hour of death, as in every past hour, be thy soul, O believer! committed; and he will not fail either to cheer it by his sensible presence, or to keep it in safety by his almighty power. For we are now to show—

III. That the ultimate design and the sure result of all this provision of grace is, that the faithful disciple of Christ shall, at length, possess the heavenly inheritance.

The miracle which was wrought by the instrumentality of Moses to supply the camp of Israel with water, was only a mean necessary to an important end. The God of their fathers had engaged to give them the land of Canaan for an inheritance and possession.—To preserve them from death, in crossing the parched and barren regions which lay between them and the promised land, the waters were made to flow at their side. The relief which these waters afforded from threatening death, and the temporary comforts which they produced in a sultry climate, were indeed blessings in themselves; but still they were only preparatory to greater and more durable blessings in reserve. They were but the indispensable provision for those who were travelling to a fixed home and a settled rest, and were given to insure an arrival there. There, when they arrived, they would, in place of a solitary stream, find "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack any thing in it." Just so the supplies of divine grace which are now afforded to the Christian, are only a foretaste and pre-sage of better things to come. They are given to strengthen him on his way to the heavenly Canaan, to the rest which remaineth for the people of God, and to insure its eventual possession. This is the declaration of our Lord himself—"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." That is—"The graces of the divine Spirit, given to those who truly believe on me, shall produce within the possessor a source of happiness that shall ultimately extinguish every uneasy desire after it—for these graces shall continue and increase till they terminate in that

everlasting life of which they are the earnest, and of which they insure the possession."

Yes, beloved brethren, to whomsoever the special grace of God is imparted, it insures eternal glory as the consequence. This is the divine purpose in the gift, and nothing can prevent its accomplishment. Hence, saith the apostle, "he which stablisheth us with you in Christ, and hath anointed us, is God. Who hath also sealed us, and given the earnest of the Spirit in our hearts." And the divine Saviour declares—"My sheep hear my voice, and I know them and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand—I and my Father are one." The most of those indeed who left the land of Egyptian bondage under Moses fell, through unbelief, in the wilderness; and this should serve as a solemn admonition to all professing Christians to guard against the same evil—For the apostle warns us in the context—"That all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come—Wherefore let him that thinketh he standeth take heed lest he fall." But though many nominal and visible Christians who have partaken of all ordinances in the church on earth, shall never be admitted to the church triumphant above, still it is a truth, that none of the real people of God shall fall, as the faithless Israelites did in the wilderness—He who is able to make them stand will still uphold them; will recall them from all their wanderings; will preserve them from all their enemies; will at length bring every individual to the Canaan above; and confer upon them "an inheritance, incorruptible and undefiled, and that fadeth not away." There their sorrows, their sufferings, and their sins, shall cease together; and they shall drink of the rivers of pleasure that flow at God's right hand. "They shall hunger no more, neither thirst any more; neither shall the sun light upon them nor any heat. But the Lamb that is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes:—and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

It now remains to apply the subject.

In the first place, then—From what you have heard, let professing Christians be exhorted to examine with frequency and care, whether they have truly rested their souls on the rock Christ Jesus. Many, we are assured will, in the day of final retribution, say—"Lord, Lord, have we not eaten and drunk in thy presence, and thou hast taught in our streets"—to whom he will profess, "I never knew you; depart from me, all ye that work iniquity." And how dismaying, beyond conception, must be the rejection and condemnation of those who have gone into eternity confidently expecting to meet the plaudit and acceptance of their judge? Let us, then, my Christian brethren, with frequent and jealous scrutiny, examine whether we have been taught and enabled to place our salvation truly and wholly in the hands of Christ: whether we have felt, and do constantly feel, that we are infinitely vile and unworthy in ourselves, and in consequence of this, are looking to him, and depending on him as our all: whether we do earnestly desire that he would help us to contend against all sin, and that he would more and more deliver us from it: whether he appears as a precious Saviour to our souls, because he is "to save his people *from* their sins:" whe-



ther we do resolve to cleave to him and his ways, in all the acts of holy obedience, even to the end of life—looking to him while we thus resolve, “to work in us both to will and to do of his own good pleasure,” and to “keep us by his almighty power through faith unto salvation.” If this be the temper and these the exercises of our minds—however we may mourn our darkness and our difficulties—we have good reason to hope that we are founded on the rock Christ Jesus, and that our hope shall never make us ashamed. But if, on the contrary, we are seeking justification by the deeds of the law, and do not feel most sensibly, that without a vital union with Christ by faith, we must perish: if the Saviour do not constantly appear necessary and sometimes precious to us; if we do not feel our obligations to obey all the laws of God; and yet, after all we have done, that we are emphatically unprofitable servants:—or if we are resting on some supposed spiritual views which we *once* had, while we do not most earnestly seek *new* views of Christ and his fulness, nor endeavour to walk as he hath commanded; then truly we have reason to fear that we have “neither part nor lot in this matter.” Let all such be exhorted, as they value their eternal peace, to take no peace to themselves, till they obtain it on other grounds than those on which it is now resting.

*Secondly*, Nearly allied to what has just been stated, is the application which should be made of this subject, by awakened and inquiring souls. Let them be most earnestly entreated to take up with nothing as satisfying, short of good evidence that they have been truly brought to rest on the Saviour alone, and are consequently his in the everlasting covenant of his grace. Better to bear the pains of a wounded conscience till they are healed by the blood of Christ, than to have them healed slightly by any other remedy. Cease to seek justification by your own efforts or obedience. Come, at once, to the Fountain which can cleanse you from all your stains. Are you altogether vile—altogether unworthy—altogether helpless? Just such the Redeemer came to save—As such you are invited to go to him for salvation. If you ever attempt to come to him in any other character than this, he will reject you. If, therefore, you feel this to be your character, that sentiment exactly suits your case to the Saviour, and the Saviour to your case. To you he must be precious—Throw yourselves entirely upon him, and he will not reject you. “Ho! every one that thirsteth, come ye to the waters; and he that hath no money come ye buy and eat; yea, come buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not. Harken diligently unto me, and eat ye that which is good, and let your souls delight itself in fatness. Incline your ear and come unto me; hear and your souls shall live: and I will make an everlasting covenant with you, even the sure mercies of David.”

*Thirdly*, The subject which we have been discussing applies itself, in a peculiar manner, to the people of God—urging them to “abide in Christ,” and to animate themselves with the sure prospect of the heavenly inheritance. Hear, my brethren, the words of the divine Jesus—“Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, no more can ye except ye abide in me. I am the vine ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” Truth, blessed Saviour! without thee we can do nothing. Help us, therefore, by thy grace constantly imparted; and then, “through thy strengthening us, we can do all things.” Christians, let

us never exchange the holy delight which arises from a life of faith on the Son of God, for any of the polluted pleasures of the world. Let us live simply upon him; and under all the trials we may bear for his cause, or meet with in his service, let us solace ourselves with anticipating that heavenly rest, which shall, in a few fleeting days, succeed to all our toils, and which will be the sweeter for every painful sensation we now endure.

Finally—The import of this subject, to those who are yet “at ease in Zion,” is both awful and alluring. It is awful, as it indicates their danger; it is alluring, as it exhibits, in the most attractive view, the way of escape. Christless sinner! thou art in the midst of a howling wilderness, in which thou wilt certainly perish, if thou dost not flee to the rock of salvation. Thy outward enemies, Satan and the world—and thy inward diseases corruptions and lusts, that produce a mortal fever in the soul; all conspire thy eternal ruin; and they will certainly prevail, unless Christ be thy refuge, Christ thy captain, Christ thy physician, Christ thy sole reliance, Christ the water of life to thy perishing immortal spirit. Behold, then, this hour he offers to be all this to thee. On thy peril, refuse not the offer. By the worth of thy soul, by the value of heavenly rest, by the mercies of God in Christ Jesus, I exhort, charge and entreat thee, hasten to the Saviour—But why do I speak of my entreaties?—Listen to and embrace with unutterable gratitude, the invitations of the whole church, and of the Spirit of grace—“For the Spirit and the bride say, come—and let him that heareth say come—and let him that is athirst come—and whosoever will let him take the water of life freely.” Amen.

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*From the Evangelical Magazine.*

### THE EYE OF THE LORD.

“The eye of JEHOVAH is upon them that fear him.”—Ps. xxxiii. 18.

Next to the tongue, there is no more powerful or expressive medium of imparting thought and feeling to another, than the human eye: by means of the eye we receive impressions from the numberless objects of vision, as various as our perception of the nature, character, and relations of the objects themselves, and the degree of intelligence, and mental and moral susceptibility of the mind, which is the subject of their operations: and through this medium, the same individual may communicate, by a single glance, the tenderest emotions of sympathy, affection, and pity, and the bitterest feelings of malignant hatred and contempt.

Hence, by a beautiful figure, the eye is put as the representative of those thoughts, of which it is universally the instrument. To say that the child is removed from the eye of a parent, is at once understood and felt to be a loss, which can be but feebly and imperfectly recompensed, by attention the most intelligent and conscientious, on the part of any who do not stand in the same endearing relationship, and cannot, therefore, be the subject of the same feelings, or, at any rate, to the same degree. The eye of the stranger cannot glisten with the chastened fondness of a father, nor beam with the yearning tenderness of a mother, nor convey the emotions of a sympathetic delight, which sparkle in the countenance of a faithful friend.

In all the walks of life, what so cheering and supporting amid all its

toils, what so animating to all its duties, as the mutual glance of tender affection and generous confidence? The peasant, the man of business, the man of letters, leaves his family, after their morning repast, for the duties of the day; but, at that meeting, looks were exchanged, which live and operate in the motives and conduct of the family throughout all its branches. It is not the result of a process of ratiocination of which the mind is conscious, or of a train of reasoning in which the man lays down premises and logically deduces certain conclusions, but it is nevertheless a matter of fact, of which an appeal to our own hearts will convince us. If it be not so, how is it that, if there have been any dereliction of duty, any breach of faith, at the return of that meeting the same glance is the occasion of a feeling of remorse and self-reproach; while, on the other hand, the more retired and unobtrusive duties of the family, the labour of the field, the bustle of the shop and the exchange, and the toil of the closet, find their ample reward, and their most delightful relaxation, in the renewed reciprocation of the most grateful feelings of the heart, not by words, which appear too coarse a vehicle for their communication, but by the delicate, yet powerful emotions, which sparkle from the windows of the soul?

The verse above quoted, contains an interesting and delightful fact, which, if realized by every individual, (and it ought to be realized by all who "fear God,") would produce upon their individual moral character, an effect analogous to the one we have attempted to describe—"The eye of the Lord is upon them that fear him"—the eye of that God, whose "word is right" and all whose "works are done in truth," who "loveth righteousness and judgment," and whose "goodness filleth all the earth"—beams with that expression of truth and love, which are essential attributes of his nature, upon all those who by their united reverence and confidence, prove their relationship.

What a powerful influence must such a realization have, to strengthen and support the mind in the time of *trial*, either by prosperous or adverse dispensations of Providence, to sustain and animate in the performance of *duty*, whether of a public or private nature; in the exercise of self-government, in the discipline of a family, the direction of a manufactory, or the management of a state—in the church or in the world!

May this fact be more powerfully realized by all those who delight to call upon God as their Father! And, in order to this end, let every member of the spiritual family dwell in thought upon the fact, till he feel his mind kindled, his heart warmed, and his whole moral nature influenced by the sentiment.

S. S. H.

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*From the Evangelical Magazine.*

#### THE MISSIONARY'S FAREWELL SONG.

Farewell to the land of my birth,  
To those scenes I cannot but love;  
Farewell to the dearest on earth,  
Till we meet in the mansions above!

The soft, swelling breezes are nigh,  
They beckon me down to the shore;  
And swift will they bear me away  
From the land I shall visit no more.

*Ch. Adv.*—VOL. XII,

I could sigh, but my heart's not my own;  
I could weep, but tears are forbid:  
Why should I? I am not alone;  
"I am with you," my Saviour hath said.

With him I embark on the deep,  
A stranger to peril or fear;  
His hand the rude billows will keep,  
His presence will gladden me there.

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"I count all things but loss" for his sake,  
 Who has shown such mercy to me;  
 I go those rich blessings to take,  
 And proclaim, "that those blessings are  
     free."

Yes; the negro who weeps on the shore,  
 Whose colour has doom'd him a slave,  
 Precious balm in his wounds I will pour,  
 And tell him, "there's One that can  
     save."

I'll point to the "Lamb that was slain,"  
 Who died that the negro might live;

Whose hand will unrivet the chain,  
 And the best of all freedom will give.

Oh, how do I long to convey  
 The glad news to the Indian shore!  
 Blow, breezes, and waft me away  
 From the land I shall visit no more.

Then, farewell thou land of my birth,  
 Farewell to the scenes that I love,  
 To the nearest and dearest on earth,  
 Till we join in the raptures above.

W. E.

*Wimbledon.*

## Miscellaneous.

*For the Christian Advocate.*

### MEMOIR OF MRS. LUCRETIA YORK.

We are assured that the facts relative to the subject of this memoir were communicated to the writer by her son, the Rev. M. M. York; who was also an eye-witness to the most of them, and the companion of his mother in her sorrows, at an age when he could afford her but little assistance. He has since been called to "rest from his labours, and his works do follow him."

The popular gust of the present day, even among religious people, so loudly demands exciting narratives, that its gratification has been attempted by religious novel writing. To this there are certainly many and strong objections. But when we can give to the public narratives of unquestionable facts and occurrences in real life, scarcely less extraordinary than those of fiction and romance, and all going to the promotion of vital piety, we at once consult the public taste, and the best, the eternal interests, of our readers. These considerations have induced us to give a place in our pages to the following rather extended memoir.

Lucretia Miner was born in February, 1734. Her parents, Manasseh and Keziah Miner, at that time resided in Voluntown, Connecticut. In her eighteenth year she was married to Mr. Amos York. The ninth year of their marriage crowned their union with a daughter; and thus far their days had passed in tranquillity. But at this time their eldest daughter, remarkable for her attachment to her school and books, for her lovely person and amiable disposition, was suddenly taken from them by death. We suppose that Mrs. York had, ere this, experienced a change of heart; but her passions were strong, and in this event she manifested a disposition unreconciled to the Divine will. She was thus deprived of those rich consolations which a right view of her heavenly Father's hand in this dispensation might have afforded—she forgot surviving blessings, confining her thoughts and affections to the sleeping dust—magnifying her loss and her own sufferings, beyond measure. Thus, like many others when their idols are taken, she was made to say, "What have I more?"

One evening, Mrs. York was sitting, as usual, by her window, where she had often seen her little healthy Ann returning from school, and deeply affected with the idea that she must see her no more; when to her unspeakable joy, the daughter appeared, and admonished her for

mourning thus excessively on account of her death! We do not suppose that her spirit under some sensible form was really seen. Probably from extreme sorrow Mrs. York had fallen into a slumber, and was thus admonished in a dream. The occurrence, however, had the most salutary effect; she could now pray with resignation, and view her painful loss as the necessary chastening of her heavenly Father. From this hour she mourned no more.

Her children were multiplied. Four daughters and a son were added within a few years. The son, a child of many prayers, was named Manasseh Miner.

Mr. York being a considerable proprietor in the Susquehannah land purchased of the Indians, moved, in 1773, to Wysox, then in Luzerne county, now in Bradford. The summer following they were called to rejoice and to mourn, in the birth and death of a second son. As they were in affluent circumstances at that time, the family did not experience what many families do in new countries, the want of food and raiment; and far removed from scenes of luxury and extravagance, artificial wants were not created. Hence a greater share of contentment fell to their lot than is usually known in places more refined. But although they now enjoyed much, yet their days of darkness were to be many.

A considerable number of the thinly settled inhabitants were what in those days was termed *tories*, while Mr. York adhered to the opposite, or *whig* party. The time had come when every one, whether whig or tory, was obliged to take a decided stand, and Mr. York was betrayed into the hands of the savages; and here ended those days of his own and his family's temporal tranquillity.

The 12th and 13th of February, 1777, the aged will remember, was marked by a storm, in which the snow fell an unusual depth. On the 14th, Mr. York went to a neighbour's at the distance of two miles, his horse making the only solitary track. Without fear or suspicion, he entered the house of a supposed friend, receiving a more than usual hearty welcome. But it was the malicious welcome of a treacherous enemy, into whose hands, and that of the more merciful savage, he had fallen! Resistance was vain, and escape utterly impracticable; submission was the only alternative. Between forty and fifty Indians had arrived, and there had waited during the storm. Their object was not at this time to kill their enemies, but to plunder and make prisoners. Mr. York was an object of their peculiar hatred; and the Lord delivered him into their hands. Fourteen savages repaired with their captive to his house, for plunder. Their arrival was announced by the son, who saw them ascending an eminence, his father walking, while an Indian was mounted on his horse! Each member of the family ran to the door, rending the air with their agonizing cries, as the Indians' terrifying war-hoop was heard.

The sudden change from the height of tranquillity to the present distress was scarcely supportable, yet fearful anticipation painted the scene in yet more dreadful colours. What but a general massacre could they expect, armed as these savages were, with the rifle, tomahawk and scalping knives? headed by a white man, their treacherous neighbour, more refined in wickedness than themselves? But God had otherwise ordained—their cup of sorrow was not yet full; and all the family had not yet learned that the rod was in the hand of the God of Israel, who chasteneth in measure and in mercy. Their terrors were partly allayed when told they were not to die—the father must be a



captive, and their effects be plundered. The work commenced—the house was pillaged—and the beasts of burden were laden with beds, bedding, and wearing apparel. The flocks were collected, and the owner, made a slave, was compelled to drive them at the direction of the plunderers. Could the father have remained, or might the wife and children have accompanied him, the event had been less severe. But this could not be—The helpless family were left in the depth of winter, without a protector, with little clothing, bedding or provisions—not among friends, but in the land of enemies; and the next banditti, for the want of plunder, might inflict upon them every torture which their cruel hearts could devise. Let mothers who are at ease in Zion, for a moment reflect on the situation of this sister in the forest—the only earthly protector of eight children, one an infant of three weeks old!

Mr. York was compelled at night to watch the flock raised by his own industry, at the risk of his life; while he wept in silence at the sad remembrance of his wife and little ones. Nor was that a night of rest to those who remained behind. Mrs. York, however, was enabled to pray with and for her children; to commend them and the captive father, whom she was to see no more, to the protection of Israel's God; and she had faith to rely on this rock of ages, as a sure support and foundation of safety. This was her only hope and consolation, during two solitary weeks, in which they saw none but themselves!

Their first visiter was an old man, a noted tory, father of him who betrayed Mr. York, and guided the Indians to his abode. Mrs. York's eldest daughter had married a Mr. Buck; and to their great joy they saw him, at this critical moment, approaching, with three companions, for their relief. The old man begged Mrs. York to secrete him, so that Mr. Buck might not take him prisoner—adding, that his son would soon arrive with a party of Indians, and should he find his father captain Buck's prisoner, it might prove fatal to the whole family. He advised Mrs. York immediately to make her escape, and engaged that he would deter the Indians from following her. With joy she forgave, and saved the life of her enemy by secreting him—received her son-in-law with his companions—gave them an account of her situation, and they departed with all possible expedition. At the distance of about three miles, they heard the guns which announced the arrival of the savages at their abandoned habitation. The old man, as it was afterwards ascertained, was faithful to his promise; told his son that if necessary he would sacrifice his own life in defence of Mrs. York. The son listened to the father, and told the Indians they must go back again up the river, or that the white men would soon meet them in arms.

Mrs. York removed to the fort at Kingston, where she remained until the fatal Indian battle in July following. In this battle captain Buck was killed; and her daughter was left a widow, with a babe four months old. The Indians were coming to take possession of the fort; and many of them had seen Mrs. York, for she had often fed them; and yet she expected to be one of the first who would fall a victim to their rage. She therefore gathered her orphan family, repaired to the gate of the fort, and begged the sentinel to let them pass; but this he refused, as it was contrary to orders. The brave and noble colonel Butler arrived at this interesting crisis, and gave orders that she should be allowed to pass. They all travelled on foot down the river, as far as Paxtown. There she lost and interred her infant. In this she was

resigned, and heard to say, "I thank God, who made me the mother of a son to give back to him—that I had one for him to take."

In September following she returned to Wilkesbarre, and concluded to go from thence to Connecticut. Some of the disaffected white people were plunderers. Amongst the plunder at Paxtown, she had discovered one of her own beds, but the possessor refused to let her have it. She applied to the magistrate, who told her to take her own property wherever found. With this bed, and a silk dress, an old horse was purchased—the only means of conveyance to her native land, for herself, eight daughters, a son, and her orphan grandchild. They passed the first night sitting on the ground, in fearful apprehensions of the tomahawk. But after this the little band of travellers were treated with much kindness and hospitality, during their long journey; and though they subsisted on charity, they never, in one instance, had occasion to beg.

From New-Milford, Connecticut, where they experienced much kindness, a wagon was sent, unsolicited, to convey them within two days walk of her father's residence. When but ten miles from the paternal abode an old acquaintance met them, and asked Mrs. York if she had heard from her husband? She answered, no; and was then told that he had arrived at her father's, expecting to find his family there, but had died and was buried ten days ago—His death was hastened by the overwhelming thought that his family were all massacred—In those days there were no mails; and in a time of war, other means of communication with a distant frontier settlement, very rarely occurred—Every wound which had been partially healed in the feelings of Mrs. York, by the fond hope of seeing a husband and a father, was opened anew and bled afresh. After the first effusions of grief were passed, the procession of mourners walked on, to see where the deceased was laid—they found his grave—they sat around it and wept.

From this period Mrs. York became a widow indeed! She dwelt in her own hired house, and kept her family together, and with them, as their head, worshipped the God of Israel. Necessity obliged them to labour for their own support. Her children were sometimes hired out; but always returned before the commencement of the sabbath, which, with her, "they kept to the end thereof." The Bible had been her guide, her staff, and her consolation, in all her sorrows; and she taught it to her children by the way-side. When she rose, and when she lay down, Jehovah's name was invoked, his word was read, and his praise was sung; and the manifestation of his Spirit often rendered these times a foretaste of heaven.

In the year 1785, she returned to their deserted lands on the Susquehanna; and again her sorrows revived, for the inhabitants were uncivilized and unchristianized—without religion and without a sabbath! One old man and his wife were the only professors of religion in the neighbourhood. These individuals were ignorant and weak, yet hopelessly pious. To them she expressed her views of religious worship, and proposed the establishment of it in their families on the sabbath. The man hesitated, on account of his inability to lead in worship; but a sense of duty overcame his scruples, and these two families agreed to meet every sabbath for the express purpose of worshipping God. Great was the joy of Mrs. York, when she saw the worship of Jehovah thus commenced in the wilderness; and though not ably, we trust it was acceptably conducted. Information being circulated, general attention to religious service took place among the few around them,

and in a measure a period was thus put to the profanation of the sabbath. The meeting was conducted by reading a selected sermon, by singing and prayer. From this time the subject of this memoir enjoyed much, in the hope and belief that God would add the influences of his Holy Spirit; that the stately steppings of her Saviour would yet be seen amongst them, and that this day of small things would be blessed in the salvation of some souls.

The burden of her prayer had long been, that the gospel might be sent to this region, and she thought her prayers were at length answered, when told that a preacher had arrived. With great joy she hastened to the place "where prayer was wont to be made." She heard the speaker with almost breathless attention, but frequently asked herself, if this was the gospel for which she had so long been praying?—She knew nothing of the man or of his profession. Most however were pleased, and another appointment was made. In the interim, there was much inquiry, but no satisfactory answers; and as yet she was a stranger to the Arminian system. She heard again; and asked herself if she had so long been praying for the gospel, and now did not know the sound thereof when she heard it? She had recourse to her companions in worship; and remonstrated against encouraging "false teachers," but it was to no effect. Her friends were carried away with the preacher's apparent zeal, and were too ignorant and weak to discern his errors of doctrine. Mrs. York, although she exposed these errors, and in many instances silenced their arguments, was left to worship God alone. This was a season as trying to her as any she had yet experienced. But as at other times, she poured out her full heart before God in prayer; and her prayers entered the ears of "the Lord God of Sabaoth." But for about two years, the errors taught by the preacher greatly prevailed.

During this period, however, several pious families had moved into the place, and the Rev. Mr. Condiet visited them, and appointed a lecture. Mrs. York passed by a house, at the time when he was making some inquiries respecting her; and she distinctly heard one say "that is the woman;" but supposing the observation made to one of their own teachers, she passed on. Mr. Condiet however rose and followed her, and began a conversation on *principles*. She said, "I cannot approve of the principles palmed upon us for the gospel. I do not find them contained in the scriptures, and am convinced that it is my duty to use what little influence I have to counteract their baneful effects." He said, "What are the doctrines, madam, which you consider heretical?" She replied, "The doctrine that every creature has a spark of grace by nature; which goes to deny the doctrine of total depravity; a denial of the efficiency of the Holy Spirit in regeneration; a denial of the doctrines of election; the perseverance of the saints, and of justification by the imputed righteousness of Christ." Mr. Condiet told her, he agreed with her in opinion. He preached, and she knew the voice of the good Shepherd. Her joy was now such as those cannot realize, who never knew a famine—"not of bread or of water, but of the word of God."

During Mr. Condiet's stay he organized a church; a revival of religion commenced, and those of her children who had not hitherto become practically pious, with many of her neighbours, became the hopeful subjects of saving grace. Arminianism vanished like darkness before the rising sun. Not so much as one, professedly attached to that erroneous system, remained to disturb the peace of the church. Suc-

cessive missionaries visited, instructed, and built up this infant church in the order of the gospel.

At that time the county of Luzerne was as large as the whole State of Connecticut, and here was the first Presbyterian church formed within it; and the subject of our memoir lived to see an association of sixteen churches and ten ministers, within the then bounds of the county. Rev. Ebenezer Kingsbury, and Rev. Ard Hoyt, since a missionary to the Cherokee Indians, were the first ministers settled in this, at that time, moral desert. With Mr. Hoyt, Mrs. York's only son pursued his studies preparatory to the gospel ministry; and he ultimately became the pastor of the church which she had so often watered with her tears. A revival of religion commenced under his preaching, in which many of her grand children, and of her great grand children, together with many more of her neighbours, were added to the church and fellowship of the saints. Her son travelled a considerable part of the week, preaching in the neighbouring towns. She often accompanied him, and witnessed several revivals; and wherever she went, she was regarded and treated as a mother in Israel.

She always kept her own table, and was hospitable to excess. She "entertained strangers, she washed the saints' feet." Of missionaries she would say, "how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

After her 84th year, she set out, as she said, to visit all her children for the last time, and went to the eastern part of Connecticut, 200 miles, and returned. Then after staying at home a few months, she rode 100 miles into the State of New York, and returned home, in August, 1821, in her 87th year. Now, she would often say, my work is done. Still she remained cheerful, active, and sociable; and as her eyesight never failed, she delighted much in reading the pages of Holy Writ. On Saturday, October 25th, when sitting with her son, she said to him, "preach the truth with faithfulness." The following day, the sabbath, she was too unwell to attend public worship. On Monday and Tuesday she was able to walk about the house; but on Wednesday she was taken extremely ill, and had a distressing day and night. Yet she remained calm and serene in her mind; and convinced that she had but a few hours to live, she said to her children, "remember what I have *heretofore* told you." She charged all around her, "go not after false doctrines; by the truth we must stand or fall; I have nothing more to say." Her funeral dress had been prepared years before, for she had long and habitually triumphed over death. She expired in the faith and hope of the gospel, on Thursday, October 30th, 1821, in the 87th year of her age.

Could any thing but the power of vital godliness have sustained this holy woman, under all the dismaying trials through which she was called to pass? Could any thing else have rendered her as useful, and in every view as estimable? Let this memoir teach the importance of sound doctrinal truth, as the source and support of the most fervent piety. Let it encourage Christians to hope and trust in God, amidst his darkest providential dispensations; assured that all things work together for good, to them who love him, and in faith plead and rely on his covenant faithfulness. Let it also animate those who patronize missionary efforts, and stimulate missionaries themselves, to vigilance, zeal, and fidelity, in the discharge of their responsible duties.

The three following short articles are from the Christian Observer of July last.

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#### ON THE ABSENCE OF DUE SPECIFICATION IN SERMONS.

I have frequently remarked in hearing sermons, that the preacher, in speaking of men as sinners, has not, so often as might be wished, defined what sin is, but by a sort of loose general statement has left it to be charged on the conscience by the individual himself; whereas this can only be done by a few of the more enlightened of his congregation, while the larger number are by such undefined statements enabled to throw off the charge from themselves, and suppose sin to attach only to the openly immoral and profane. If this remark be true, and has any thing of a general application (for my means of observation are very limited,) it would certainly be well to recommend to every writer or preacher of sermons to settle in his own mind what that character of sin is, of which he desires to convict his congregation by the sermon he is at that time preparing. The *common* idea of sin is, as we all know, that it is the actual violation of the divine law as contained in the second table of the Ten commandments; while the extent and spirituality of those commandments are seldom taken into the account. And, no doubt, whoever is guilty of such sins is a gross offender against God and man. But all "*ungodliness* is sin," and it is sin of the commonest kind, and is so comprehensive that it connects itself with every thing we say or do. Now, for this reason, might it not be well to use more frequently than is usual the scriptural terms *godliness* and *ungodliness*, as being more comprehensive, and at the same time more definite and distinct, than the term *sin*, when used as indiscriminately as it commonly is?

In what a vast variety of ways does *ungodliness* show itself! The root of it is unbelief; but while the sins which grow out of our constitutional and sensual appetites and passions are usually the most understood, and denominated as sin, the sins of ungodliness lie much deeper, and are far more comprehensive. They grow out of the *mind*, having their origin in the natural enmity of the heart to God. They show themselves in pride, and selfishness, and envy, and revenge, with all their thousand modifications; but especially in forgetfulness of God, in his varied aspects and bearings towards us; so as that none can flee from the charge of *ungodliness*, if the term be once understood. Thus the man who goes on his daily work or employment without any reference to that God who gives him the ability so to do, is an *ungodly* man; so also is he who makes not the word of God his rule of life, and the standard of his actions in all that he undertakes; and therefore, though it would not be easy (perhaps we may say it would be impossible) to convince an unconverted man that he is what the Scriptures declare him to be, "inclined only to evil," "born in sin and a child of wrath," yet by a little dissection of the heart, in describing sin under its various modifications, there would be a greater probability of alarming the conscience, and thus, as far as human means are concerned, of inducing self-inquiry and self-condemnation. It is indeed a point of the utmost importance to convince of sin—not only to *convict*, but to *convince*—so to convince as that its odiousness in the sight of God, and its desert at the hand of God, shall be clearly seen.

And this leads me to notice another *unintentional* defect which I have frequently had to remark in the many otherwise excellent sermons I



have heard: the *sinfulness* of sin has not been sufficiently insisted on. All are ready enough to admit that they are sinners—it is an admission hardly to be avoided, even by persons the most blinded to their own character and conduct;—but to see its sinfulness in the sight of God, and in relation to the gospel of his grace; its sinfulness as it affects our fellow-creatures; and the hindrances it throws in *their* way, and in *our own*, as to the pursuit of the only true end of our being, in connexion with glorifying God in body, soul, and spirit—this is what, I think, is too seldom pointed out in sermons, and is thereby perhaps too little considered by the hearers of sermons. H.

### FALSE CRITICISMS ON THE SACRED SCRIPTURES.

I have been in the habit for some years past of keeping a record (no enviable, or you will perhaps think profitable, vocation) of all the bad criticisms on the New Testament which have fallen in my way. My manuscript is increasing to a portentous size, and, if it were published, might be a rather amusing piece of light reading, were not the subject too serious to allow of an unmixed smile, even at the self-complacent curvettings of affected scholarship. The clergyman of the church which I attend is rather fond of showing off his knowledge of Greek, by telling us how his text stands *in the original*; and many of my acquaintance seem to be considerably annoyed when he sets off upon his high horse. I fear that I am not always so much disturbed as I ought to be upon the occasion, being perhaps secretly delighted at the prospect of obtaining fresh materials for my inauspicious manuscript. Indeed, I have been so spoiled by over-indulgence in this matter, that I almost feel as if I were ill-treated, when a whole Sunday has passed over without making some addition to my treasures. I do not, however, confine myself to pulpit criticisms; though (without being particular) I prefer these, as being generally the worst. I send you two or three specimens of my collection; taking especial care, however, not to pen one that might leave in the mind of my readers any painful or trifling association.

A few years ago I heard a sermon on the text, "Almost thou persuadest me to be a Christian," Acts, xxvi. 28. "The Greek word," said the preacher, "which is here rendered *almost*, means *a little*: and the text ought to have been translated, "A little thou persuadest me to be a Christian." It might, one would think, have occurred to him, that had the English translators been capable of making such a mistake as this, they would have been totally unqualified for their office. The Bible translation is quite correct, and the only effect of the preacher's alteration was to destroy the whole force and spirit of the passage.\*

My next specimen shall be from Mr. Myers's Norrisian Prize Essay on the Gift of Tongues. This essay, as you have justly stated, is one of very considerable merit, and deserves a wider circulation than academical prize essays generally meet with. It contains, however, one

\* There is, indeed, another interpretation of the passage, which has received the sanction of some respectable commentators; but I think that they are mistaken. These interpreters suppose *χρὸς* to be understood after *ὅσον*; and consider Agrippa as saying to St. Paul, ironically, "You make quick work of converting me to your faith." To which Paul answers, "Whether the work be quick or slow, I would that you were all converted."

unfortunate little note. Speaking of Acts, xi. 26, where it is said that "the disciples were called (χρηματισαι) Christians first at Antioch," Mr. Myers remarks that the verb here used is active, not passive; adding, that if this had been attended to, it would have gone far towards settling the controversy about the claim of the Socinians to the title of Christians. I do not in the least understand how this could have been the effect of Mr. Myers's criticism: indeed I do not know whether he means that it would have determined that the Socinians *were* or that they *were not* Christians. But, at any rate, he must suppose that χρηματίζειν does not signify "to be called," as it undoubtedly does.

If you will allow me to take another specimen from your own pages, I will refer you to a communication signed W. R. in your last year's volume (page 274). The writer says that *again* is not the meaning of ἀνωθεν, in John, iii. 3, 7. Now I do not quarrel with him for preferring the marginal reading, *from above*; it may possibly be the right one; but it does not seem to have occurred to him that there can be any doubt about this question, or that any thing may have been written respecting it by other interpreters. He says that "no where else in the New Testament is ἀνωθεν rendered *again*." But πάλιν ἀνωθεν is rendered *again* in Gal. iv. 9, and *must* be so rendered. In the Apocryphal book of Wisdom, xix. 6, we find, "The whole creature in his proper kind was fashioned *again anew*," πάλιν ἀνωθεν. And Josephus uses ἀνωθεν in the sense of *again*. Commentators refer us also to the authority of ancient versions, to prove that the word was understood to bear this meaning in the text before us; and they argue, from the reply of Nicodemus in ver. 4, that this was the meaning which *he* gave to our Saviour's words, understanding him to speak of being born *a second time*. The last argument is perhaps not worth much; but the reasons that are urged in favour of the common translation are, upon the whole, entitled to attention. To me they seem to be conclusive. At any rate, W. R. should have acquainted himself with them, and not have jumped so hastily to the contrary conclusion.

M. J. M.

#### MEMORANDUM OF JOHN XVI. 8—11.

"And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." The following seems to be the natural and obvious interpretation of this passage: "After my departure from amongst you, another Comforter will arise in the world, whose office will be—first, to convince mankind of sin, because my teaching has failed of accomplishing that great end of my coming; secondly, to instruct them in righteousness, because I shall not be present on the earth, as a teacher and pattern of obedience to the law; and, thirdly, to reveal to them the doctrine of judgment, because at the very moment of my departure there is a great judgment of the world, and the prince of the world is cast out." (See chap. xii. 31.)

I think that this is the sense in which every body understands the passage at a first reading, and before he has consulted the writings of commentators. The great point to be settled, is the meaning of the word *righteousness*. Those who think that it means the righteousness of Jesus Christ (and this is the opinion of the majority of expositors),

seem to me to leave a chasm in our Saviour's argument, which the apostles would have been utterly unable to fill up. They hardly understood him when he spoke of his departure from the world (ver. 17); much less could they have divined how that departure should be a proof of his righteousness. I think, therefore, that it is better to consider our Saviour as speaking of righteousness *generally*; and I feel almost sure that this would be the first impression of any one who was not familiar with our formal systems of divinity. I have heard it objected to this interpretation, that the Greek word, which in our translation is rendered "reprove," must be taken in one sense with *sin*, and in another sense with *righteousness*. But, not to mention that this objection lies against every interpretation of the passage that I am acquainted with, it may be sufficient to observe, that no one who understands Greek would consider it to be an objection at all: for it is a frequent practice, almost an elegance, in Greek composition, to make a string of substantives depend on a verb which in its proper sense can only connect itself with one of them.

M. J. M.

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The incident which is the foundation of the following tale was, we are assured, communicated to the writer, by a valued friend, as a fact, with the name of the principal character. This paper has, we believe, been published as a temperance tract; but probably many of our readers have never seen it till now, and it is worthy of the attentive perusal of all. Its simplicity and pathos have been much admired—The tale is as follows—

#### THE GOLD RING.

I have one of the kindest husbands: he is a carpenter by trade, and our flock of little children has one of the kindest fathers in the county. I was thought the luckiest girl in the parish, when G—— T—— made me his wife. I thought so myself. Our wedding-day—and it was a happy one—was but an indifferent sample of those days of rational happiness and uninterrupted harmony, which we were permitted to enjoy together for the space of six years. And although, for the last three years of our lives, we have been as happy as we were at the beginning, it makes my heart sick to think of those long dark days and sad nights, that came between; for two years of our union were years of misery. I well recollect the first glass of ardent spirit that my husband ever drank. He had been at the grocery to purchase a little tea and sugar for the family; there were three cents coming to him in change; and unluckily the deacon, who keeps the shop, had nothing but silver in the till; and, as it was a sharp frosty morning, he persuaded my good man to take his money's worth of rum, for it was just the price of a glass. He came home in wonderful spirits, and told me he meant to have me and the children better dressed; and as neighbour Barton talked of selling his horse and chaise, he thought of buying them both; and, when I said to him, "George, we are dressed as well as we can afford, and I hope you will not think of a horse and chaise, till we have paid off the squire's mortgage," he gave me a harsh look and a bitter word. I never shall forget that day, for they were the first he ever gave me in his life. When he saw me shedding tears, and holding my apron to my face, he said he was sorry, and came to kiss me, and I discovered that he had been drinking, and it grieved me to the heart. In a short time after, while I was washing up the breakfast

things, I heard our little Robert, who was only five years old, crying bitterly, and, going to learn the cause, I met him running towards me with his face covered with blood. He said his father had taken him on his knee, and was playing with him, but had given him a blow in the face, only because he had said, when he kissed him, "Dear papa, you smell like old Isaac, the drunken fiddler." My husband was very cross to us all through the whole of that day; but the next morning, though he said little, he was evidently ashamed and humbled; and he went about his work very industriously, and was particularly kind to little Robert. I prayed constantly for my good man, and that God would be pleased to guide his heart aright; and, more than a week having gone by, without any similar occurrence, I flattered myself that he would never do so again. But in a very little time, either the deacon was short of change as before, or some tempting occasion presented itself, which my husband could not resist, and he returned home once more under the influence of liquor. I never shall forget the expression of his countenance, when he came in that night. We had waited supper a full hour, for his return; the tea-pot was standing at the fire, and the bannocks were untouched upon the hearth, and the smaller children were beginning to murmur for their supper. There was an indescribable expression of defiance on his countenance, as though he were conscious of having done wrong, and resolved to brave it out. We sat down silently to supper, and he scarcely raised his eyes upon any of us, during this unhappy repast. He soon went to bed and fell asleep; and after I had laid our little ones at rest, I knelt at the foot of the bed, on which my poor misguided husband was sleeping, and poured out my very soul to God, while my eyes were scalded with the bitterest tears I had ever shed. For I then foresaw, that unless some remedy could be employed, my best earthly friend, the father of my little children, would become a drunkard. The next morning, after breakfast, I ventured to speak with him upon the subject, in a mild way; and, though I could not restrain my tears, neither my words nor my weeping appeared to have any effect, and I saw that he was becoming hardened, and careless of all. How many winter nights have I waited, weeping alone, at my once happy fireside, listening for the lifting latch, and wishing, yet dreading, to hear his steps at the door!

After this state of things had continued, or rather grown worse, for nearly three months, I put on my bonnet one morning, after my husband had gone to his work, and went to the deacon's store; and, finding him alone, I stated my husband's case, and begged him earnestly to sell him no more. He told me it would do no good, for if he did not sell it, some other person would sell it; and he doubted if my husband took more than was good for him. He quoted Scripture to show, that it was a wife's duty to keep at home, and submit herself to her husband, and not meddle with things which did not belong to her province. At this time, two or three customers called for rum, and the deacon civilly advised me to go home and look after my children.

I went out with a heavy heart. It seemed as if the tide of evil was setting against me. As I was passing farmer Johnson's on my way home, they called me in. I sat down and rested myself for a few minutes, in their neat cottage. Farmer Johnson was just returning from the field; and when I saw the little ones running to meet him at the stile, and the kind looks that passed between the good man and his wife; and when I remembered that we were married on the very same day,

and compared my own fortune with theirs, my poor heart burst forth in a flood of tears. They all knew what I was weeping for, and farmer Johnson, in a kind manner, bade me cheer up, and put my trust in God's mercy, and remember that it was often darkest before daylight.

The farmer and his wife were members of the temperance society, and had signed the pledge; and I have often heard him say, that he believed it had saved him from destruction. He had, before his marriage, and for a year after, been in the habit of taking a little spirit every day. He was an industrious, thriving man; but shortly after his marriage he became bound for a neighbour, who ran off, and he was obliged to pay the debt. I have heard him declare, that when the sheriff took away all his property, and stripped his little cottage, and scarcely left him those trifles which are secured to the poor man by law; and when he considered how ill his poor wife was at the time, in consequence of the loss of their child, that died only the month before, he was restrained from resorting to the bottle, in his moments of despair, by nothing but a recollection of the pledge he had signed. Farmer Johnson's minister was in favour of pledges, and had often told him, that affliction might weaken his judgment and his moral sense, and that the pledge might save him at last, as a plank saves the life of a mariner, who is tost upon the waves.

Our good clergyman was unfortunately of a different opinion. He had often disapproved of pledges: the deacon was of the same opinion: he thought very illy of pledges.

Month after month passed away, and our happiness was utterly destroyed. My husband neglected his business, and poverty began to stare us in the face. Notwithstanding my best exertions, it was hard work to keep my little ones decently clothed and sufficiently fed. If my husband earned a shilling, the dram-seller was as sure of it, as if it were already in his till. I sometimes thought I had lost all my affection for one who had proved so entirely regardless of those whom it was his duty to protect and sustain; but when I looked in the faces of our little children, the recollection of our early marriage days, and all his kind words and deeds soon taught me the strength of the principle that had brought us together.

I shall never cease to remember the anguish I felt when the constable took him to jail, upon the dram-seller's execution. Till that moment I did not believe that my affection could have survived under the pressure of that misery, which he had brought upon us all. I put up such things, of the little that remained to us, as I thought might be of use, and turned my back upon a spot where I had been very happy and very wretched. Our five little children followed, weeping bitterly. The jail was situated in the next town. "Oh George," said I, "if you had only signed the pledge, it would not have come to this." He sighed and said nothing; and we walked nearly a mile, in perfect silence. As we were leaving the village, we encountered our clergyman, going forth upon his morning ride. When I reflected that a few words from him would have induced my poor husband to sign the pledge, and that if he had done so he might have been the kind father and the affectionate husband that he once was, I own, it cost me some considerable effort to suppress my emotions. "Whither are you all going?" said the holy man. My husband, who had always appeared extremely humble, in presence of the minister, and replied to all his inquiries, in a subdued tone of voice, answered with unusual firmness, "To jail, reverend sir." "To jail!" said he, "ah, I see how it is; you have wasted



your substance in riotous living, and are going to pay for your improvidence and folly. You have had the advantage of my precept and example, and you have turned a deaf ear to the one, and neglected the other."

"Reverend sir," my husband replied, galled by this reproof, which appeared to him, at that particular moment, an unnecessary aggravation of his misery, "reverend sir, your precept and your example have been my ruin; I have followed them both. You who had no experience of the temptations to which your weaker brethren are liable, who are already addicted to the temperate and daily use of ardent spirits, advised me never to sign a pledge. I have followed your advice to the letter. You admitted, that extraordinary occasions might justify the use of ardent spirit, and that, on such occasions, you might use it yourself. I followed your example; but it has been my misfortune never to drink spirituous liquors without finding that my *occasions* were more *extraordinary* than ever. Had I followed the precept and example of neighbour Johnson, I should not have made a good wife miserable, nor my children beggars." While he uttered these last words, my poor husband looked upon his little ones, and burst into tears: and the minister rode slowly away without uttering a word.

I rejoiced even in the midst of our misery, to see that the heart of my poor George was tenderly affected; for it is not more needful, that the hardness of wax should be subdued by fire, than that the heart of man should be softened by affliction, before a deep and lasting impression can be made. "Dear husband," said I, "we are young; it is not too late; let us trust in God, and all may yet be well." He made no reply, but continued to walk on, and weep in silence. Shortly after, the deacon appeared, at some distance, coming towards us on the road; but as soon as he discovered who we were, he turned away into a private path. Even the constable seemed somewhat touched with compassion at our situation, and urged us to keep a good heart, for he thought some one might help us, when we least expected it. My husband, whose vein of humour would often display itself, even in hours of sadness, instantly replied, that the good Samaritan could not be far off, for the priest and the Levite had already passed by on the other side. But he little thought—poor man—that even the conclusion of this beautiful parable was likely to be verified. A one-horse wagon, at this moment, appeared to be coming down the hill behind us, at an unusual rapid rate, and the constable advised us, as the road was narrow, to stand aside and let it pass. It was soon up with us; and when the dust had cleared away, it turned out, as little Robert had said, when it first appeared on the top of the hill, to be farmer Johnson's grey mare and yellow wagon. The kind-hearted farmer was out in an instant, and, without saying a word, was putting the children into it one after another. A word from farmer Johnson was enough for any constable in the village. It was all the work of a moment. He shook my husband by the hand; and when he began, "Neighbour Johnson, you are the same kind friend"—"Get in," said he, "let us have no words about it. I must be at home in a trice;" for, turning to me, "your old school-mate, Susan, my wife, will sit a crying at the window till she sees you safe home again." Saying this, he whipped up the grey mare, who, regardless of the additional load, went up the hill faster than she came down, as though she entered into the spirit of the whole transaction.

It was not long before we reached the door of our cottage. Farmer

Johnson took out the children; and while I was trying to find words to thank him for all his kindness, he was up in his wagon and off, before I could utter a syllable. Robert screamed after him, to tell little Tim Johnson to come over, and that he should have all his pinks and marigolds. When we entered the cottage, there were bread and meat and milk upon the table, which Susan, the farmer's wife, had brought over for the children. I could not help sobbing aloud, for my heart was full. "Dear George," said I, turning to my husband, "you used to pray; let us thank God for this great deliverance from evil." "Dear Jenny," said he, "I fear God will scarcely listen to my poor prayers, after all my offences; but I will try."

We closed the cottage door, and he prayed with so much humility of heart, and so much earnestness of feeling, that I felt almost sure that God's grace would be lighted up in the bosom of this unhappy man, if sighs, and tears, and prayers, could wing their way to heaven. He was very grave, and said little or nothing that night. The next morning, when I woke up, I was surprised, as the sun had not risen, to find that he had already gone down. At first I felt alarmed, as such a thing had become unusual with him of late years; but my anxious feelings were agreeably relieved, when the children told me their father had been hoeing, for an hour, in the potato field, and was mending the garden fence. With our scanty materials, I got ready the best breakfast I could, and he sat down to it with a good appetite, but said little; and now and then I saw the tears starting in his eyes.

I had many fears that he would fall back into his former habits whenever he should meet his old companions, or stop in again at the deacon's store. I was about urging him to move into another village. After breakfast, he took me aside, and asked me if I had not a gold ring. "George," said I, "that ring was my mother's: she took it from her finger and gave it to me the day that she died. I would not part with that ring, unless it were to save life. Besides, if we are industrious and honest we shall not be forsaken." "Dear Jenny," said he, "I know how you prize that gold ring: I never loved you more than when you wept over it, while you first told me the story of your mother's death: it was just a month before we were married, the last sabbath evening in May, Jenny, and we were walking by the river. I wish you would bring me that ring." Memory hurried me back in an instant to the scene, the bank upon the river's side, where we sat together and agreed upon a wedding-day. I brought down the ring, and he asked me, with such an earnestness of manner, to put it on his finger, that I did so; not, however, without a trembling hand and a misgiving heart. "And now, Jenny," said he, as he rose to go out, "pray that God will support me."

My mind was not in a happy state, for I felt some doubt of his intentions. From a little hill at the back of our cottage, we had a fair view of the deacon's store. I went up to the top of it; and while I watched my husband's steps, no one can tell how fervently I prayed to God to guide them aright. I saw two of his old companions standing in the store door, with glasses in their hands; and, as they came in front of the shop, I saw them beckon him in. It was a sad moment for me. "Oh George," said I, though I knew he could not hear me, "go on; remember your poor wife and your starving children!" My heart sunk within me, when I saw him stop and turn towards the door. He shook hands with his old associates; they appeared to offer him

their glasses; I saw him shake his head and pass on. "Thank God," said I, and ran down the hill, with a light step, and seizing my baby at the cottage door, I literally covered it with kisses, and bathed it in tears of joy.

About ten o'clock, Richard Lane, the Squire's office boy, brought in a piece of meat and some meal, saying my husband sent word, that he could not be home till night, as he was at work on the Squire's barn. Richard added, that the Squire had engaged him for two months. He came home early, and the children ran down the hill to meet him. He was grave, but cheerful. "I have prayed for you, dear husband," said I. "And a merciful God has supported me, Jenny," said he. It is not easy to measure the degrees of happiness; but, take it altogether, this, I think, was the happiest evening of my life. If there is great joy in heaven over a sinner that repenteth, there is no less joy in the heart of a faithful wife, over a husband that was lost, and is found. In this manner the two months went away. In addition to the common labour, he found time to cultivate the garden, and make and mend a variety of useful articles about the house.

It was soon understood that my husband had reformed, and it was more generally believed, because he was a subject for the gibes and sneers of a large number of the deacon's customers. My husband used to say, let those laugh that are wise and win. He was an excellent workman, and business came in from all quarters. He was soon able to repay neighbour Johnson, and our families lived in the closest friendship with each other.

One evening farmer Johnson said to my husband, that he thought it would be well for him to sign the temperance pledge; that he did not advise it, when he first began to leave off spirits, for he feared his strength might fail him. "But now," said he, "you have continued five months without touching a drop, and it would be well for the cause that you should sign the pledge." "Friend Johnson," said my husband, "when a year has gone safely by, I will sign the pledge. For five months, instead of the pledge, I have in every trial and temptation—and a drinking man knows well the force and meaning of these words—I have relied on this gold ring to renew my strength, and remind me of my duty to God, to my wife, to my children, and to society. Whenever the struggle of appetite has commenced, I have looked upon this ring: I have remembered that it was given, with the last words and dying counsels of an excellent mother, to my wife, who placed it there; and, under the blessing of Almighty God, it has proved, thus far, the life boat of a drowning man."

The year soon passed away; and on the very day twelvemonth, on which I had put the ring upon my husband's finger, farmer Johnson brought over the temperance book. We all sat down to the tea-table together. After supper was done, little Robert climbed up and kissed his father, and turning to farmer Johnson, "Father," said he, "has not smelt like old Isaac, the drunken fidler, once since we rode home in your yellow wagon." The farmer opened the book: my husband signed the pledge of the society, and, with tears in his eyes, gave me back—ten thousand times more precious than ever—MY MOTHER'S GOLD RING.

## ANECDOTES OF PIOUS NEGROES.

*From the Essex North Register.***"Thine own wickedness shall correct thee."**—Jer. ii. 19.**"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet."**—Is. lx. 14.*Illustrated in the following Anecdote with which a friend has furnished us.*

A man in Kentucky, buying a slave, went to his former master, and said to him, I want you to tell me all Cuff's faults. He replied, "He has none, except he will pray." Well, says his new master, I don't like that much, but I think I can break him of that. He took him home, and made him a servant in the house. He was soon observed, every day after his work was done, retiring to the woods. His master, unobserved by him, followed one day to the spot, and overheard him, engaged in prayer for himself and his wife. He returned, but did not say any thing to him at the time. When the sabbath came, Cuff went to meeting.—When he returned, his master asked him how he liked the meeting. He answered, very well; there be good people. I thank the Lord I come here to live. His master then said to him, Well Cuff, I don't allow any praying on my ground: so you must leave off praying. I can't, says Cuff. But you must. I can't, massa. Well then, I will tie you up and give you twenty-five lashes, night and morning, till you do. I can't leave off praying, massa. So he tied him up, and gave him the twenty-five lashes, and then let him down, and Cuff went away singing,

**"Soon my days will all be o'er  
When I shall sin and sigh no more."**

His master went into the house, and his wife said to him, Why don't you let Cuff pray if he wants to? It don't hurt us. He replied, that he would have no praying on his ground. He retired to bed, but through the agitation of his spirit he could not sleep. About midnight he awaked his wife, and asked her if she could pray for him. No, said she, I never prayed in my life. He groaned and said, Is there any one in the house that can pray for me? She replied, I don't know as there is any one but Cuff. Well, call Cuff then; I must have somebody that can pray for me. Cuff came in; and his master looked up and said, Cuff, can you pray for your master? He says, "Massa, I be pray for you ever since you let me down." The man and his wife were both soon brought hopefully to the peace of the gospel.

Who can fail to admire the Christian spirit of this suffering disciple? Though treated most cruelly, and for no fault, he says, "I be pray for you, massa, ever since you let me down." How perfectly illustrative of the Saviour's precept, "Pray for them which despitefully use you and persecute you."—Matt. v. 44.

Who, again, can tell what firmness in duty, and perseverance in prayer will accomplish? Had Cuff yielded to the requisitions of an ungodly master, how great would have been the loss? But fearing God, more than man, how blessed the result! God will honour his devoted servants, however obscure. "I will set him on high because he hath known my name."—Ps. xci. 14.

May disciples of every grade be instructed by the example of this poor slave, and be as much more devoted than he as their privileges are greater.

We received the following from a clergyman of Virginia, who, we understood, was satisfied of the truth of the fact he stated.—EDIT.

A negro slave in Virginia, whose name we will call Jack, was remarkable for his good sense, knowledge of the leading truths of the gospel, and especially for his freedom from all gloomy fears in regard to his future eternal happiness. A professing Christian, a white man, who was of a very different temperament, once said to him, "Jack, you seem to be always comfortable in the hope of the gospel. I wish you would tell me how you manage it, to keep steadily in this blessed frame of mind." "Why Massa," replied Jack, "I just fall flat on the promise, and I pray right up." We recommend Jack's method to all desponding Christians, as containing, in substance, all that can be properly said on the subject. Take ground on the promises of God, and plead them in the prayer of faith—pray "right up."

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### Review.

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#### PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN MAY AND JUNE, 1834.

In showing, in our last number, the ground on which the inferior judicatories of the church may and ought to resist the unconstitutional acts of the Supreme Judicatory, it fell in our way to reply to the tyrannical and slavish position contained in the third article of the reply of the General Assembly to the protest against the decision by which the appeal and complaint of the (Assembly's) Second Presbytery of Philadelphia were sustained. We now proceed to notice the other articles of this sagacious reply. The first is thus expressed:—

"The Form of Government vests in the General Assembly the power of 'deciding in all controversies respecting doctrine and discipline,' and 'to issue all appeals and references brought before them from the inferior judicatories.'"—See Form of Gov. ch. 12, sec. 5. "Now, as the question, as to the erection and existence of the Second Presbytery of Philadelphia, came regularly before the Assembly of 1832 and 1834, by appeal and complaint from the lower judicatories,\* the said Assemblies not only had a right to 'decide' finally, but were imperiously called upon to 'issue' the case."

Here is a *petitio principii*—a taking for granted the chief matter in dispute; and not an iota of any thing else. Every point stated in this article of the answer to the protest had been ably controverted, and as the minority conscientiously believed, had been shown not to have the constitutional support which is here asserted that it had. On the contrary, it had been shown, as the protest responded to affirmed, that the principles acted on by the Assembly were "without foundation in our form of government," and tended "to abolish the constitutional rights of Synods, Presbyteries, and church sessions—to confound and contravene those original and essential principles of ecclesiastical government and order, which constitute and characterize the Presbyterian church." We thought and said in the Assembly, that in our best

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\* No judicatory but the illegitimate Second Presbytery of Philadelphia, ever appealed or complained to the Assembly on this subject. Why then mention *judicatories* in the plural number?—To make the thing look more constitutional?



judgment, it had been shown to a moral demonstration, by Mr. Winchester, in his unanswered and unanswerable speech, that according to the plain doctrine of our constitution, there was neither appeal nor complaint regularly before the Assembly—the cause could not be brought there in this form, and it was therefore *coram non judice*. We are glad to find that Mr. Winchester's speech has been published, and we hope it will be extensively circulated and read. It presents some lucid views of the constitutional doctrine, relative to appeals and complaints, which has been too often overlooked and disregarded. The basis of his argument is this—"That it is only from the decisions of a judicatory sitting as a court for *judicial* business, that appeals and complaints can constitutionally be entertained; and that from acts of judicatories in their *legislative* capacity, no appeal or complaint can constitutionally lie." He elsewhere shows clearly, that the constitutional remedy for legislative errors is provided for, in the section entitled "General Review and Control."

It is noticeable how adroit the members of the Assembly's Presbytery are, and always have been, to get every thing before the Assembly under the form of an appeal or complaint. In the memorable Barnes' case, in which this whole controversy originated, we proposed, and a majority of the Presbytery to which all the parties then belonged, agreed, to refer the whole subject to the decision of the General Assembly. We really hoped that this would have been concurred in unanimously; because we knew the friends of Mr. Barnes wished the case to go up to the Assembly. Yes, but they did not wish it to go by *reference*, but by appeal and complaint, that when the matter came to a vote, not only the representatives of the Presbytery, but perchance those of the whole Synod of Philadelphia, might be put out of the house. Accordingly an appeal was manufactured, at the very time that the Presbytery, as such, *referred* the whole subject appealed from, to the investigation and decision of the Assembly; and the Assembly entertained the appeal. It is true the Presbytery had had the subjects in controversy before them; but so had every member of the Assembly; for the sermon which kindled the flame of discord, had been disseminated throughout the whole bounds of the church; and the members of the Synod of Philadelphia were no more parties to the trial than the other members of the house—many, if not the most of whom, had been chosen with a distinct reference to their known and avowed opinion of the matter in dispute. The same course, precisely, has been pursued by the same party from that time to the present; and in this manner have come forward all the complaints and appeals which, according to the article we consider, gave to the several Assemblies concerned, from 1832 to 1834 inclusive, "not only the *right* to decide, but imperiously called upon them to issue the case." We affirm that if the plain doctrine of the constitution had been regarded, not one of those appeals and complaints would have been considered and treated as *regularly* before the Assembly; and this is shown beyond reasonable controversy in the speech of Mr. Winchester, to which we have referred, which was heard by the Assembly, and to which not even a plausible reply was or could be made.

The second article of the reply to the protest is in these words:—

"The minutes of the General Assembly for 1794, 1802, 1805, and 1826, show that the Assembly has, in extraordinary cases, claimed and exercised the right of organizing new Presbyteries, and such Presbyteries have always been regarded as regularly and constitutionally organized."

The assertion—and it is nothing but assertion—that is contained in this article, was made, after hearing the following complete and unanswered exposure of the irrelevancy, as precedents, of every one of the cases referred to, as bearing on the case then before the Assembly.

“We come now, Moderator, said Mr. Winchester, to examine the cases cited by Dr. Ely, as precedents, for the exercise of the power of erecting Presbyteries within the bounds of a Synod. That the Assembly may erect new Presbyteries where the jurisdiction of no Synod extends, we have never questioned. That the Assembly may unite Presbyteries connected with different Synods, is also admitted. But the case before you is wholly a different one. Here the Synod of Philadelphia had undisputed jurisdiction. Upon an examination of the cases cited by the Doctor, not one will be found to be in point. The decision of no one of them involved the principle now questioned.

“The first case adduced was the division of the Presbytery of Carlisle, by the Assembly of 1794. In this case, one of the Presbyteries constituted by the division, took in part of the Presbytery of Redstone, which belonged to the Synod of Virginia; whereas the Presbytery of Carlisle belonged to the Synod of Philadelphia. (See published Extracts from Minutes of 1794, p. 18; also of 1802, p. 7.) Thus it will be perceived, that this is a case where it was impossible for either Synod to act, and where the power of the Assembly is admitted. And it is therefore a case widely different from that now before you.

“The next case was the division of the Presbytery of Albany, by the Assembly of 1802. This division took place under the old constitution, in which no specific power to divide Presbyteries was delegated to Synods. In the year 1820, certain amendments were sent down to the Presbyteries for their adoption, one of which was that of giving to Synods the power of dividing, uniting, and erecting Presbyteries. All the cases, therefore, of a prior date are irrelevant to the present question. And, indeed, before the amendment now alluded to, the Assembly seemed to question its own power in the case, for a part of the report on the division of the Albany Presbytery, which was adopted by the Assembly, expressly forbids that decision ever to be cited as a precedent in any future Assembly, as the MS. minutes will show. This prohibition is strangely disregarded by the Doctor, who now presses it on this court as a precedent; especially, as he is so great a stickler for unqualified submission, and passive obedience to the acts and orders of the Assembly.

“The division of the Presbytery of Oneida in 1805, next cited by the Doctor, also took place under the old Constitution, and therefore is not a case in point.

“The next case was the constitution of the Presbytery of Chenango, by the Assembly of 1826. This Presbytery was composed, when constituted, of members of no less than *three different Synods*, viz. the Synods of Geneva, Albany, and New Jersey. (See Minutes for 1826, pp. 21, 66, 68, 74, 76.) This was also a case where the Presbyteries concerned, were attached to different Synods, and therefore, not a case in point.

“Another case cited by the Doctor, was the erection of the Presbytery of Detroit by the Assembly of 1827. This Presbytery was made to consist of churches from two different Synods. The churches of Farmington and Potinac, belonged to the Synod of Geneva, and the church of Detroit belonged to the Synod of the Western Reserve. This, also, was a case in which no Synod could act, and in which the power of the Assembly is not doubted.

“The last case mentioned by the Doctor, was the translation of a church from one Presbytery to another, by the Assembly of 1827. Here the Doctor contended, that if the Assembly could translate a church from one Presbytery to another, much rather could they unite and divide Presbyteries. But the Doctor took good care not to tell you that these two Presbyteries belonged to different Synods. Look at the Minute, p. 114. ‘The Committee of Overtures also reported an application from the church of Danville, in the *Presbytery of Bath*, in the *SYNOD OF GENEVA*, to be set off from said Presbytery, and annexed to the *Presbytery of Ontario*, in the *SYNOD OF GENESSEE*. The above application was granted.’ Why did the Doctor read this minute to the court? Did he wish to deceive them? Did he not know it was a case not in point? Are such means to be used to gull this Assembly? Does a good cause need such expedients to sustain it?

“In connexion with the foregoing cases, where no one Synod had jurisdiction, and where the Assembly, therefore, was alone competent to act, let us look at a case, not cited by the complainants, where a Synod had full power to grant the petition preferred to the Assembly. The case as briefly reported in the Digest, is as follows:—  
‘The Committee of Overtures laid before the Assembly (of 1808) an application from

the Presbytery of Houghton, for a division of that Presbytery. *Resolved*, That the Presbytery make their application to the Synod (of Philadelphia) to which they belong, being the most proper judicature to decide the case.' (See Digest, p. 44.) In the foregoing cases we see that the Assembly acted where the Synod could not, and that it refused to act where the Synod might; thus clearly settling the question, agreeably to the construction for which we contend.

"Thus it appears that every case, as cited by Dr. Ely, contradicts the argument he has based upon them, and confirms that which they were designed to destroy. I will not say that the Doctor knew these cases were not in point. I do not impeach his veracity. He has entirely mistaken the real point before the court, and therefore did not see the material discrepancy between his supposed precedents, and the case at the bar."

It was in the face of this exhibition of the utter irrelevancy of the cases quoted, that the *naked positive assertion* in this article was brought forward, as showing that in the case protested against, the Assembly had done no more than what had often been done before; and this is a good specimen of the manner in which the reasonings of the minority were answered in the Assembly, when any answer to them was attempted.

We have, in our last number, as already intimated, exposed the monstrous principle of passive obedience and non-resistance, on which the whole of the third article of the protest is founded, and shall therefore omit further notice of it here—It is a fit companion for its three associates.

The fourth and last article of the reply is in these words—

"In regard to the existence of two or more Presbyteries on the same ground, the Assembly have already expressed their opinion. For sixteen years in the city of New York, Presbyteries have existed on this principle, without those evil results anticipated by the Protestants; yet here the Assembly would repeat, what they have elsewhere said with more solemnity, that 'except in extraordinary cases, Presbyteries should be formed with geographical limits.'"

There is evasion and deception in this whole article. We ask any reader, candid or uncandid, whether this article does not purport that the protest, to which it is a reply, had distinctly objected against "the existence of two or more Presbyteries on the same ground?" Yet if we look at the protest, we find that it says not a single word on this topic. After showing that the act objected to was unconstitutional—not because it formed two Presbyteries on the same ground, but because it invaded the exclusive rights of Synods—it goes on to say, in the second article, "While we disapprove the act performed by the Assembly as unconstitutional, we solemnly *protest* against the practice, whether by the Assembly or Synods, of forming Presbyteries on the principle of *elective affinity*, distinctly avowed and recognised as the basis of this *act*; being fully persuaded that the tendency of this principle will be, to impair the standards of our church—to open a door to error—and to violate the purity, good order, and peace of the church." Here we see that the *main* object of the Protestants was not even the unconstitutional nature of the act, simply considered as *unconstitutional*. Of this they indeed *disapprove*, but they "*solemnly protest* against forming Presbyteries on the principle of *elective affinity*." What is the Assembly's answer to this? Why, that Presbyteries have existed *on the same ground* in New York, for sixteen years, "without those evil results anticipated by the Protestants." But is this any answer at all? Does it touch the objection? Not in the least. The objection is to *elective affinity Presbyteries*—the answer relates to *Presbyteries formed on the same ground*. But are not these one and the same thing? No certainly. There might be two Presbyteries formed on the same

ground, and neither of them be an elective affinity Presbytery. Nay, this was precisely the fact in New York, for more than ten of the sixteen years of which this article speaks—it is only within four or five years that an elective affinity Presbytery has existed there at all. Well, but is it not a shameful evasion, or rather a gross deception, to make a statement purporting to be an answer to an objection that was never made? So we think; and so we believe every impartial investigator of the subject will think.

But the curious reader will probably wish to know how this evasive and deceptive answer, made by the committee appointed by the Assembly for the purpose, could obtain the sanction of the house. We suppose it was thus—during the protracted debate on the appeal and complaint of the (Assembly's) Second Presbytery of Philadelphia, those who were opposed to the wishes of the said Presbytery, pleaded among other things, the adverse aspect of the constitutional definition of a Presbytery; namely, "a Presbytery consists of all the ministers, and one ruling elder from each congregation, within a certain district." They insisted that as the very notion of an elective Presbytery was, that some ministers and elders within a certain district should be *separated* from other ministers and elders in the same district, such a Presbytery could not be formed without a manifest violation of this article of the constitution. This was one of their arguments; but it was by no means their only one, or that on which they chiefly relied. Their main objection, and that which principally excited their zeal, was, that *the principle of elective affinity itself* was destructive to the very life of Presbyterianism, as consisting of a church in which all its ministers and elders adopt, under the solemnity of an oath, the very same doctrinal creed and form of church government and discipline. If, said the Protestants, the doctrines and government professed to be believed in by all the officers of our church, are the same, what need can there be to provide for a difference of belief? and if some do actually adopt other doctrines and principles of government than those of the constitution, will you put these men by themselves, that they may act in violation of the constitution? Can you do this without violating the constitution *yourselves*? and can you do it, without organizing a corps for the very purpose of acting in an unconstitutional manner? Do you not see that in such a measure, you provide for the introduction of heresy, and an utter disregard of our government and discipline, by those elective Presbyteries? and is there not great reason to fear that in this way false doctrine and a total disregard of our ecclesiastical order will prevail, to the entire prostration of our church? We do profess to be deeply and seriously grieved and alarmed, when we see the Supreme Judicatory of our church disposed to countenance such a measure as this—Such was the reasoning of the minority, and such the chief ground of objection to sustaining the appeal and complaint. The minority did, indeed, plead the constitutional definition of a Presbytery, as being favourable to their cause: and who will affirm that it is not? But this was not what they most insisted on; it was not that which deeply enlisted their feelings; and it was not that, as we have already remarked, *to which the Protestants made any reference whatever*. If there had been no elective affinity principle concerned and contended for, in the question before the Assembly—if the question had related merely to the forming of two orthodox Presbyteries, instead of one, in the same city, as was the case in New York, till very recently—there would have been no ardent controversy. It would probably have been admitted on all

sides, that there might be cases in which the large number of ministers in a city and its vicinity, would render the existence of two Presbyteries within these bounds, more advantageous to the interests of the church than one only; or cases in which the residence of the ministers might be in one location, and the places of worship in which their services were to be performed in another, so that the two Presbyteries might be said to be on the same ground—That therefore the *spirit* of the constitution would be in no wise interfered with, although its letter might seem to be opposed to the contemplated location of two Presbyteries within the same geographical limits. Now the answer of the Assembly to the protest says expressly, that “for sixteen years in the city of New York, Presbyteries have existed *on this principle*.” On what principle, we ask? On that of elective affinity? If this be affirmed, it is a palpable misrepresentation. There has not been an elective Presbytery in New York, as we have seen, even for six years, to say nothing of sixteen; and if Presbyteries covering the same ground be intended, it is nothing to the purpose, for the protest says nothing about them. But every person reading the article will naturally think that by the words “this principle” must be understood the principle on which the Protestants chiefly relied, and in this he will certainly be deceived. Such then is the result when the answer to the protest is scrutinized. But we verily believe the Assembly did not scrutinize it; but as there had been a good deal said in the debate about the unconstitutionality of forming two Presbyteries within the same limits, the report was adopted without examining its relevancy to what was stated in the protest—That is, the Assembly did not *wilfully* sanction evasion and misrepresentation; they only suffered them to pass by *careless inattention*. For the committee, however, we cannot make the same plea. They had the protest before them, and were bound to answer it *fairly*, or *plausibly*, or else to refuse to draught any answer at all.

We have yet to remark on that part of the article of the answer to the protest, which affirms that—“For sixteen years in the city of New York, Presbyteries have existed on this principle, without those evil results anticipated by the Protestants.” Although, as we have repeatedly said, it is not true that Presbyteries have existed in New York on the principle of elective affinity, for any thing like the period here stated; yet *since* an affinity Presbytery has existed, something that we consider as *evils* certainly has resulted from its doings. To say nothing of ordaining eight young men without charges, and sending them into the Presbyteries of the West, to preach New School doctrines; and nothing of accrediting a well known Doctor as a Presbyterian minister in good standing, without his ever appearing before that Presbytery—Setting all this down for nothing—we should be glad to know whether an occurrence which took place about six months before the last meeting of the Assembly, did not exhibit something exceedingly like some of the evil results, to which the Protestants referred. The occurrence to which we allude was briefly this—The church and congregation of Hanover, in the bounds of the Presbytery of Newark, New Jersey, made out a call for a licentiate, who had been preaching to them for some time; and the Presbytery were convened to take the usual steps preparatory to ordination and installation. The candidate was put on his examination, and was found to be deficient in literature, and so radically unsound in his doctrinal sentiments, that the Presbytery, by an unusual majority, absolutely refused to ordain him; although his friends in the congregation urged it importunately, and were greatly diso-



igned and provoked by the refusal. But mark the sequel—This man, us rejected for ignorance and heresy, repaired forthwith to the Presbytery from which he came—the elective Presbytery of New York; and here has been received, and ordained, and appointed to perform pastoral duties, in which he is now engaged. Is this not an *evil result*, produced by the existence of an elective affinity Presbytery in New York? We do not put this question to the lovers of affinity Presbyteries. We have their answer—they approve of such proceedings; they obtain the establishment of elective Presbyteries for the purpose of being in readiness to do this very kind of thing; to be prepared, according to Mr. Parson's honest confession, to license and ordain men whom other Presbyteries refuse or reject. But we ask those who still remember and regard their ordination vows; who "*sincerely* receive and adopt the Confession of Faith, as containing the system of doctrines taught in the Holy Scriptures;" and who "*approve* of the government and discipline of the Presbyterian church in these United States"—we ask all the ministers of the gospel of this description now under the supervision of our General Assembly, whether *here* is not an *evil result*, of the most grant and alarming kind? Whether the very worst evil which the enemies of elective Presbyteries have ever foreseen and predicted, has not, in this instance, been brought out in practice—has not become a palpable and astounding fact? Whether a door has not here been thrown wide open, for the introduction of heresy in doctrine, and the prostration of all government and discipline in our church. Here is a man, rejected in one Presbytery for illiteracy and gross error, who has only to step into the adjoining Presbytery—the Presbytery of Newark joins on that of New York—and he is received and treated as a man sound in the faith, and qualified for ordination and pastoral duties. Yes—and by another wise act of the same Assembly, this very man may take his clean papers from the Presbytery that has whitewashed him, and step back again into the Presbytery of Newark, and there claim to be received as being in as good standing as any of those who have declared him an ignoramus and a heretic—Brethren of the Presbyterian church! we solemnly ask—where are we tending?—what are to be "the results" of such proceedings? What kind of a church is that to which we belong?

In regard to the facts stated above, we have to say, that we have recently been on the ground where the occurrence to which we have referred took place; and our statement is made in strict correspondence with answers returned to inquiries made of the people of Hanover, and some of the clerical brethren in that neighbourhood. We have only to add, that the rejection of the individual above referred to by the Presbytery of Newark, and his reception by the third, or elective Presbytery of New York, was probably known to many members of the New Light party in the Assembly, when the assertion was made and acted on, that the evils anticipated by the Protestants had not been realized in New York.

We now pass from the doings of the Assembly in regard to their second Presbytery of Philadelphia, to what was done in providing for a Synod, of which it should be nominally a part, but as to influence and control, the whole. We believe we are materially correct when we state, that on a request made in the Assembly to know the members, severally, of the Presbyteries of which the Synod was to be composed, the stated clerk informed the house, that the Second Presbytery consisted of twenty-three members, the Presbytery of Wilming-

ton of 11 or 12, and the Presbytery of Lewes of 3. Hence it appears that the Presbyteries of Wilmington and Lewes would, together, furnish the Synod with fifteen members, and leave the Assembly's Second Presbytery of Philadelphia with a controlling majority of eight members, over both of her sisters—Who can deny that the Synod was made for the Presbytery, or rather that the Presbytery was made a Synod?

There is another curious fact in regard to the formation of this Synod. The introductory part of the record relative to its formation reads thus—

"The committee to whom was referred No. 8. viz. An application to have the Synod of the Chesapeake dissolved, and also applications from the Presbyteries of Lewes, Wilmington and Philadelphia Second, as constituted by the Assembly, to be constituted into a new Synod, made a report, which was accepted and laid on the table.

"The report on Overture No. 8, and the petitions for the erection of a new Synod, was taken up and adopted, and is as follows, viz."—See the resolutions in our No. for July, page 326.

Now we think we hazard nothing, in saying that any reader of this minute, (friend or foe to the measure of the Assembly under consideration,) would understand and believe that the three Presbyteries named had agreed to petition the Assembly to form them, the said three Presbyteries, into a Synod by themselves. We certainly had, most distinctly, this understanding of the minute, when we first read it; and we busied ourselves for some time in thinking how it could be, that these Presbyteries could have corresponded together before the meeting of the Assembly, and have agreed to unite in this petition. It seemed to us all but impossible; and it was not till a short time since that the thought occurred to us, that possibly the Presbyteries of Wilmington and Lewes did present petitions for the dissolution of the Synod of the Chesapeake, and for the formation of a *new Synod*, of some kind. We have since been told that they did thus petition; but not for *such a Synod* as was actually fabricated. On the contrary, we are credibly informed that the representative of the Presbytery of Lewes in the Assembly, voted against the formation of this Synod. Certain it is that he was one of the original signers of the *Act and Testimony*, while the Assembly was yet in session; and it is equally certain that another of the three members who compose that Presbytery, has since given in his adherence to that important paper; and we greatly mistake the principles and character of the remaining member, who is the present moderator of the Synod of Philadelphia, if he is more disposed than either of his co-presbyters to claim *affinity* with the Assembly's second Presbytery. It has been justly remarked that "a statement may be equivocally true, and yet manifestly false;" and such exactly is the character of the minute we have quoted. Scan the language, and it will indeed appear that it does not directly state that the three Presbyteries mentioned had petitioned to be formed into a Synod, of which they should form the constituent parts; and yet this is the construction that every reader will put on the minute till otherwise informed. Was it formed in this manner, we ask, to screen the Second Presbytery from the opprobrium of gross inconsistency? For in their plea against the act of the Synod of Philadelphia by which they were first amalgamated and then divided, they strenuously urged that they had not been consulted in this transaction, and had been disposed of contrary to their wishes. Yet in forming this Synod of Delaware, it was at their in-

stance that the Presbytery of Lewes were disposed of in this very manner. Nor are we by any means certain that the Presbytery of Wilmington are gratified, or even contented, with their new connexion. But the most glaring part of the inconsistency lies in the Assembly detaching two Presbyteries from the Synod of Philadelphia, with evidence enough before them that in the way they were doing this, they were acting contrary to the mind of the Synod—Thus declaring by this notable act, that what was wrong in the Synod of Philadelphia, was right when done by the Assembly in forming the Synod of Delaware, and favouring an elective affinity Presbytery.

But we are not yet quite at the end of the unconstitutional and preposterous doings of the Assembly in the matter under consideration. The act of the Synod of Philadelphia; namely, forming two Presbyteries by the dividing line of Market street—would not have taken place when it did, perhaps never, if the Assembly's affinity Presbytery had not been first amalgamated with the body from which it had been severed. The proceedings of the Synod in this business were in fact, and were intended to be considered, as so many parts of *one continuous act*. That act the Assembly set aside as unconstitutional—Then surely they set aside the formation of the Synod's second Presbytery; namely, that to the north of Market street. But this Presbytery is declared by the Assembly to still exist. By whose act then does it exist? By the act of the Assembly, and by that alone; for the Synod, we assuredly know, never intended to divide the Presbytery of Philadelphia, but as a sequel to the previous amalgamation, which was the basis of the whole procedure. The Assembly, therefore, have formed *two* Presbyteries in Philadelphia—Or perhaps we ought rather to say *three*; for the complaint and appeal which were sustained, set forth distinctly, that the Synod had left the old mother Presbytery in a state of complete annihilation; and as she still exists, her resuscitation must, according to what is asserted in the sustained appeal and complaint, be attributed to the powerful interposition and act of the Assembly—No greater mistake could be committed by our readers, than to believe that we have any pleasure in this exposure of the absurd and illegal proceedings of the highest judicatory of our church. We grieve over them, and we blush and are ashamed in presenting them to the public; and nothing should have induced us to do it, but a solemn conviction of the necessity which exists that the Presbyterian church should see the danger which impends, of an entire subversion of its principles, and prostration of its constitutional order.

(To be continued.)

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## THE PURITAN DIVINES.

*Concluded from p. 375.*

In examining the Puritan Divines, we cannot help remarking how the oblation of Calvary, the offices of the Saviour, the majesty of the law, and the obedience of the Surety are held up to view. We shall say nothing of the *extent* of the atonement, save that these good men avoided all loose expressions, and all terms of bold defiance. Men like Owen could not but stand appalled, at the sentiment that atonement was made *in the same sense* for all mankind; because this would

show an unwillingness on the part of the Spirit to apply the atonement, and carry out the benevolent designs of the Agent who atoned. Waving this subject then, we remark, that this oblation on Calvary was never absent from Puritan ministrations. They looked on it as furnishing pardon to the sinful, balm to the afflicted, justification to the guilty, and holiness to the unclean. They placed before their hearers a mirror, and they reared the hill of Calvary so that the crown of thorns, the reed, the spear, the Roman soldiery and the image of the disconsolate mother of Jesus, were thrown in continued waves of reflection on the people. In the same reflection, the orb of day was included, changing his orange hue into sackcloth, that he might shade the scene, and fill the mountain with twilight, while it was as yet but the meridian hour.

The Puritan Divines examined all the titles given to Jesus in the Bible, with the minutest care. The author of *Horæ Solitariæ* did not look into this subject more thoroughly than the humblest of these men; and the offices of the Redeemer came under their daily meditation.

But one of the most conspicuous truths in the theology of which we are speaking, is the doctrine of imputed righteousness. These men took enlarged views of the law. But to the claims of the law they opposed, as the refuge of the penitent sinner, the great truth, that the Lawgiver was made under the law. The perfect obedience of the Saviour was just what the law required, of all and each descendant of Adam. Measured by this standard, all flesh stands condemned. It is clear that the *life* of the Saviour must be connected with our salvation, otherwise he might have been put to death at his first manifestation. But his life illustrated the law, and showed the sinless obedience which it required. On that perfect obedience, the penitent sinner relies, and thus receives a righteousness commensurate with legal claims. This statement contains the essence of that imputed righteousness, for which the Puritans contended; and from which Usher of Armagh, Leighton of St. Andrews, and the judicious Hooker, did not dissent. This is what they meant by the garments of salvation and the robe of praise. This course of preaching they believed would humble the sinner, and show him that his salvation flows from the grace of God, without the least pretension to merit on the part of the subject of grace—Perhaps there is not a better specimen of this kind of theology than “Sibbs’s Bruised Reed,” or his sermon from the text—“Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor”—In the ear of all their people, they made grace, rich grace, a familiar sound; and they spake much of the *riches of grace*.

The theology, of which an imperfect outline has been given, is not without some characteristics which ought to be stated. The first quality by which it is distinguished is, *its accordance with the Scriptures*. There never were more devoted students of the Bible than the Puritan Divines. They were not remarkable for *variety* of attainments. But many of them read the Bible in Greek, and some of them in the Hebrew. They had a facility in applying events in history, and sentiments in the Latin and Grecian poets, to spiritual truths. This is remarkably exemplified in the commentary of Matthew Henry. But they were *men of one book*. They were led every day by the Scriptures to Tabor, where they witnessed the transfiguration of their Lord; or to Gethsemane, where they beheld him prostrate before divine justice, receiving on his person some preliminary sparks from the mouth of that indignant fur-

nace; or to Calvary, where they saw him slain; or to Olivet, from whence he went back to the glory which he had with the Father, before the world began.

This theology has the additional recommendation of being *ancient*. If it be scriptural, it is as ancient as the inspired records. The reformation was not intended to disclose new truths, but to revive truths which had been hidden from the eyes of men by papal delusion. The Puritan Divines did not seek for novelties in religion. A fondness for novelty is the characteristic of children, but these men were far from being children. Belzoni mentions that when he stood among the ruins of Thebes, he felt as if the city had been inhabited by giants; and when we stand among the works of the Puritans, we cannot escape the impression that they were reared by men of gigantic spiritual stature.

Nothing can be more *simple* than this theology. Philosophy has often spoiled the simplicity of truth. Even the most eloquent of the church fathers, have not been exempt from the folly of making religion a compound. The fruit which is indigenous to religion, is delicious to the taste; but when the tree is engrafted all round with the buds and scions of a false philosophy, the genuine fruit becomes difficult of access.

Further—No theology with which we are acquainted has been so *productive of good works*. The Puritan Divines were men of prayer. Self-examination and watchfulness over their motives, formed much of their employment. It should not be forgotten that Franke, the founder of the orphan house at Halle, held this system. Nor ought it to be forgotten that the same system was the creed of Howard, the philanthropist. Aitkin, a Unitarian, published a life of Howard, from which work it is impossible to tell the sources from whence his actions arose, or the ultimate object to which they were directed. We should as soon take up the book to discover the sources of the Nile, or the termination of the Niger. But the recent life of the Philanthropist, compiled from his own journals, leaves no doubt as to the truths which he believed. We might here expatiate on the deeds of this excellent man. But we should be rebuked by the eulogium passed on him, by Edmund Burke, the most splendid of British statesmen.

This theology is moreover the basis of a *sound experience*. Religion is intended to sweeten our tempers and chasten our affections. This theology does indeed contain some bitter buds, but when once crushed by the hand of grace, they are transformed into fragrant flowers. It is often alleged, that the Puritan Divines were gloomy and formal. This point of character, however, was more the product of the external circumstances in which they were placed than of their theology. They were hunted down by prelates and courtiers, and they would have been above the infirmities of our common nature, if they had not at times displayed a gloomy demeanour. But this was not the habit of their minds. If an unction of heavenly enjoyment is to be found anywhere, it is in the writings of Flavel, Howe, Goodwin, Calamy and Charnock. The mind of Flavel particularly seems to have been absorbed in heavenly and delightful contemplations. The man of letters is apt to associate with Devonshire the remembrance of Gay, Gifford, and Sir Joshua Reynolds. He thinks how often these distinguished men crossed its brooks, and were sheltered in its myrtle valleys. The same associations we indulge about the Puritan Divine of Dartmouth; and we always feel more holy by visiting his haunts, even in thought.



Such works as Scougal's *Life of God in the Soul of Man*, Doddridge's *Rise and Progress*, Guthrie's *Trial of a Saving Interest in Christ*, Aileine on the Promises, Ambrose's *Looking unto Jesus*, Romaine's *Walk of Faith*, Erskine's *Sacramental Sermons*, the *Lives of Brown of Haddington*, of Boston and Halyburton, leave on the heart of the Christian, a savoury experience. These works are all legitimate fruits of Puritan theology. They contain the manna of the wilderness, the balm of Gilead, the honey of the rock, the grapes of Eshcol, the clusters of Engedi, the wells of salvation, the milk and wine of Canaan, far sweeter to the Christian than the nectar of Chios.

This theology is furthermore consistent with *good taste*. We admit that the writers of whom we speak did not cultivate style. Their manner is antique, and the titles of their sermons are often quaint. But this does not injure them with any who prefer substance to sound. The Puritan Divines left to writers of a different class, the work of refining the English language. But Puritan theology has now and then appeared in the drapery of polite writing. Drummond, of Hawthornden, was an anticovenanter, but in his poem called the *Flowers of Sion*, this theology prevails. The same may be said of Fletcher's *Purple Island*, of the hymns of Sir Henry Wotton, of Grahame's *Sabbath*, of Pollock's *Course of Time*, and of all the serious letters of Cowper. At one time Milton embraced this theology, in all its length and breadth; and indeed Dr. Channing has not yet proved the genuineness of the *Treatise on Christian Doctrine*. The style of Bates, though not so cornucopian as that of Jeremy Taylor, is far more chaste. The style of Baxter is full of impassioned zeal. He was a voluminous writer, and the most of his works have disappeared; but his *Reformed Pastor*, his *Saints' Rest*, and *Call to the Unconverted*, men will not permit to die—works in which he was employed in

Scattering from his pictured urn  
Thoughts that breathe and words that burn.

But Bunyan has fairly won the palm of genius, among the Puritan Divines. Literary men have been slow to acknowledge his merits, with the exception of Johnson and Cowper. Dr. Beattie, in his *Elements of Moral Science*, calls the *Pilgrim's Progress* a vulgar Calvinistic allegory; but the works of the Bard of Lawrence Kirk, will not live quite so long as the allegory he condemns. Southey has lately published a *Life of Bunyan*, containing an apology for his dreary imprisonment of twelve years. The author of the *Pilgrim* has often been accused of plagiarism, but Milton was charged with the same thing; and Dr. Adam Clarke, with his muck-rake, has collected a batch of works, and traced through these works, as he imagined, the hint of *Pilgrim's Progress*. Now we do not believe it would have been creditable to Bunyan, if he had taken the hint of his work from previous authors, for where is the human work that is not produced in this way. But Dr. Clarke must have been extravagantly fond of resemblances, to have found any analogy in *Pilgrim's Progress* to the bevy of works he has mentioned, for we will venture to express a decided opinion and belief, that the Bedford Prisoner had never seen one of them in his life. The truth is, that he took the hint of his immortal allegory from the Bible alone. When cast into prison he took with him a copy of the Scriptures, and could he have foreseen the consequences, he might have said to his persecutors—"as for you, ye think evil against me, but God means it unto good."

A prison has more than once been the resting-place of genius. When a captive in Windsor castle, James 1st of Scotland wrote several productions. Tasso was employed in the same way in the cells of Ferrara. The bodies, but not the minds of Sir Walter Raleigh and De Foe, were in duress. Dr. Dodd and Montgomery, wrote *Prison Thoughts*, if indeed the prison thoughts ascribed to Dodd be genuine. It was the Bible, which gave to the imagination of Bunyan that oriental cast which is so conspicuous in his work, for he was not acquainted with Persian legends, Arabian poetry, or the muses of Greece; but he daily read a book which spoke of patriarchs going far and wide on pilgrimage, surrounded by all the objects peculiar to eastern lands, reclining under oaks, pausing at the brink of wells, holding converse with shepherds, or at prayer beneath the palm-tree. He read of a whole nation setting out on pilgrimage to the land of promise. He marked their encampments, their dangers and straights, the manna which fed them, their deliverance at the sea, their passage by Sinai, the pillar of cloud by day and fire by night, and their entrance into the land of rest. Wrought upon by such objects, he planned a work in which the characters are as well sustained, as the characters in the *Iliad* of Homer. He placed his easel deep in the foundations of his prison, and stretched his canvass on its walls, and drew the City of Destruction, the Slough of Despond, the Burning Mountain of Arabia, the Valley of Humiliation, the Enchanted Castle, the Delectable Mountains, the Land of Beulah, the River of Death, and the Spires of that City, in the turning of whose harmonious gates we lose the footstep of the pilgrim. This allegory is the milky way of Puritan theology; and as all Italy at one time procured professors to expound the writings of Dante, so should the Christian world procure interpreters for the pilgrim of Bunyan.

The inquiry is indeed important, whether the theology of the Puritans has been abandoned by the Presbyterian Church? Has that which our fathers considered sweet, become sour to the taste of their children? Perhaps an answer to this question might give a controversial cast to this letter, and it is unpleasant to dispute with brethren for whom we cherish cordial esteem. This much however we can say, without fear of successful contradiction, that new discoveries will not be likely to bring us a better system. The French academy once instituted a comparison between ancient and modern mind in architecture, painting, and poetry; according to their decision, antiquity bore away the palm. Modern discoveries are not intended to alter the nature of revelation. The same Being who inspired the Scriptures, had an agency in modern inventions. He removed the film from the eye of Columbus. His hand, though unseen, sustained the telescope of Galileo. He opened the volume of his works to Newton, and closed the book when the child-like sage had conned his lesson. He watched the feeblest preliminary attempts to discover the art of printing, an art by which he intended to blacken the triple crown of the man of sin. But all this took place in his providence, and not in the agency of that inspiration by which holy men spake as they were moved by the Holy Ghost. We therefore conclude, that if the Puritan theology was true two hundred years ago, it is equally true at the present time. We are equally sure that no benefit will arise by exchanging it for the system taught by Fletcher and Wesley. Some who believe that a change has taken place, attribute the change to the writings of these men. Fletcher was a good man, ardent and impassioned as a writer, but considerably

defective as a logician. Wesley was a man great in action. He had in his head what phrenology calls the organ of marvellousness, which appears from just opening his journals. He made the intellectual labours of other men tributary to his designs, but there is little originality in his own works; nor is it reasonable to believe that he could have wrought a revolution in minds superior to his own. Wesley was the grandson of a Puritan divine, and it is more probable that he was indebted to Puritan theology for much that was good in his own views, than that he should have produced a change in our system. In addition to this, Calvinism sprung up every where under his own eye, crossing his path, and meeting him at every corner of his *circuitous* pilgrimage. He could not crush it in Hervey and Whitfield, at Oxford, he could not extinguish it in Toplady, in Hill, in the countess of Huntingdon, and in Berridge. He could not prevent its taking root in the valleys, and suspending its fruits among the mountains of Wales; and if the living lion could not rend it to pieces, it may surely survive the lion when dead. The followers of Wesley claim for him the credit of having effected all the good that has been done for the last hundred years. He wrote a few pages about slavery; therefore he abolished the slave trade. He distributed a few Bibles; therefore he originated the Bible society. He instructed some orphan children; therefore he established Sunday schools. He preached against intemperance; therefore he is the parent of the temperance cause.

But let me repeat the question—is there danger that the Presbyterian church is about to prove recreant, to truth she has maintained so long? Then this church has a solemn duty to perform. It will be her duty to employ evangelists, who will support the claims of her pastors to the confidence of the people. Some men, from constitutional temperament, become restive. They relinquish their charges, supposing that they constitute a sphere of action too confined for their efforts. These ministers are apt to speak much of moral power, of the sacrifices they have made, of the latent and unemployed resources of the church, of the indolence of pastors, and of the small number attached to the communion. All this, and more, is frequently the effect of pure motives, and yet how often does it prove silently injurious, by inspiring among the people a fondness for incessant excitement. In this way, a love of favourite terms has been introduced. *Submission* has supplanted the old fashioned word called *repentance*, and acting in the view of motives, has taken the place of that Spirit, without whom there is nothing holy. But I forbear; for no consideration would induce me to wound the feelings of my brethren.

The Presbyterian church, furthermore, must put down unauthorized hymns. It is not our belief, that Christians ought to be confined to the Psalms of David. The example of apostles and primitive Christians, would seem to allow of some latitude in this particular. But the church may settle her standards, and proclaim her laws. If at the same time she give away the power of authorizing her hymnology, she might as well not have proclaimed her laws. The Presbyterian church has long been flooded with sonnets, which materially affect the former venerable air of her worship. We expect to witness soon the introduction of Lord Byron's Hebrew Melodies, or Moore's Sacred Ballads, or Bowring's Vesper Hymns. Perhaps we may feel better disposed towards Lord Byron than formerly, since after examining all systems of religion, he declares that his researches ended in his becoming a *moderate Presbyterian*. There are few men whom we vene-

rate more than Dr. Watts, though some of his hymns nothing would induce me to employ in public worship. He was possessed of great talents, and a soul lowly as the violet. It is impossible to suppress one's indignation at Pope's half-formed intention of putting him into the *Dunciad*—knowing him to have been the master of Pope in every thing, except the mere art of constructing rhyme. The arrow of disease reached him at the moment of his consecration to the ministry, so that he not only became a priest, but a victim deeply stricken for the service of the temple. Decked in cypress leaves, he was led back into partial retirement, where, amid rural sounds and shades, provided by the courtesy of Sir Thomas Abney, he indited cheerful hymns for the afflicted, and triumphant odes for the dying. Now those cypress leaves are turned into a garland of amaranth, and the cloud in which he lived on earth, is transformed into a tabernacle of orange coloured light, in which he offers the incense of praise.

In addition to her psalmody, the Presbyterian church must attend to her religious newspapers and periodicals. In connexion with this remark, it becomes me\* to say, that the paper in which I wish this letter to appear, has been ably conducted—it has been a blessing to the church. By sound discussion of interesting points, by drawing into light the forgotten treasures of theology, by sketches of the lives of holy men, the influence of religious periodicals may be salutary. But it is clear that some of them have engendered a morbid desire after nothing but excitement.

In addition to the things already mentioned, the church must at least somewhat extend the period marked out for the preparation of young men for the ministry. Some candidates do not study even the period allotted by the requisitions of the standards of the church. They say that the state of the world calls aloud for *action*—forgetting that if they go into that world unprepared, it will not be much mended by their presence. Even before they come into public view, young men often think that they have made important discoveries in theology. It is indeed a pleasing sight, when candidates are assembled with teachable tempers around the chair of theological instruction. The walks of the lyceum, the groves of the academy, the porch of Zeno, the garden of Epicurus, the lawns of Hammasby, could furnish no sight so delightful. But the pupils of Plato, carried to that sage many a useless pebble, and the disciples of Linnæus, many a worthless shrub.

Finally—The church must immediately introduce her catechisms into all Sunday schools which are under her control. If these things be done, peace may be restored, and a reaction take place; otherwise, our simple rules and weighty doctrines may disappear. But if a defeated general advised his countrymen never to despair of the republic, surely Christians ought not to despair of the church. The Sibylline books were supposed to contain the fate of the Roman government, and the destiny of the Presbyterian church is intimately connected with her standards. The law that he should not pass for a citizen, who was not a citizen, gave rise to the Roman social war, in which the Sibylline oracles were burnt. Should it ever become necessary to make a law that he should not pass for a Presbyterian, who is not a Presbyterian, it might give rise to an ecclesiastical contest in which

\* Whether it becomes the editor to publish, what his friend thinks it becomes him to say, may bear a question. On the whole, we have concluded *for once*, to follow the fashion, and let a friend praise us in our own pages.

our standards may be consumed. But the Romans re-collected their oracles, and we will collect again the costly leaves of our standards, and ask for them the same price we asked at first, which is, a conscientious belief of what they contain—that price ought to be freely given. The taking of our ordination engagements, was the most solemn transaction of our lives. The coronation oaths of kings dwindle into insignificance, before the pledge we have given

Inviolable and sacred to preserve  
The ordinance of Heaven.

To that church in whose service we are engaged, of whose bread we have partaken, and whose raiment we have worn, our hearts are still attached—bound to it by cords of silk, which are interspersed and strengthened by links of gold. By these cords our hearts are drawn away into scenes of the deepest interest: our affection for this church glows not with the dim light of the fixed star, but with the intenseness of the brightest planet that steep itself in the ocean of the sun. In the midnight of the church, we know there is a Power that can disperse the deepest gloom and reveal a firmament of glory. In that firmament, are permanent stars flashing the light of truth, and constellations of bright evangelical doctrine, like that held forth by the Scottish Covenanters and the Puritan divines—pleading with dumb eloquence for the retention in its purity of the true gospel system; and although a threatening comet may for a while glare, and shoot across this firmament, we recollect that the same Power which has permitted its appearance, can send it away on a pilgrimage of centuries in duration.

I remain, Rev. and dear Sir,

Your brother in Christian bonds,

THOMAS B. BALOH.

## **Literary and Philosophical Intelligence, etc.**

*Eruption of Mount Vesuvius.*—The following letter of the 1st ult. from Naples, gives further particulars of the eruption of Vesuvius:

“Mount Vesuvius has been for several days in a state of great activity again, and last night it exhibited some of the most brilliant phenomena ever witnessed, the crater sending forth the finest eruptions seen for many years, which rising in succession one after the other, gave the idea of immense rockets. The quantity of ignited stones thrown up from the mountain exceeded that of the eruption of May last. Dr. Forster, who has been here making accurate observations on this splendid phenomenon, assures us that it affected the thermometer several degrees, at a distance of three or four miles. He found the average temperature during the night to exceed 78 degrees of Fahrenheit, and observed that at midnight the mercury stood at 82 degrees, the wind being E. N. E.—The smoke fills the bay at times, but the most remarkable circumstance is the cumulous cloud perpetually seen above the smoke. Dr. Forster thinks he has disco-

vered, by historical researches, that the largest eruptions of this mountain, as well as of Etna, have preceded the approach of large comets to the sun; and if so, the circumstances that Halley's comet is expected towards the close of the year, would induce us to expect a still more magnificent spectacle, as the intensity of the volcanic action increases.”

*Comet.*—The Halley Comet is now visible in the east, near the constellation Taurus. At this time its distance from the earth is forty millions of miles. On the 13th Sept. it will be only twenty-two millions of miles distant; and from this will become brilliant.

In the latter part of September it will enter the Twins, and on the 1st of October will reach within six millions of miles of us, the fore feet of the Great Bear, where it no more sets. At this its brilliance and apparent magnitude will have arrived at the highest degree. On the 6th October it will stand nearest the earth—only three and a half millions of miles distant.



In the beginning of the year 1836 it will emerge from the sun-beams, and again become visible. At the distance of forty millions of miles from us it will for the second time approach the earth; and on the 1st of March, 1836, will stand twenty-five millions of miles distant. Thence it will recede from the earth, and seem to wander 76 years; and, in the year 1912 will again visit our regions.

*Singular Phenomenon.*—We have received the following communication from a gentleman in whose statements the most implicit confidence may be placed; and, so far as our knowledge extends, the case is unparalleled in this country. Though the heat of the sun was excessive, yet it seems impossible that it could have been sufficiently intense to cause ignition without a concentration of its rays. We hope, therefore, our correspondent will thoroughly investigate the subject, and see if there was not something that operated as a lens to draw the rays to a focus at the place where the fire was first discovered. We shall be obliged to him for the result of his inquiries.—*N. Eng. Rev.*

*Wood set on fire by the heat of the Sun.* On Tuesday the 5th of August, three men being at work at hay in a meadow about one mile east of this village, [Winchester Centre, Conn.] about two o'clock, P. M., they discovered a few rods from them, on a piece of barren upland which had been cleared some seven years since, a small smoke arising; the sun shone excessively hot at the time, which induced them to go and examine it. They found the fire was just kindled and had not commenced blazing, nor consumed any of the fuel in which it commenced, which was the remains of an old decayed hemlock log. It

immediately burst into a blaze and burned vividly, and when the writer of this saw it, more than twenty hours after, it had consumed most of the old log for more than four feet square, and was then burning. From the locality of the place, and all the other circumstances, the fire cannot be accounted for at all, but from the direct influence of the rays of the sun, which shined brighter, and hotter at that time, than any time previous this season. This with us is thought to be an extraordinary circumstance, nothing of the kind having been known to occur in this region ever before. The men who saw it, are respectable men of the strictest integrity.

*Life Boat.*—An experiment was tried with a new invented life boat on Tuesday evening last, in the Serpentine river, before a great assemblage of persons. Six men in a boat with a cork apparatus attached to each of their bodies, rowed to the centre of the river, and suddenly upset the boat; but they, with the boat, soon regained their positions in safety. The boat was first thrown on her side, and next entirely overturned with her keel uppermost, but she instantly recovered her right position without any water being in her, which caused much surprise among the spectators, who expressed themselves perfectly satisfied with the success of the experiment.—*Lond. paper.*

*New Cement.*—The late conquest of Algiers by the French, has made known a new cement, used in the public works of that city. It is composed of two parts of ashes, three of clay and one of sand. This composition, called by the Moors "Fabbi," being mixed with oil, resists the inclemencies of the weather better than marble itself.

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## Religious Intelligence.

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### DOMESTIC.

#### WESTERN INDIAN MISSION, OF THE PRESBYTERIAN CHURCH.

*From the Missionary Chronicle of the Western Foreign Missionary Society for Sept.*

We have been favoured with the perusal of a letter from Miss N. Henderson, of the Western Indian Mission, addressed to a friend in the Forks of Cheat River, from which we make a few extracts. With the approbation of the mission family, about the time of their removal from Independence to the Wea Village, she made a visit to Harmony, in company with a Mr. Bright and his daughter, members of the mission at that station; and was much pleased with the improvements of the place, and especially the serious attention of a number of the Indians to the all-important concerns of religion.

*Harmony Mission, April 30, 1834.*

My dear Sister,—You see I am at a place sacred to the missionary cause. I thank the kind providence of God, that has permitted me to make a visit here before proceeding to my own station. We arrived at Harmony on the 21st instant. It is but two days' ride from Independence, though the distance is eighty miles. It is situated on the verge of the Orange river. Each family occupies a separate house. Mr. Bright is the farmer. His house is on the south side of the public square, a beautiful green. Mr. Jones is the minister. His house is on the east side, and also a carpenter's and

blacksmith's shops. On the north side is Mr. Austin's house. His son teaches the school, and has charge of the boys out of school. This, as a whole, is an arduous employment. On the east side of the green is the school-house. Toward the south-east corner is the house of Miss Etress, an elderly single lady, who has charge of twelve of the Indian children. Most of them are small. They call her "Ma," and she well deserves the appellation. She has one small boy, now a little over two years of age, who was brought to her when two days old, tied up in a rag in the manner of tying a bundle in a handkerchief. The savage parent had thrown it away, to perish, or be food for the wolves!—a practice not uncommon among the Indians in their heathen state, when a woman is deserted of her husband. I have just been in to spend a few moments with her and the children before they were sent to school. This little fellow joined with the rest in singing. It was truly interesting to hear them sing, with lisping tongue, "Jesus, Lord of life and glory." Mrs. Jones has charge of the Indian girls, except those with Miss Etress.—Beside the buildings mentioned, there are a large barn and an ox-mill at a little distance east; and toward the north-west corner, a shoemaker's shop, and a little cabin occupied by the blacksmith. I have visited from family to family; and the week of my visit has appeared to slip quickly away. The three last days have been far the most interesting. The Spirit of the Lord apparently begins to move with power. On Monday, Mrs. Jones sent her two daughters, and two or three of her Indian girls, to see Mrs. Bright's daughter and Indian girl, with a request that I should spend some time with them. In a retired place, I conversed, sung, and prayed with them. One of Mrs. Jones's daughters, and one of the Indian girls, who are professors of religion, also prayed. Mary, an intelligent, interesting half-breed, and E. Jones, appeared much affected. Yesterday morning, Mary was missing for two or three hours after breakfast. Search was made for her; and she was found in the woods, in great distress on her knees. Mrs. Bright and myself conversed some time and prayed with her. It was a solemn hour. She attempted to pray for herself—confessed her desert of hell, and with great earnestness, implored the mercy of the Lord; exclaiming, "I have no where else to go. Though thou slay me, yet will I trust in thee." She then seemed a little calm, and walked home. I washed my tear-bathed face, and went to spend the day, as I had engaged, with Mrs. Jones and her lovely family. After supper, I had a little prayer-meeting with the girls, up stairs. A number were much affected. Before we were through, Mary came up. I hastened to inquire the state of her mind. She appeared to be rejoicing in hope. I asked if she was willing to take the word of God as her rule in every thing, &c. and she answered in the affirmative. Her ear-rings hung glittering on her cheeks. I referred to the words of the apostle, that women should "adorn themselves, not with gold," &c. She took them from her ears, and, laying them down on the Bible, said, in a decisive tone, "Girls, you are my witnesses, I give them up for Christ; and I am willing to give up every thing for his sake." She said much more of the reasonableness of the sacrifice. The scene was affecting. Tears of joy or sorrow streamed from every eye. At my request, she engaged in prayer. She was fervent in pleading for her young companions, and expressed much gratitude for the mercy of God to her. She appears very well to-day; but the tear of affection starts when she speaks of my speedy departure.—But I must mention another item. Mr. Bright, the other day, took his wife, Mr. C. and myself, on a ride. We called to see two Indian families, who live in small log houses, which are kept perfectly clean and neat. The husbands of both the women are Frenchmen. One of the women cannot speak a word of English. She dresses in Indian style. The other has learned to read in the school; and her husband, when hired at the mission, learned to speak English, and was hopefully converted. It is delightful to hear him, in broken language, talk of religion. He seems to love the missionaries very much.—There are few adult Indians now living near this place. As a body, they are removed by government to a place seventy miles distant.

*Waa Station, May 7th, 1834.*

My dear Sister,—I took leave of the Harmony Mission on the evening of the 30th ult. accompanied by Messrs. Bright and Colby, and two daughters of Mr. Jones, aged eleven and thirteen. We passed the first night at the house of Mr. Fuller, formerly a missionary at Union. We proceeded on the Independence road, and then turned to the north-west on the broad and trackless prairie—encamped in the evening in the edge of a wood near a little brook. A fire was kindled, and supper soon prepared; of which, seated on the ground on blankets in true pastoral style, we partook with much cheerfulness. Mr. B. asked a blessing, and Mr. C. returned thanks. A hymn book and Bible were produced, and family worship attended with great interest. We slept soundly, and waked with the singing of the birds. After breakfast and family worship, we proceeded on our journey; but advanced slowly on account of the sickness of one of our horses. At noon, some time was spent in reconnoitring for a path. In the afternoon,

an Indian path was discovered. We rejoiced, and proceeded on it till the close of day, when we encamped as before.

On Saturday the 3d inst. we arrived at the Wea Village—made the Indians understand us, and were immediately piloted to the Station, about a mile and a half distant; and found the family all in good health.—Our house is yet in an unfinished state. On Sabbath, it rained, and few Indians assembled; and Mr. Bushnell addressed them through an interpreter. There are two Indian villages in the vicinity. Our friends from Harmony, Mrs. Bushnell, and I, took a walk to the nearest, and called at nearly every house. The Indians received us kindly, but we had no interpreter. Their houses, dress, and ornaments, are similar to those of the Pagan Senecas. They are not so destitute of clothing as the Osages. Their number is small. I know not how soon I can commence a school; as the school-house is not yet erected. But I hope I shall soon be able to engage in the work to which I am called.—Yesterday, our friends from Harmony took an affectionate leave of us.

#### MISSION TO WESTERN AFRICA.

This mission, though once promising, is not now in operation. Rev. John B. Pinney is the only surviving missionary of our society now in Africa. He has frequently expressed his desire of devoting himself exclusively to the service of God among the heathen of that great continent. But he has not yet been released from the duties and responsibilities of colonial agent, to which he was called when the state of the colony of Liberia imperiously demanded the appointment of a governor competent to manage its affairs.—A dark cloud still seems to be suspended over this mission, in which numerous friends of Christ and of civil and religious liberty, in America, appeared to feel a peculiar interest. The dispensations of Divine Providence, in relation to it, are mysterious and unfathomable; though doubtless they are the execution of designs of infinite wisdom and righteousness; and probably of boundless love and mercy, which mortal vision has not yet been able to descry. "His way is in the sea; his paths in the great waters; and his footsteps not known."—But the operations of his hand in this case seem calculated and designed to humble the friends of this mission, and bring us to feel more sensibly our dependence on him for direction and success. "Unless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, the watchman waketh but in vain."—But because our progress has been arrested in the first attempt, let us not hastily conclude that we shall never be able to establish a permanent mission in Africa. The first expedition of the Israelites against the city of Ai entirely failed, on account of their trespass; but after they had humbled themselves before the Lord, and put away "the accursed thing," they were led on by "the Captain of the Lord's host," and obtained a glorious victory.—Though we have not sinned exactly "after the similitude of Israel's transgression," we have sufficient cause for humiliation and self-abasement. We have been defective in many things, perhaps in every thing in which we ought to have "shined as lights in the world." Have we not been greatly deficient in love to God and a zeal for his glory?—in a benevolent concern for the salvation of the perishing heathen?—in that "fervent charity" which "covereth a multitude of sins," and leads its subjects to a cordial co-operation in every good work?—in that sense of dependence on God which would excite us to invoke continually, and with earnest importunity, his blessing upon Zion, and upon "the whole world that lieth in wickedness?"—When we shrink into nothing in our own estimation, and wonder that we are permitted to touch the ark of the Lord with our unhallowed hands; and when we justify the Lord in the judgments of his hand, feel our dependence on him for every good, and place our entire and unwavering confidence in him, we will be encouraged to go on with our work, and indulge the animating expectation, that he will, in answer to prayer, appear in his glory to build up Zion in heathen lands; so that "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose."—The promise of God, "who cannot lie," that "all flesh shall see his salvation," affords sufficient ground of encouragement to the society to renew, continue and extend its operations among the inhabitants of Africa, who, though whelmed in as deep ignorance, depravity, and wretchedness, as any people on the surface of the globe, are not beyond the reach of immeasurable grace, nor excluded from all interest in the unlimited promise of God, that "all shall know him from the least even unto the greatest."—The wheels of time, with unabating velocity, roll on, and bear these immortal beings, unpardoned, unsanctified, without Christ, and without hope, to the place of their eternal abode, when a definitive seal is put upon their characters—"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still."—Whatever, then, can be done for the salvation of the present generation, ought to be done with as little delay as possible.—Can we hesitate—can we linger, when a work of inconceivable importance claims our attention and exertions?

In view of the deplorable condition of the native population, the speedy revival and establishment of our African Mission appears to be a most desirable object. But a formidable difficulty is presented. It is said that three of our beloved missionaries have already fallen as victims to the pestilential climate of Africa; and why should other precious lives be sacrificed?—But it may be answered, that there is not conclusive evidence that our lamented brethren and sister came to their death by the common African fever. They had suffered indeed under that fever; but were, in a good degree, restored to health. It is evident from the letter of Mr. Laird, that Mr. Cloud died of dysentery; and from the letter of Mr. Pinney, that this was the fact; and that Mr. and Mrs. Laird died of the same disease. This malady is not peculiar to Africa. It frequently prevails in the most healthy districts of the United States, and is attended with great mortality. Last summer, within a circle of ten or twelve miles in diameter, in a very salubrious part of our country, this disease, by an occasional visit, proved destructive to the lives of about forty individuals. Did survivors, on this account, abandon their habitations and seek a place of perpetual exemption from its inroads? No; they wisely continued to occupy the places of their past residence, and have as reasonable prospects of escaping this and other diseases, in future, as the inhabitants of adjacent districts, who generally enjoy the most excellent health.—It is not denied, that Liberia has been subject to fevers, which have terminated fatally to many white emigrants from foreign countries. But this does not prove that it will always be equally subject to the same diseases. Many portions of the Valley of the Mississippi, at their early settlement, were subject to autumnal fevers, very destructive to human life; but since these districts have been well cultivated and improved, the ordinary local causes of disease, have been, in a good measure, removed, and the inhabitants now generally enjoy health little inferior to that which is experienced in the more elevated or mountainous regions of our country. This is more generally predicable of those who have been acclimated by a residence of several years in the places where they settled.—If the agriculture of Liberia were systematized, extended and carried to that degree of perfection of which the soil is capable; marshes drained and converted into meadows, or arable fields for the production of grain; comfortable habitations erected, and well ventilated; local causes of disease, as far as practicable, removed; and moral causes, especially intemperance and irregular living, guarded against with the utmost strictness and assiduity; it is confidently believed that the territory of Liberia would rarely be subjected to the desolating effects of malignant diseases. Under the blessing of heaven, missionary operations might be pursued with vigour and effect, and extended within and without the limits of the colony; schools established for the instruction of children, and adult persons who might be induced to attend; houses of worship erected and filled with the native inhabitants and others, convened to render homage to Jehovah and hear the gospel of salvation, through the atonement of Him who died on the cross for the redemption of sinners.

But if it could be ascertained, that, on account of the unwholesomeness of the climate, a mission cannot now be sustained in the colony of Liberia or in the vicinity, this would not be a sufficient reason for abandoning our African Mission.—This mission was never located at Monrovia, as some seem to suppose. In August of last year, the Executive Committee “resolved to form, as speedily as practicable, *two* stations—one in the Bassa country, and one at King Sou’s town;” neither of which is in the territory of Liberia, though not beyond its influence. They are both on the coast, and the latter is sixty miles east of Monrovia.—For aught that appears, one or both of these positions, already selected, may be occupied by missionaries of the society, if men can be found, in sufficient numbers, and with such zeal and fortitude as will animate and strengthen them to rise above the fear of suffering and even of death; and engage in the work, with the hope of being instrumental in honouring God, and of turning sinners of the Gentiles “from darkness to light.”—But if it should not be deemed expedient, at present, to occupy either of these positions with a missionary establishment through apprehensions of the insalubrity of the climate, let it be remembered that there are numerous other places on that continent where new missions might be established, without any ground of alarm on account of malignant fevers. This is abundantly evident from the extracts in the first article of the present number of the Chronicle, which we have made from a London magazine. From these it is manifest, that there is an extensive field for missionary labour in Africa; that many missions have been established—long continued and greatly blessed of God. Healthful positions, on elevated ground, not previously occupied, may certainly be found by exploration, or correspondence with intelligent men who have long been engaged in missionary operations on parts of that continent. And may we not indulge the hope that many young ambassadors for Christ will consecrate themselves to the Lord in the missionary work, and go speedily over to take possession of some portion of the field; cheerfully willing to spend and be spent, to live or die, in their efforts to build up the kingdom of Christ in lands of Pagan darkness?

MINIMA.

## A CALL FROM THE MEDITERRANEAN.

*Address of Rev. Josiah Brewer, to the Theological Students in connexion with the Western Foreign Missionary Society.*

*Smyrna, March 4, 1834.*

Dear Brethren in Christ,—With meekness, and simplicity, and affection, permit me to commune with you on the selection of a field, in your contemplated entrance upon the ministry of reconciliation.

That part of your favoured land in which your lot is cast, has, beyond all question, some peculiar claims upon you. The tide of population, which sets continually from the Atlantic States to the broad valley of the Mississippi, carries not now upon its bosom so many of the means of grace as were wont in former times to crown the less waves of emigration, that reached only the foot of the Green Mountains and the Alleghenies. Would that a thousand devoted servants of our Lord were ready at this moment to go through the length and breadth of what seems destined, in the providence of God, to be the very centre of the most important Christian nation of the earth. Look well around you therefore, dear brethren, on our own American moral wastes, and see to it that your priests and Levites leave not the wounded and perishing to look, perhaps in vain, for some good Samaritan to have pity upon them.

But, my brethren, may it not also be said to you, "*The field is the world?*" It is not the men of a single district, or country, or continent, who need the gospel;—"The world lieth in wickedness," and there is no other name under heaven, given among men, whereby we must be saved, but the name of Jesus; and of Him, "how shall they hear without a preacher?" The souls of those, too, who dwell on the banks of the Ganges, or by the golden-sanded streams of Africa, or the remoter waters of the Missouri, or around the classic Hermus and Cayster, are as priceless as the immortal minds whose season of probation is passed beside the Ohio and Mississippi. Consider well, then, to what part of the great moral vineyard the Householder bids you go forth. On the one hand, let not any concealed feeling of romance or ambition call you away to foreign lands; nor, on the other, permit an equally disguised love of ease and outward comforts to confine you to some quiet and pleasant parish at home.

That you should experience some inward struggles of feeling and be tried by outward difficulties, in settling the question of duty, I can well conceive. If, however, you can say in the sincerity of your hearts, "Lord, what wilt thou have me to do?" I am abundantly sure, you will be guided aright. Approaching the subject with the same spirit which, I trust, actuated that first youthful martyr, Barr, in the cause of Foreign Missions, I shall expect that some of you will be content to find your graves amid these scenes of Primitive Christianity.

Suffer me, then, in a few words, to invite your attention to this particular field of labour, from whence it is my privilege to address you. It is now little more than four years since I sat down in this city, with only one other Protestant missionary in the whole of Asia Minor; and now we are scarcely one to each million of its inhabitants. Every day's experience, during these years, and every week's report, has, on the whole, continually shown the necessity and the encouragement for missionary labour. What then should hinder a great effort to send us on the part of America, a missionary, for at least every 100,000 perishing souls? And why should not one half of this number, say 30 or 35, come from your wealthy region of the west? Come then, dear brethren, let a whole generation of theological students, whose health and circumstances permit, arise and bid adieu to the land of your fathers' sepulchres, and, with the spirit of Paul and John, labour in the region where these beloved disciples of the Lord first planted the gospel! Go in a body to the fathers of your western churches, and say, "Here are we; send us" to Smyrna, and Pergamos, and Philadelphia, and Colosse, and Iconium, and Derbe, and Lystra, and Antioch in Pisidia, and Galatia; and fear not that you will be told the treasury of the Lord is empty and cannot be replenished. Hasten too, before the few now in the field shall faint beneath "the burden and the heat of the day," and before other millions of Mahometans and Jews, of Greeks and Armenians, shall follow the benighted and guilty generations that have preceded them into the eternal world. Come, with that tender compassion for sinners, and devotedness to the service of the Saviour, which are indispensable alike for him who proclaims the words of eternal life, whether in his own or a foreign land. Come in the belief, that up to a certain extent, (and that much greater than we are likely to witness at present in numbers) the missionary who goes abroad does as much good indirectly at home, as if he had remained there; for "there is that scattereth, and yet increaseth;" and "he that watereth, shall be watered again." Come, however, with moderate expectations of immediate visible success; remembering also the apostle's record, "Confirming the souls of the saints, and that through much tribulation we must enter into the kingdom of heaven;" and calling to mind the epistle to the church in Smyrna, "Be thou faithful unto death, and I will give thee a crown of life."

Thus, brethren, though I have not stopped accurately to weigh my language, I have



conveyed to you, I trust, the feelings of my heart. The Lord guide you into a decision on this important subject, which will be remembered in the great day when all this ransomed people and all the lost shall be gathered before him.

Excuse the freedom of your brother in the Lord,

JOSIAH BREWER.

Mr. Brewer, in addressing the Corresponding Secretary of the Western Foreign Missionary Society, says, "For Asia Minor, send us, *as soon as possible*, at least half a dozen young men. I also earnestly recommend Salonica and European Turkey, as an unoccupied field, for two or three others to enter upon immediately."

## View of Public Affairs.

### EUROPE.

The latest advices from Europe are from London of the 28th of July, and from Paris of the 26th of the same month.

**BRITAIN.**—The most important article of news that has reached us from Britain in the course of last month, relates to the dissolution of the Grey ministry. It appears to have been occasioned, or precipitated, by his coadjutor, Lord Althorp, in the House of Commons, being driven, if we understand the published statement, to a resignation of his office, by an honourable obligation to conceal certain cabinet transactions growing out of communications from Ireland, the purport of which had transpired, and which he was obliged to withhold. Yet after occasioning the resignation of the Premier, he consented to take, under the new arrangement, the office he had resigned. Lord Grey was overcome by his feelings, and had to sit down, after beginning an explanation in the House of Lords, of the causes of his resignation. He, however, soon recovered, and made a full statement. His friends are raising a subscription, to present Lady Grey with a statue of her husband. His successor as premier is Lord Melbourne. The other changes in the cabinet, as Lord Althorp has resumed his former place, are not important. Great doubts are entertained of the stability of this cabinet; but while it continues, the measures pursued by that which it replaces will apparently not be materially changed—The prospect of a favourable and abundant harvest in Britain was flattering—In Ireland, Dublin is suffering a dreadful visitation by the cholera; and riots of a very disastrous kind, still distract the country generally.

**FRANCE.**—A change has also taken place in the cabinet of France. Marshal Soult has resigned his office as president of the Council of State, and Marshal Gerard has been appointed in his place. This has caused some dissatisfaction, especially in the army. It is rumoured that the Grand Senior is about to demand the surrender to him of the present French colony of Algiers, as being a part of his dominion; and that the French are willing to rid themselves of the burden of maintaining it—This, however, is apocryphal—The French Chambers will not meet for business till January. The king is on his southern tour.

**SPAIN.**—The cholera is ravaging several parts of Spain. The capital has suffered greatly, and the Queen and court have left it. At its first appearance, the populace, as in Hungary and some other places, imputed it to the poisoning of the fountains. The monks and friars became the objects of suspicion, and an infuriated mob assailed several convents and monasteries, and sacrificed a number of Jesuits, as the objects of their vengeance. The military force interposed and quelled the rioters, after killing a few—The Cortes were to assemble at Madrid at the appointed time, 24th of July, notwithstanding the cholera; and the Queen regent was to open the meeting in person. Don Carlos, it appears, escaped from England in disguise, and passed through France, staying two days in Paris, and reached the northern part of Spain, and was received with great enthusiasm by his partisans and military chiefs. His first residence was Elisondo, whence he issued a proclamation, which is given at large in the papers. His army, and that of the Queen regent, under General Rodil, were near each other, and a bloody battle was soon expected. In the mean time, a sanguinary action had taken place between two opposite corps on the main road to Madrid, which had occasioned the stopping of the mail. An agent of Don Carlos, who was negotiating a loan for him in Paris, has been arrested and committed to prison.

**PORTUGAL.**—Don Pedro has been dangerously ill with fever and blood spitting, but at the date of the last accounts was thought to be convalescent. Report says, that his quarrel with the Pope is likely to be compromised—The Pope is afraid of losing him altogether. The Portuguese Cortes were soon to meet. Don Miguel, it appears, is a wanderer: where he will settle is uncertain. Rome is now mentioned as not improbably the place in which he will take up his residence.

The foregoing statements, made on what were believed to be the most recent intelligence from Europe, are somewhat modified, especially as relates to Don Carlos, by an unexpected arrival—We give the articles as we find them in the papers of the day—They are of the date of July 30 and 31.

The Irish Coercion Bill has passed the House of Lords. It produced a long and interesting debate, but the opponents of the measure did not press a division. The Lord Chancellor, in the course of the debate, stated the singular fact, that Earl Grey had, in the course of the last six months, made no less than six attempts to resign; and he appealed to his colleagues, whether more assiduous efforts had ever been made by one set of men connected with another in the same cabinet to retain one man among them, than had been made to prevent Earl Grey from resigning. The cholera is said to have broken out in London. The weather had been very hot. The House of Commons had gone into committee on the Irish Tithe Bill, notwithstanding the opposition to it of Mr. O'Connell and the other Irish members. Sir John Cam Hobhouse had been elected member for Nottingham, by a large majority, over the radical candidate. It would seem that some doubt still exists as to the presence of Don Carlos in Spain. That he has left England we suppose there can be no doubt. On the 29th of July the following conversation took place in the House of Lords. The Marquis of Londonderry said he wished to ask the Noble Lord at the head of his Majesty's government, whether any authentic information had been received of Don Carlos's arrival in Spain. Viscount Melbourne said some information had been received of Don Carlos, but it was of a nature that could not be relied upon. The Marquis of Londonderry then gave notice that on Monday next he should submit a motion to the House relating to the foreign policy of the country, particularly in regard to France, Spain and Portugal. The news from Spain throws no additional light on the state of affairs in that country. The cholera, it would seem, has prevailed with frightful violence in the Spanish capital. We neither see any thing particularly worthy of comment from France, or any other part of the continent. Greece would appear to be in a very distracted state under its new king, and affords another instance of the ill effects which result from giving to a country, institutions of a character for which the state of society existing there, renders it unfit.

**AFFAIRS AT MADRID.**—The riots at Madrid, on the 17th and 18th of July, had not been renewed. The number of Jesuits killed at the convent of San Isidor, is stated at from 19 to 22. In the Franciscan convent of San Tomas, a still greater number was killed. A number of other convents were afterwards visited, but the doors of all of them having been instantly thrown open, the mob contented themselves with plunder—The same was true of the great convent in Calle de Aocha, which was sacked on the 18th. The fury of the mob appears to have been directed solely against the monks.

The French government had received a telegraphic despatch from Bayonne, containing intelligence from Madrid of 22d inst. which had reached Bayonne by courier. Tranquillity continued to reign in Madrid. All the authorities, civil and military, had been changed in consequence of the excesses which had taken place within the three preceding days. The Queen was expected on the 24th, and would open the Cortes in person. Preparatory meetings of the members of both chambers took place on the 20th and 21st, at each of which the best spirit was manifested. The cholera still continued, but appeared to diminish in intensity.

Madrid, July 18.—When I closed my letter of the 15th, I did not expect the fearful picture I gave of the situation of Madrid, that the reality would have so far surpassed it. The returns, which were made up at eleven that night, announced no less than 260 deaths, and 500 new cases of cholera, and though yesterday and to-day the numbers are less fearful, the disease still labours with malignity, and not an hour passes but scores are hurried to their last homes. Yesterday the deaths were 150—this day the list is not made out. The few medical men that Madrid affords are hurried from place to place, without being able to give effectual assistance to any, and I know members of rich and respectable families who have died before a physician could be found.

July 29.—I am sorry to say that my kind friend Mrs. Van Ness is numbered among the dead. Her spirit parted from the body at 3 this morning. Never was there a more amiable and high minded lady; charitable, sweet tempered, beloved by her family, she sinks into the grave in a land of strangers, at the moment she was preparing to return to her own home, and that family to whom she was a blessing, and whose absence from her has long been the occasion of her secret grief. Her husband is deeply stricken. She died in his arms, having received the attention of numerous friends, and the assistance of the best physicians.—Heaven has received her soul. The many who loved her will long deplore her loss. Her remains will be buried in the consecrated ground belonging to the British embassy. The government has not published returns of the dead to-day, but the number is much less than yesterday, and the full malignity of the disease is for the present suspended. The deaths yesterday were 100, as I hear, but I have no accurate return.

# THE CHRISTIAN ADVOCATE.

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OCTOBER, 1834.

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## Religious Communications.

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### THE NATURE, EMPLOYMENT, AND HAPPINESS OF THE HEAVENLY STATE.

2 Cor. v. 1.—“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.”

In these words the apostle Paul describes the future possessions of the righteous, under the figure of a building—“A building of God, a house not made with hands, eternal in the heavens.” It is by figures, and by negative expressions, that the state of future happiness is, for the most part, made known to us, in the oracles of inspiration. While we remain in our “earthly house,” we cannot have a full and distinct knowledge of “the house not made with hands.” For this our mental faculties do not qualify us in our present state. Here we obtain our original ideas through the medium of our bodily senses; and to these our very language, when we speak of spiritual objects and operations, has almost a necessary reference. Of unembodied existence, therefore, and of the exercises and feelings of purely spiritual beings, our apprehensions must be inadequate. But that we may, by analogy, obtain some just notions, however imperfect, of that blissful state, the hope and expectation of which supports and animates every Christian, metaphorical language is employed in the word of God. In the text heaven is called *a building of God, a house not made with hands*; and elsewhere we find it spoken of as *a mansion of God, a temple, a city, a paradise, an inheritance, a purchased possession, a better country, a kingdom, a crown of glory; and as rest, peace, and the joy of the Lord.*

In discoursing to you, at this time, on the state and exercises of the heavenly world, I shall not confine myself to the text, but seek aid in every part of the sacred volume, for the illustration of this important and most interesting subject.

I. I begin with remarking that when we speak of heaven, our minds and our expressions almost necessarily refer to some place; some local situation, in which God and glorified spirits are supposed peculiarly to reside. This is observable in the text; and as already intimated, the same, or similar language, we find employed in many other parts of the inspired writings. Not thinking it proper to consume your time with mere speculative notions, or suggestions, I shall not even mention some of the hypotheses and conjectures of learned and pious men, relative to the intellectual truth taught by the metaphorical language of sacred scripture touching this subject. It may, however, have its use very

briefly to notice two opinions—the opinion of those who favour the idea that heaven ought to be regarded merely as *a state*, and not as *a place*; and the opinion of those who believe there is *a local heaven*, as well as a *glorious change of state*, into which the people of God enter, when “mortality is swallowed up of life.”

The favourers of the former of these opinions reason thus—There is nothing more necessary, say they, to our immediate perception of an unveiled Deity, and entering into the society of other spirits, whether happy or miserable, than that the soul should be disencumbered of the body. God is every where present; and for aught we know, every part of creation may likewise be peopled with spiritual inhabitants. By the laws of our present existence, we can neither converse with them nor perceive them. It may be the law of their existence, too, if such be the will of the Creator, that they can neither perceive nor converse with us, beyond what he on special occasions may permit. The walls of flesh and sense may cut off all ordinary communication between them and us; and the throwing down of these barriers may be all that is necessary to an immediate intercourse with them. This idea they thus illustrate—Imagine that you had been confined, for the whole of life, to a single apartment, through which only a few dim rays of light were permitted to penetrate, at five small avenues. Imagine that all you knew of the sun, the face of nature, and the busy scenes that were passing around you, was from some imperfect report—Then imagine that, in a moment of time, the walls of this obscure dwelling were all to be removed; and the sun, the face of nature, and the busy scenes of life, of which you never before had any perception, nor could form any correct notion, were to be ushered at once on your naked view. Into what a new and unknown world would you find yourself transported? Something like this may take place at death. Our earthly house of this tabernacle is a dark abode. Through five avenues, denominated senses, we gain some obscure intelligence of invisible beings, with which we may be all surrounded. But when, at the moment of death, the present obstructions shall be removed, the sensible perception of God, like the rays of the unclouded sun, may burst upon us at once; we may perceive ourselves to be in the midst of a countless host of active intelligences; we may be able to converse with them and they with us: and if we die reconciled to God and loving him supremely, this will make our heaven.

The advocates of the latter opinion, to which I have referred, freely admit the possibility, and perhaps the probability, of all that you have just heard. But they say that the representations of holy scripture clearly teach us far more than this; and ought to leave us in no doubt that there is a local heaven. They remark, that although the language used in relation to this subject is figurative, yet the figures themselves, as well as some descriptions not figurative, manifestly refer to *place*; that a house, a mansion, a temple, a city, a country, and many other terms, can scarcely convey any meaning whatever, if they have no reference to locality; that the same idea is necessarily implied in what we read of angels conducting a departed spirit to the heavenly felicity; and especially that there *must* be a place, in which the translated body of our blessed Lord, and the bodies of Enoch and Elijah, now reside; and to which the glorified bodies of all the saints will be gathered, after the resurrection and the final judgment. In a word, that almost the whole of what we are taught in the sacred pages, relative to the future state of the righteous, leads us to believe that in the immensity of space, there is a region, or a place, where God is now mani-

fested in his brightest glories to the blessed inhabitants; and where the whole of those who are redeemed from among men will, with the holy angels, eventually constitute the general assembly and church of the first-born, whose names are written in heaven: This appears to me to be perfectly conclusive, and to leave no ground for rational controversy, whether heaven be a state or a place. We are, indeed, not told where this local heaven exists, and therefore all speculations and conjectures on that topic, would perhaps better be forborne. But this forms no objection to the fact of its existence. It is analogous to all that is revealed on this subject, that a part should be told, and a part be concealed. It ought ever to be kept in mind, that it is contrary to all just principles of reasoning, to refuse our assent to facts, suitably authenticated, because, if we admit them, they will involve some things that we cannot fully explain.

We further remark in regard to the subject before us, that our being unable to form distinct ideas of the operations of our souls in a separate state, is no argument at all against the existence of such a state; any more than it is an argument against the being of a God, and of holy angels, that we can have no adequate conception of the mode of their existence, and of the manner in which spirits converse, or communicate their thoughts. Neither is the greatness of the change which must pass upon us, in order to our entering on the heavenly state, any reason why we should not believe in its reality. Changes, indeed, which bear a strong analogy to this, and which, for myself, I fully believe were chiefly intended to illustrate it, are constantly presented to our observation. Ten thousand beautiful forms of animated nature are, at one period of the year, flying with rapid motion through every region of the air, which, at another period, are dormant reptiles in the bosom of the earth, or sluggish worms on its surface, with scarcely the symptoms of life. Now the change from the mortal to the glorified or angelic state, is scarcely greater than this, nor the transition more wonderful. And what we see and know to be true in the nature of an insect, shall we think to be impossible, or improbable, in the nature of man?

II. The sacred scriptures teach us that all the natural appetites, and all the pains and sufferings which are experienced in the present life, will, in the heavenly state, be known no more. Material sustenance cannot be necessary to the support of an immaterial and immortal soul. When therefore the spirit shall cease to be an inhabitant of "the earthly house of this tabernacle," all those appetites, which are seated in our animal nature, and necessary for its preservation, will cease at once. And when, at the resurrection, the happy spirit shall again reanimate its sleeping dust, that dust shall be so organized, by the power and wisdom of God, whose will constitutes all the laws of nature, as that "it shall hunger no more neither thirst any more." These sentiments are sustained by the plainest declarations of the word of God, not only in the expression just repeated, but in the following particular and beautiful passage of the same apostle on whose words I discourse: "But some man will say—How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die—But God giveth it a body as it hath pleased him, and to every seed his own body." After which, in the same connexion, he adds—"There are also celestial bodies, and bodies terrestrial: the glory of the celestial is one, and the glory of the terrestrial is another: So also is the resurrection of the dead: It is sown in corruption, it is



raised in incorruption: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Here, we see the apostle is particularly careful to mention, and to repeat, that there is a spiritual body—that is, a body which shall possess many of the properties of a spirit, and which shall not hinder any of its operations—which may pass, quicker than a ray of light, to any part of the creation of God, whither the will of its Maker, or his service, may require its presence.

This spiritual body will feel none of the wants or pains to which our mortal bodies are now subjected. Ah! my brethren, Lazarus, there, wants no more the morsel which here he solicited in vain. There shall the emancipated spirit of every humble Christian, who in this world may have endured hunger and thirst, cold and nakedness, poverty and wretchedness, be freed forever from the pressure of its wants, and know the superior pleasure which arises from perfect happiness, contrasted with constant suffering. Bodily infirmities, often productive of spiritual distress, seem in many instances to be, as it were, the *furniture*, inseparably attached to the earthly tabernacle of the saint. But when the soul—the temporary tenant—shall resign its possession, it will be forever quit of all these inconveniences. Entering the house not made with hands eternal in the heavens, none of these incumbrances will there be found. There the martyr who has yielded his body to the flame or torture, for the cause of Christ, will find himself eternally secure of that undiminishable bliss, for which he despised the sufferings of the body. There the patient Christian, who has languished out a wearisome life of sickness, or infirmity, or lassitude, will find immortal health, activity, and vigour—there the labours and inquietudes, and perplexities, and griefs, and sorrows, and cares of the believer, will find a termination final and eternal—"There the wicked cease from troubling, and there the weary are at rest—And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Yes—the former things shall be passed away forever. Every clog and hindrance, every oppression and embarrassment, every difficulty and discouragement, which the Christian feels from a frail body and a state of trial, shall then be left far behind. The unfettered soul, escaping from all the entanglements and vexations of flesh and sense, like an eagle broken loose from her toils, shall wing her unencumbered rapid flight to heaven, and rove and bask with joyful liberty amidst the sunbeams of eternal day.

III. The state of heavenly happiness will be a state of perpetual and perfect freedom from all sin. This, indeed, is the foundation of that complete deliverance from suffering and sorrow, which we have just considered. From a state of imperfect moral obedience, pain is never excluded. But where holiness is complete, there happiness will likewise be perfect. And this we are assured, will be the condition of every soul which shall be admitted to the heavenly mansions. We are told "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." This must, in the nature of things, be necessary to complete the happiness of a holy soul. Being supremely and habitually attached to God and holiness, it never could be entirely satisfied, if sin, the opposites of these, were not totally destroyed. So long as God was offended, and his law violated, there regret and sorrow would necessarily succeed. This it is which mars all the Christian's happiness upon earth—this it is which

mixes grief with all his joy. The remainders of sin; the awful measure of indwelling corruption which cleaves to him; the body of sin and death with which he is clothed, depress his soul; and as the apostle remarks in the verses which succeed the text, make him groan, being burdened, "earnestly desiring to be clothed upon with his house which is from heaven." And blessed be God, when the time of release arrives, the Christian's enemies shall be able to annoy him no more forever—they cannot follow him beyond the grave—that is the barrier which they can never pass. All those evil propensities, desires, and passions, which have so often assaulted or seduced the soul; all those attachments to sensual and worldly objects, which have interfered with its spiritual exercises; all that coldness, sloth, indifference, unbelief, want of inclination and animation for the service of God, which made it drag so heavily along its Christian course; all the allurements of the world, which have so often drawn it away from communion with God, and the enjoyment of his presence and favour; all doubt, and distrust, and fear; all the dark veils which have separated between the mind and the clear perception of divine truth; all the temptations and tormenting suggestions of the great enemy of souls; will now have completely and finally lost their influence. Not one of these disturbers shall ever be able to intrude on the happy soul that arrives at the heavenly rest. Oh, desirable deliverance! oh, enviable state! to serve and enjoy God with perfect freedom, no more assailed by any enemy, no more polluted by any sin. What Christian but in the contemplation is ready to spring forward by anticipation to the happy moment, and think the time tedious which separates him from so desirable an event.

IV. The society of heaven will prove a source of high enjoyment, to every glorified saint. Of this we have clear intimations in the "oracles of God." "Many, (said the Saviour,) shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." And the beloved disciple, in his apocalyptic vision, "beheld, and lo! a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the Lamb"—In his very nature, man is formed for society, and with plain indications also, that his Maker intended that he should derive both his happiness and improvement, from an interchange of thoughts and feelings with his fellow men. All analogy would lead us to expect, that this law of his nature would not change with his change of state; and the passages of sacred writ just recited, with many others of similar import, clearly inform us, that there will be social acts, and communications in the heavenly world. Those with whom departed saints have lived in the greatest intimacy, and the most endeared union, and with whom they have travelled the thorny path of human life—those with whom they have here mingled their warm affections, and who have shared in each other's affections, sorrows and joys, will doubtless recognise each other, and be united in purer fellowship in heaven, than they ever knew on earth. Together they may recollect and recount the feelings and fears, the pleasures and the pains, the darkness and the doubts of this shadowy state; and together rejoice that darkness and doubt have now vanished forever. Who, my brethren, can estimate the pleasure of meeting in glory, those who have been dearest to them here below, and who perhaps shall be the first to welcome them to the mansions above? To

this it is no valid objection, that, in the present state, strong natural affections often subsist in the bosoms of the pious, towards some who live and die in hardened guilt and impenitence. Natural affection has its use in this life, in powerfully urging the pious to employ every mean and effort to reclaim the wicked. But in heaven, we have reason to believe that all affection for every unholy being, of whatever kind or character, will be entirely and forever extinguished, while love to all who bear the image of God, will, to the highest degree, be increased and purified. It is even now a transporting contemplation, to think of the sublime enjoyment which will arise from being admitted to the society of all the worthies of the earth, of all ages and of every clime—of forming an acquaintance and fellowship with them—of knowing from them what they were on earth, and what they have become in heaven. Adam and Enoch, Abraham and Elijah, David and Isaiah, prophets and apostles, Peter and Paul, martyrs and reformers, will ye not recount to listening myriads, what once ye were, what here were your thoughts and plans, your labours and your trials; and what in heaven ye have learned, beyond every conception which ye formed, till ye reached the celestial abodes! For I remark

V. The soul of every saint in a glorified state, will be placed in circumstances the most favourable to the acquisition of knowledge. There is in the human mind a natural and insatiable thirst, to examine and know the things which are offered to its observation. But in the present state, there are many obstacles to the gratification of this desire. Many have few advantages for making progress in knowledge. Our senses themselves, while they assist our inquiries to a certain length, do then, by their grossness, prevent a farther advance. Some things, it was evidently intended that we should not understand in the present state; and human life itself is so short, that the career of our inquiries, however happily commenced, is terminated almost as soon as it is begun. The observation of these circumstances, led even those who were not favoured with the light of revelation, to conclude the soul immortal; to conclude that the all-wise Creator, who makes nothing in vain, had not formed a being capable of endless improvement, to be struck out of existence, as soon as that improvement had well commenced; but that in a future world the human capacities and powers should find space for their expansion, and have their desires fulfilled. This reasoning, the sure word of revelation explicitly confirms. Hear the apostle, on whose declaration I discourse. “For (says he) we know in part, and we prophesy in part: but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know, even as also I am known.” According to this representation, the human soul at present is but in the bud of being; the present is a mere state of infancy and tutelage, in which the knowledge and conceptions of the wisest mortals are as much inferior to those of a glorified spirit, as the views and comprehension of a child are different from those of a man; or as the knowledge of an object, seen through a dim and obscuring medium at a distance, is inferior to that which is obtained by a naked, clear, and immediate view: and that hereafter such a view shall open on the soul of the saint, and the things of God shall be known by him, in somewhat the same manner as they are known to the infinite mind. Of this

knowledge I will mention, although I can do little more than name, some of the principal subjects.

1. It will be a knowledge of God himself. Here the conceptions which we acquire of the Deity, are very imperfect. Our souls are, as it were, sensualized; and the notions which we form of an immaterial being, are, as already noticed, very inadequate. But when the glass of sense shall be removed, and spirit shall perceive and converse with spirit, then "we shall know even as also we are known." We shall have perceptions of the essential nature of God, and of his immediate presence and ineffable glory, unspeakably different from, and superior to, those which we now possess. We shall have something answerable to our expression of seeing him "face to face;" and this, I conceive, will be one of the radical causes of the happiness of heaven. There is much in the word of life, which indicates the holy pleasure which will arise from the clear knowledge of God—the standard of all excellence and perfection—and from dwelling in his sensible presence. There, probably, we shall acquire a much better conception, than we can now obtain, of the union and distinction of persons in the divine nature; though the full comprehension of this may transcend the capacities of angels, and exceed the bounds of created intelligence. There we shall certainly know more of the attributes of the Deity, than here we can comprehend. This will, no doubt, form a principal part of the employment of every saint in heaven, as it constitutes much of his holy pleasure here on earth. Here his progress is little, there it will be inconceivably great. There his soul will launch, boldly and delightfully, on the unbounded ocean of divine excellence, exploring regions still new and unknown before, but without being able, in its utmost progress, to reach the shores of infinite perfection.

2. The works of God will be better known to the departed and happy soul, than they can be on this side the grave. It is by the works of God, that his attributes are manifested in this world; and they will doubtless serve the same purpose in the regions of unclouded intelligence and bliss. There, it may be, beatified spirits will learn his *wisdom*, by being instructed into the nice and minute organization of the most subtle parts of creation; by seeing the first source and spring of those that are called the *laws of nature*; by being shown the connexion between matter and spirit; and many things of which at present we have no conception. There we may learn his *power*, by contemplating more fully the myriads of worlds and systems with which he has filled immeasurable space; by seeing how they are connected with, or related to each other; and it may be, by roving free and unconfined amongst them all. There we may perceive his *infinite goodness*, in the innumerable orders of beings with which he has peopled these wide dominions, and the provision he has made for their happiness and improvement. It has been suggested by a pious and ingenious writer, that perhaps the souls of the just will pursue, in heaven, their favourite and peculiar contemplations here on earth. What degree of truth there may be in this, or what will be the mode and the measure of our knowledge in regard to the works of God, we cannot certainly pronounce; but that this knowledge will be unspeakably increased, we have ground for the fullest confidence.

3. The government of God will be more perfectly understood in heaven, than it ever is on earth. Of this there are, I think, numerous and clear intimations from Scripture, as well as from reason. To our present contemplations, clouds and darkness are often round about the ways

of God; but there we shall see that justice and judgment are the habitation of his throne—There we may learn more of the divine purposes or decrees, than we can now penetrate—We may see more clearly how sin entered the creation of God, while the creature was free and guilty, and the Creator holy and just in the execution of his own infinite plans. There we may understand the connexion between the governing influence of God, and the perfect liberty of the creature. These are subjects which, I apprehend, were not intended to be fully known in the present state; and to which the apostle might refer when he said, “I see darkly”—but which he expected to see clearly in a better world—There, too, may those inexplicable and trying events of Providence, which now perplex and distress thee, oh believer! be all fully explained, and the wisdom, goodness, and kindness of that which at present seems so dark and hard, be conspicuously and joyfully beheld.

VI. The plan of redemption, the character and purpose of the Redeemer, and the riches of his inheritance in the saints, will, in heaven, be seen in unclouded glory. To this place I have reserved what might have been introduced when I spoke of *the attributes* of the Deity—I mean the infinite *grace, mercy, and condescension*, of our God. These shine only in the work of redemption: And Christians, when you arrive at Mount Zion above, your souls will have views of these, of which at present you can have little knowledge. “For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” Oh, with what a transport of holy rapture, will you there meditate on the love of God in Christ Jesus our Lord! You will enter deep into it, and try to search its infinite extent. You will learn, perhaps, from the immediate communications of the Saviour himself, the mysteries of his wonderful work of redemption. He may explain to you the nature of the covenant, which took place in the cabinet of heaven before the birth of time, in which his people were given to him in promise, and of the fruits of which you will be then receiving. He may give you to understand how he left the bosom of the Father, how he united the divine with the human nature, and how, in this connexion, he executed the amazing plan. He may explain to you the awful agony of his holy soul in the garden of Gethsemane, and when on the cross he cried, “My God, my God, why hast thou forsaken me”—Passing to the effects of his work, he may show the triumphs of his love, in making you the happy subjects of it by his all-conquering grace; and in bringing you safely, in despite of all your enemies, to his blissful presence. Then he may unfold to you how the glory of God is intended to shine through this work of heavenly wonder, and the attributes of God to be illustrated by it, before all creation, and to all eternity. Oh, brethren! we are assured that “we shall see him as he is”—Yes, we shall see the Saviour. We shall look on his blessed and glorious person; and “we shall be like him,” when we thus see him as he is. Our souls shall drink in the astonishing ideas of his grace and love; they shall ponder the mighty subject; they shall labour on in the heavenly meditation with increasing delight; they shall adore and bless his name; they shall ascribe to his grace their noblest praises; they shall attribute *all* to him; they shall give him thanks in his immediate presence, and before the foot of his throne, in heaven, for all the unutterable riches of redeeming love and mercy. Faith, brethren, will there be turned into vision; and the blessed Redeemer, to whom we now look—and so often feebly look by faith—



shall there be seen without a veil, on his throne of power and glory. But I am anticipating what I propose to mention

VII. That the knowledge acquired in heaven, will not be merely speculative, but such as will touch all the springs of holy joy and ecstasy. There is a pleasure which the mind always receives from the simple acquisition of knowledge, or the discovery and contemplation of truth. But beside this, there is a peculiar pleasure, which arises from ascertaining certain truths, in which, from any circumstances, the mind had been deeply interested, and strongly desirous that they should be found to be, what they are, at length, discovered to be in fact. Such will be the nature of every newly opening view of truth, which will break on the mind of the saint in the heavenly world. It will be a truth which will awaken all the most exquisite sensibilities of his soul. He will feel a holy and inexpressible delight, in perceiving every thing which his growing powers will enable him to comprehend. The grosser passions will no doubt be all extinct; but the spiritual passions, if I may so call them, will be sublimed, and will receive new capacities of pleasure and gratification. Much is said in the word of God, on the sacred excitement, which will be given to the soul in the celestial mansions. Every thing in the Bible tends to show that heaven will not be a state merely of increasing perception, however desirable, but of divine animation and transport. Think, O Christian! of thy happiest hour; think of an hour in which it has been given thee to know a sacred serenity of spirit, in the possession of that "peace of God which passeth all understandings;" an hour when a still, and sweet, and solemn elevation of soul, in the contemplation of thy God and Saviour, made thee a partaker of "the joy of the Holy Ghost"—*That* probably is the nearest resemblance thou canst have on earth, of the delights of heaven. But better, infinitely better than that, in degree and purity, will be all the hours that shall carry forward thy existence in the mansions above. And this enjoyment, it must be remembered, will never satiate, or weary the glorified spirit—It will be ever fresh, and new, and vigorous, through all the periods of an endless duration. We know that mental and spiritual pleasures, even in this world, are in their nature the most durable. They do not give an impetuous or sudden gust of gratification, like sensual delights—followed often by a sense of repletion or disgust. Mental pleasures may be long continued; and the fatigue which at length ensues, is the fatigue of the body, which clouds, and depresses, and enfeebles the mind. But in heaven, the soul will experience no hindrance from the body. She will rise in all her native vigour to the paradise of God; and when she resumes her body at the resurrection of the just, it will be, as we have seen, a spiritual body, which will aid, and not obstruct, her every exercise and enjoyment. The engagements of heaven, we doubt not, will be various; but, "Holiness to the Lord," will be inscribed on them all; and redeeming love and sovereign grace will be the favourite theme, on which all the ransomed of Adam's race will dwell with expanded powers, and with insatiable and untiring bliss.

Finally—The joys of heaven will be eternal. This is the consideration which gives them their highest value. Here our best enjoyments are short and transitory; and the recollection that they must be so, and that they are to be succeeded by new and painful conflicts, often abates them while they last. But in heaven there will be no fear of any change, or any termination of the felicity experienced. On the contrary, an endless increase, we have reason to believe, will be

anticipated and realised. The human mind possesses an expansive property, by which, at every step of improvement, it becomes capable of making acquisitions more easily, and of taking in a larger measure of knowledge and fruition. If this property of the human soul shall be retained in its glorified state, as we have every reason to believe it will, who can estimate its attainments in the progress of eternity! May not the present capacity of the highest angel, be at length reached, and exceeded by the meanest saint? Through the soul of this saint, may not more happiness ultimately pass, than has yet been experienced by all the angels and saints now in glory! That amount is finite, and in eternity an individual may exhaust it all, and then an eternity will be still in prospect! O the breadth and the length, the height and the depth of this incomprehensible felicity! It absorbs and overwhelms our minds—In silent meditation let it suggest unutterable thoughts.

Long as I have detained you, beloved hearers, I do not feel at liberty to conclude this discourse, without a few plain practicable observations on what you have heard about heaven.

1. Let it be remembered that the heavenly delights of which I have spoken, and you have heard, can never be enjoyed by those who are not prepared for them in the temper of their minds. The desire of happiness is inseparable from our nature; and as heaven is ever represented as a state of consummate and endless enjoyment, unsanctified men, as well as others, often cherish and express the hope and the expectation of going to heaven when they die. But let them not be offended, when they are told, that they really do not desire heaven. They do indeed, with all sincerity and earnestness, desire *happiness*, but still they do not desire heaven; that is, *such a heaven* as actually exists, and which is the only one which ever can exist, in all the universe of God. The God of heaven is a holy God, and he certainly never will make an unholy heaven. Of the heaven which he has prepared for all who are qualified to enter it, perfect holiness characterizes every inhabitant and every exercise. But unsanctified men do not love holiness. Their taste, disposition, and feelings are all set against it, and will continue to be so, while they remain unsanctified. To suppose then that they desire a heaven of perfect holiness, is to suppose that they desire what they hate; which is a contradiction in terms. No truly, let them understand themselves correctly, and they must see that it is only happiness—a sinful happiness—and not a holy heaven, which is the object of their desire. And hence it is plain, that without a radical change of heart and affections, they could not be happy if they were in heaven; for they would find nothing there but objects of disgust and aversion. Be it then imprinted on the memory of us all, and let every unsanctified sinner in this assembly bring his mind into close contact with the solemn truth proclaimed by the God of heaven, that “Without holiness no man shall see the Lord—Except a man be born again—born of the Spirit—he cannot see the kingdom of God.” Seek renovation then, fellow sinner—seek the influences of the Holy Spirit to renew you unto holiness—if you would, on any rational ground, hope for heaven. Let not this great concern be delayed for a single hour, lest death overtake you while you delay, and you hear the irreversible decree—“He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still.”

2. Let the people of God be exhorted to meditate much on heaven.

"Preach more about heaven—I have never preached enough about heaven"—said an aged and eminent minister of the gospel, to a young brother, who visited him on his death-bed. Yes, we ministers of the gospel ought to preach more than we are wont to do about heaven; and you, dear brethren in the Lord, ought to meditate more—much more than I fear the most of you do, on heaven. I verily believe, that in this very point, the primitive Christians were chiefly distinguished from those of modern times. They lived with heaven in their eye; and it was this that made them undervalue the world, and that raised them above the fear of death, even in its most frightful forms. Truly the secret of martyrdom is here. Let a man possess a holy confidence that death to him will be instantly followed by the vision of his approving Saviour, in all the glories and raptures of the heavenly world, and he goes to the cross, the scaffold or the stake with an unflinching step—yea, with a triumphant spirit—It will be, he says, but a momentary agony, and it will introduce me to eternal joys. We, beloved Christian brethren, have but little prospect of being called to the trial of martyrdom. Yet we have our trials; and some of them perhaps more dangerous, for the very reason that they are less feared, than were those of martyrdom. We have sicknesses, and sorrows, and bereavements, and disappointments, and worldly losses and vexations innumerable—these on the one hand—And on the other, we have the smiles, and the flatteries, and the ten thousand seductions of the world.—Now, the meditation of heaven will sustain and cheer us under the former, and teach and enable us to undervalue and despise the latter. By this meditation we go, as it were, from earth to heaven—We gain an elevation, from which when we look down, every thing on earth appears little. We breathe a purer moral atmosphere, and feel a delightful relief, in escaping for a short time from the murky air of this polluted world. O, brethren, you know—for I now speak to those who know it by experience—that heaven is begun on earth; and when we get something of this imperfect heaven, in our present weary pilgrimage, it does enliven and strengthen us wonderfully; and render us superior to all things here below. And as it is a holy happiness, it increases the spirit of holiness in our hearts, while we enjoy it. It makes the will of God our choice, and therefore every thing that comes to us appears right—It likewise animates us to all present duty, and thus renders us most useful. It fills us, moreover, with a most ardent desire to take as many with us to heaven as possible, both from a love to our fellow men, and from a desire to glorify God our Saviour; and thus it consecrates us, with all that we have and are, to the promotion of the gospel of Christ: And finally, it dispels all the darkness of death and the grave, and puts into our mouth the conqueror's song—"O death where is thy sting! O grave where is thy victory! The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ—Come quickly—Amen—Even so, come Lord Jesus."

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*From the New York Observer.*

#### WHY SO LOTH TO DIE?

I find within me a strange reluctance to die, and I perceive in others indications of a similar unwillingness. Indeed it is rare to meet with one who does not participate in this general and great aversion to dy-

ing. Now I do not wonder that some are unwilling to die. Nature revolts at death. It is the object of her strongest antipathy. It is not strange, therefore, that mere *natural* men should be averse to it. Some have nothing to die for. How can it be expected that they should be willing to die? They have nothing beyond the grave to go to. Their possessions all lie on this side of it. They have their portion in this life—their good things here. Do you wonder they are reluctant to leave them? To such to die is loss. Death is not theirs, as it is the Christian's; but on the other hand, they are death's. Jesus is not precious to them. How should they be "willing rather to be absent from the body and to be present with the Lord?" What Paul esteemed "far better" than life, viz. dying in order to be with Christ, has for them no charm whatever.

But that the spiritual man, the disciple and friend of Jesus, the child and heir of God, should be so strongly averse to death, deserves to be considered strange. We might indeed expect that there should remain some of the reluctance of nature to death, even in the subjects of grace, for Christianity does not destroy nature; but that this reluctance should be so strong and often so predominant—that grace should not create a desire for death, stronger than nature's aversion to it, is what surprises us.

I am sure it ought not to be as it is. Certainly every Christian ought to be able to say with Paul, "having a desire to depart and be with Christ, which is far better." However averse to being "unclothed," he should yet be willing to be "clothed upon, that mortality might be swallowed up of life." Life required an exercise of patience in the saints of old, which seems to have no existence now. *Job* says, "all the days of my appointed time will I *wait*, till my change come." *Then* Christian submission was exercised in *living*. *Now* to be resigned to *death* is the desideratum. Grace had then to make its subjects willing to live. Now it has to make them willing to die.

How shall we account for this reluctance? What if nature in us be strong, is not grace stronger? Has it subdued our sins, calmed our agitations, allayed our fears, and can it not master this one aversion? Have we made experiment of what grace can do, with the fear of death?

Is it because of the *pain* of dying that we shrink from it? But how know we that to die is so very painful? In half the cases of death at least, it does not appear to be so. How many sicknesses we are subject to, whose progress is attended with far more pain! How many surgical operations, which men readily submit to, are beyond all doubt productive of more suffering!

Is this world so bright and beautiful that we are loth to leave it on that account? But is not heaven fairer and brighter far? Here there is night; but there none. Here deformity alternates with beauty; but there all is loveliness—here the alloy prevails. There there is no mixture—all is pure. Can it be possible that earth has charms and attractions equal to those of heaven—this earth, which the curse has lighted on, comparable in point of beauty and loveliness to that heaven where God manifests himself, and which Jesus has gone to prepare for becoming the fit habitation and eternal home of his redeemed? Is it conceivable? Even the saints who lived under a darker dispensation esteemed the heavenly a better country. Is it the *separations* which death makes, that render us so averse to die? True, it separates, but it *unites* also. It takes us, I know, *from* many we love, but it takes us

to as many we love. Leave we a family behind? But do we not go to one larger, more harmonious, happier? Are we parted from friends by death? And are we not joined to friends by the same? If we lose a father, do we not find a better Father; and if we leave a dear brother, do we not go to one who "is not ashamed to call us brethren?" More than half of some families have gone already to heaven. Why should we be so much more desirous of continuing with the part on earth, than of going to the portion in heaven? Do those you part from need your care and services, more than those to whom you go? But is it not safe going, and leaving them in charge of God? Is it not he now who cares for them, and watches over them, provides for them, and defends them? And will he not do it when you are dead and gone? Ah, the parent clings to life, and looks imploringly on death, when he thinks of his loved little ones! What will become of them? he asks. What would become of them now, if they had only you to care for them? It is not your eye that keeps watch over them—nor your arm that is put underneath and round about them—nor your hand from whose opening palm their wants are supplied. It is God's. And what he does by you now, cannot he do without you? Cannot he find other agents and instruments when you are laid aside? Does he not say of the widows and fatherless children, "Leave them to me?" And will he not be faithful to the trust which he solicits?

Do not children desire to see the face of their father? And are not we children of God? After so many years of daily converse and communion with him, and after receiving so many tokens of his paternal regard, should you not be willing to go now and see him face to face, whose unseen hand has led, sustained and supplied you hitherto? It is unnatural in us not to be willing to go to God—We readily go to those we love.

Has *home* no charm? What man is he, to whom it has not a charm? Who has been long absent from it and does not languish with desire to reach it? But where is home—thy father's house? It is not here. It is beyond the flood. Earth is not home. Heaven is home. Living is not being at home. Dying is going home. We must die to reach our father's house. And yet we are reluctant to die!

Do you dread the *way*? Do you tremble at the thought of the valley of the shadow of death? What, when you are sure of such company as that of Jesus? Will you fear with him at your side? Do not talk of the cold arms of death. Think rather of the warm embrace of Jesus. Does he not say he will come for you? "If I go, I will come again, and receive you unto myself." Angels may minister to the saints on common occasions, but when a Christian dies, Jesus himself attends.

But death has a *sting*. You mean he *had* one. To those who believe in Jesus, no sting of death remains.

Fear ye the *consequences* of dying?—Does the thought of the presence into which you are to go appal you? But you have often been into that presence in prayer—you have appeared already before God on his mercy seat, and then you have wished the veil away. Why then so unwilling that death should withdraw it? Were you not gladdened by those transient glimpses of his glory which you saw? And dread you now the full and fixed gaze of his glory? Have you not often sighed for those brighter views, and those nearer and clearer discoveries which death will afford you?

Surely it cannot be the *judgment* you fear. What, when you are "ac-



cepted in the beloved!" If accepted in yourself, you should not fear. How much less, when accepted in him! If God would honour your own righteousness, had you a righteousness of your own, will he not much more honour Christ's righteousness, now become yours? What if you cannot answer for yourself! Cannot he answer for you? But who is the judge? Is it not Jesus, your advocate? Will your advocate condemn you? Are you afraid to meet your Saviour? He that summons you to judgment is the same that said, "Come unto me, and I will give you rest." Would you live always? I know you would not. But you would live longer—perhaps, you say, for the sake of being useful to others. But who knows that you may not be more useful in heaven? Who can say but your death may do more good, than your life? Besides, if God can dispense with your services, should you not be willing to have them arrested?

Do you not desire to be freed from all sin? But know you not that only he "that is dead is freed from sin?" If you cannot be perfectly holy until you die, ought you to be so unwilling to die? Is your desire at perfect holiness sincere, while you are so averse to the condition of it?

It is strange that you should be so reluctant to realize that which is "gain"—to pass into that condition which is "far better"—to come of age, and to enter upon that inheritance which is incorruptible and undefiled?

Have you no desire to behold the glorified humanity of Jesus—to see that countenance that was so marred for you? When one is rescued by another from some imminent peril, he exclaims in the ardour of his gratitude, "Where is my deliverer? Let me see him." And would you not see him who has rescued you from the most dreadful of deaths—the Saviour that loved you and gave himself for you?

Is not death, as well as life, enumerated among those "all things" which "are yours," if you are Christ's? If it were an evil—if it were not a privilege, would it be found in that catalogue?

Oh fellow Christians, let us be ashamed of this unwillingness to depart and be with Christ. Let us get rid of this aversion to death. And henceforth let us not think it so formidable a thing to "die in the Lord" and to "sleep in Jesus."

M. S.

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#### HYMNS TRANSLATED FROM THE GERMAN.

##### TRUST IN GOD.

Eyes of men! why weep ye  
Unavailing tears?  
Hearts of men! why keep ye  
Undefined fears?  
Friends in Jesus! grieve not;  
Doubt not, fear not ye!  
Down with grief! believe not  
Aught but good will be.  
Lift ye up your voices  
To the Lord on high:  
Think not He rejoices  
When His children sigh.  
No! these hearts of ours  
He delights to bless,  
From His hand He showers  
Plenteous blessedness.  
We (alas the blindness!)  
Know not how to trust;

Purest loving-kindness  
From ourselves we thrust.

Never God intended  
Evil should not end:  
All will soon be mended  
If ourselves we mend.

Well is thee for ever,  
Though thou turn to dust,  
If in God, the Giver  
Of all good, thou trust.

Him no earthly riot  
Can at heart annoy  
Who to heaven's quiet  
Looketh up in joy.

Oh this sleep that closes  
All our senses quite!  
Life with all its woes is  
Only for a night;

And apace it wasteth,  
 And the day is near:  
 Our redemption hasteth;  
 Ere we look 'tis here.  
 For the glorious morrow  
 Wait, then, O my soul!  
 Spite of sin and sorrow  
 Thou shalt reach the goal.  
 When the strife is striven,  
 When the race is run,  
 Song shall be in heaven,  
 "Child of God, well done!"

"WHO SHALL SEPARATE US FROM THE  
 LOVE OF CHRIST."

Jesus, I quit thee not!  
 'Tis good with thee to live:  
 'Twas thou who at the first  
 My very life didst give;  
 'Tis thou increasest it,  
 'Tis thou sustain'st it ever.  
 Jesus, I quit not thee:  
 Jesus, forsake me never!  
 I quit thee not! 'tis good  
 With thee to *suffer grief*;  
 Thou lightenest my cross,  
 Thou bringest me relief:  
 Yea, through its sharpest pangs  
 Thou shalt my soul deliver.  
 Jesus, I quit not thee:  
 Jesus, forsake me never.  
 I quit thee not! 'tis good  
 With thee to *fight the fight*:  
 Though sin, the world, and hell,  
 Stand forth in all their might,  
 Jesus with victory  
 Shall crown my weak endeavour.  
 Jesus, I quit not thee:  
 Jesus, forsake me never!  
 Jesus, I quit thee not:  
 'Tis good with thee to *die*;  
 For if thou be with me  
 I faint not utterly:  
 Thou shalt receive my soul,

To be with God the Giver.  
 Jesus, I quit not thee:  
 Jesus, forsake me never!

FOR GOD'S SUPPORT AND GUIDANCE.

Forsake me not, my God,  
 Thou God of my salvation!  
 Give me thy light to be  
 My sure illumination.  
 My soul to folly turns,  
 Seeking she knows not what;  
 Oh! lead her to Thyself;  
 My God, forsake me not.  
 Forsake me not, my God!  
 Take not thy Spirit from me;  
 And suffer not the might  
 Of sin to overcome me.  
 A father pitieth  
 The children he begot;  
 My Father, pity me!  
 My God, forsake me not!  
 Forsake me not, my God,  
 Thou God of life and power!  
 Enliven, strengthen me,  
 In every evil hour.  
 And when the sinful fire  
 Within my heart is hot,  
 Be not Thou far from me.  
 My God, forsake me not!  
 Forsake me not, my God;  
 Uphold me in my going;  
 That evermore I may  
 Please Thee in all well-doing.  
 And that Thy will, O Lord,  
 May never be forgot,  
 In all my works and ways,  
 My God, forsake me not!  
 Forsake me not, my God!  
 I would be thine for ever!  
 Confirm me mightily  
 In every right endeavour.  
 And when my hour is come,  
 Purged from all stain and spot  
 Of sin, receive my soul!  
 My God, forsake me not!  
 [Ch. Observer.]

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### Miscellaneous.

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#### A MISSIONARY'S APPEAL TO THE CHRISTIAN YOUTH OF THE COUNTRY.

The following well written article, by a man who, it appears, has past "more than twelve years in the capacity of a Christian Missionary in India," is taken from the Evangelical Magazine for August last. In its reasoning and general bearing it is quite as applicable to "the educated youth of the churches of Christ in the United States," as to those of Great Britain. We have lately much wished to insert in our pages something of a commanding character on this important subject; and we have seen nothing that has pleased us better than the following paper. It seems peculiarly seasonable at the present time,

when the Western Foreign Missionary Society of our church are preparing to reinforce our Indian Mission. On the subject of *danger from climate*, it is also exactly in point, with reference to a reinforcement of our African mission. The thoughts of the writer on that topic are precisely those which our remaining African missionary, Mr. Pinney, expressed to us, when conversing with him on his contemplated enterprise. We very earnestly recommend a careful perusal of this article to all our dear young brethren, who are seeking to know their duty in regard to the important concern of Foreign Missions.

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*To the Youth, more especially to the educated Youth of the Churches of Christ, in Great Britain [and the United States.]*

DEAR YOUNG BRETHREN—To a very large majority of you, the writer of the subsequent remarks is, of course, totally unknown—to many, probably, even by name; some apology, therefore, might reasonably be expected from me, for coming thus publicly before you; but having spent (however unworthily,) more than twelve years of my life in the capacity of a Christian missionary in India, and, during that period, witnessed somewhat of the deplorable state of the heathen population of that country, as well as of the numerous facilities which now offer themselves for the removal of the moral and spiritual degradation of that people, by the diffusion of the gospel, it is hoped that, stranger as I am to you, you will indulge me with a candid hearing, whilst I endeavour, in a concise, simple manner, to bring this momentous subject to your particular notice.

It is a fact, not, perhaps, known to all of you, and permit me to add, not, I fear, duly considered by many to whom it is known, that there is, at this time, under British control in the East, a population of from eighty to ninety millions of human beings, all accessible without the slightest legal or political restriction, to the Christian missionary. For the evangelization of this vast and almost appalling mass of immortal, accountable creatures, there is not actively and efficiently engaged in direct missionary labour, one missionary for every two millions. Here, Christian brethren, is a stupendous and an overwhelming fact! eighty millions of immortal spirits "*having no hope, and without God in the world!*" all on their way to their unchangeable and eternal destiny! Were we totally unconnected with the scene, so far as accountability is concerned, it might awaken in every bosom emotions of the liveliest sympathy and the deepest and the keenest anguish. But this is not our situation, we cannot escape from our responsibility by saying, "*Am I my brother's keeper?*" By the providence of God, all this vast aggregate of human beings is placed in such circumstances as to be accessible by the gospel, and, therefore, as Christians, placed within the range and sphere of our accountability; and, should they perish for lack of knowledge, should they go down to the pit with a lie in their right hand, we have the strongest reason to conclude, *God will not hold us guiltless of their blood.*

As believers in the volume of inspiration, we profess on the authority of "*the true sayings of God,*" to have a specific for the moral disease of that people—a remedy, which, if applied, would heal their maladies; incurable by all other means. If so, why is not the wound of this people healed? why is generation after generation suffered to perish in their sins? Is there any physical barrier, any legal impediment, any political restriction which, like the wall of China, shuts the people out

from our influence, however near they may be, to our sympathies? By no means. The land is before us, in the length of it, and in the breadth of it, and may, so far as political influence is concerned, be occupied in the name of the living and true God; and there is not a spot where the prudent, devoted, Christian missionary may place his feet, where he would not find the protecting shadow of the British government spread out over his head. Is there any mental obstruction, any thing in the intellectual character and habits of the people, which renders them incapable of feeling the force or appreciating the value of divine truth? To this inquiry let the words of inspiration reply, words as sublime in poetry, as they are true to nature, to philosophy, and to indisputable fact: "the Lord looketh from heaven, he beholdeth all the sons of men; from the place of his habitation, he looketh upon all the inhabitants of the earth. *He fashioneth their hearts alike.*"

Is there any moral impediment, any thing so decidedly low, so essentially depraved in their condition, as to lead to the conclusion that they are sunk beyond the hope or possibility of recovery? By any other power than the power of God, they are, for it may be said, as the apostle says of the Corinthians, "they are fornicators, idolators, adulterers, effeminate abusers of themselves with mankind, thieves, covetous, drunkards, revellers, extortioners." But he adds, (writing to the Christian church,) "And such were some of you, but *ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.*" Of the arm which rescued a Corinthian, of the power which transformed those sons of darkness into children of light, can we ever despair? "The thing which hath been, it is that which shall be." Enough of success has attended the efforts made in India, to show that Christianity has lost none of her strength, that her energies are unbroken, and that it requires, under the blessing of Almighty God, only a multiplication of the same means, as have been employed, to convert the wilderness into the garden of the Lord, and to make that desert blossom as the rose.

If little has been done, however, little could reasonably be expected to be done; little has been attempted, compared with the vastness of the object to be attained. "*He that soweth sparingly, shall reap also sparingly.*" We have sowed sparingly: nay, the land is yet to be sowed; the fallow ground is not yet broken up, much less the seed cast into it. "Go to now, consider your ways and be wise; break up the fallow ground, cast in the holy seed, prove me, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

For the sake of illustration, let us suppose that the city of London, with its suburbs, contains a population of fifteen hundred thousand souls, and suppose that this million and a half of human beings were left as to their spiritual necessities to the labours of one single individual; what, under such circumstances, might be expected to be its moral condition? But this supposition, awful and appalling as it is, does not reach the real state of India at this day. It does not reach it in numbers, as my former calculation, founded on indisputable fact, would show. It does not reach it in efficiency of means: a minister of the gospel, in this country, speaks in his own language, in his native climate, and to a people with whose mental habits, and modes of thinking he is familiar; the missionary in India speaks in a foreign tongue, and, therefore, in some degree, with a stammering speech, to a people, whose mental associations and trains of thinking are all to be learned,

and in a climate, where man seems to live out but half his days, and many of those in weariness, exhaustion, and imbecility. It does not reach it in the quantity of other moral means: in almost every family in London there would be found a Bible, and almost every inmate is able to read it or have it read; besides the other works of a religious nature with which the English language is enriched. To millions in India the Bible is as yet an unknown book, whilst their own sacred books are a misty cloud, a dense atmosphere, which hides, but does not contain—obscures, but cannot reveal, the light of truth. They are destroyed, for lack of knowledge: "*there is no vision, and the people perish.*"

Such, my young brethren, is the actual condition of India; let conscience say in the sight of God, whether it has not imperative claims on the Christian church, whether it has not imperative claims on you. I address you as the educated youth of our British churches. The day, I trust, is well nigh gone when superior talents and education are to be considered, if not decidedly detrimental to the missionary enterprise, at least thrown away, when so employed. The churches, there is reason to believe, are coming to truer, more enlightened, and more enlarged views on this important subject: they begin to feel that whilst the sword of the Spirit is of etherial temper, keen in the edge and strong in the blade, it requires something more than an infant's hand, or a stripling's arm to wield it with effect. They begin to see (would they had sooner seen!) that stations where at least one, often more than one, foreign language must be acquired; strange habits, and customs, and modes of thinking, accurately investigated; systems combined in the minds of their votaries with all that is holy, wise, and venerable, subverted; arguments maintained with men shrewd, subtle, and skilful as practised pleaders, are not to be left entirely to the mere novices in our churches. The children of this world are in their generation wiser than the children of light. They do not attempt to make a breach in a formidable rampart with weapons of straw; they do not commit the key position of the embattled field to their most undisciplined troops; their veterans do not slink behind their bulwarks whilst the unproved, unpractised soldiers, are thrust forward to meet the enemy foot to foot, and grapple with him hand to hand.

God we know can work with any means; out of the mouth of babes can ordain strength; yea, can call things which are not, as though they were: but his ordinary method is to work with instruments admirably adapted for their end. Such was the apostle Paul; such were the noble army of the Reformers of the Christian church, men of deep and fervent piety, men of strong and vigorous intellects, men of accurate and extensive erudition, men who like David's worthies, could go down into the pit, and beard the lion of bigotry and infidelity in his own den; men whose hands were strong for war, and their fingers for fight; and there was no bow which their arms could not draw: and, thank God, such have been our Careys, our Martyns, our Morrisons, and our Milnes.

Do you, my Christian brethren, thus come forth to the help of the Lord against the mighty; leave not the forefront of the battle to be occupied by those who have scarcely learned the use of their weapons, and have all the tactics of their moral warfare to acquire when they come on the field; but you who have enjoyed superior advantages, you who have laboured hard, and well earned literary distinction, you who stand high in the esteem and expectations of the churches, I beseech you by the infinite mercies of redemption, and by the boundless inte-



rests of eighty millions of immortal spirits, I beseech you to "*consecrate your gains unto the Lord*" by yielding yourselves up to his service among the heathen. Imitate the noble example of a Christian father. "If I have any possessions," says Gregory Nazianzen, "health, credit, learning, this is all the contentment I have of them, that I have somewhat I may despise for Christ, who is *totus desiderabilis et totum desiderabile*, the all desirable one, the every thing desirable."

Rise still higher, and let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

But the insalubrious nature of the climate of India, it will be said, forms an insurmountable barrier to missionary operations in that country. This it cannot be denied is an obstacle, and a formidable one. Speaking after the manner of men, human life is shorter and more uncertain there than in Europe; but it is almost the only one which deserves the name, for apart from the climate, the personal sacrifices which are made are both few and inconsiderable. But is this obstacle an insurmountable one? Have the men of this world thought it so? the mercantile men, the military, the gentlemen of the civil service; yea, our nobility, have they deemed the climate of India an insurmountable barrier to the prosecution of their worldly projects? Have they not braved it in all its insalubrity? and that merely for wealth, for honours, for fame? And shall it be said that all the courage, and all the enterprise, and all the moral daring of the human race, is with the sons of the earth? Shall it be said that we who profess to have principles which strip death of its terror, and the grave of its gloom, dare not venture for the cause of truth and holiness, the cause of humanity and benevolence, the cause of God and of his Christ, where the children of this world venture for the perishable things of earth? Oh, it is a spectacle over which devils might laugh, and angels weep! O ye spirits of the mighty dead, men who have hazarded your lives for the name of our Lord Jesus Christ, with what pity bordering on contempt, must ye regard us! And, thou Angel of the everlasting covenant, whose we are, and whom we profess to serve, well mightest thou be ashamed of us. Abhor us not, we beseech thee, but inspire us with thy own spirit, for thou didst exchange the purity of heaven for the pollution of earth, the light of glory for the shadows of the tomb; thou didst leave the air of immortality to inhale the breath of scorn, derision, obloquy, and death. Then shall the weakest of us be as David, and David as the angel of God; *then shalt Thou have the dew of our youth*; then shall the earth yield her increase, and God, even our own God shall bless us; God shall bless us; and all the ends of the earth shall bless him.

I remain,

Dear young brethren,

Yours, in the bond of Jesus,

JAMES HILL.

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## PRIVATE ADMINISTRATION OF THE LORD'S SUPPER.

### AN EXTRACT.

Among the many other evils which have existence in this fallen world, the writer is especially anxious to address the word of caution-

ary counsel to those individuals who deem it so very important to administer the Lord's supper to individuals lying on a *dying bed*.

Not only is the indiscriminate administration of this sacred ordinance, under these circumstances, an entire violation of its nature and design; but the writer conceives that its administration to *any* individual at such a crisis, is contrary to our Lord's original intention; and is likely, in most cases, to prove injurious rather than beneficial, both to the living and the dying; for we are not authorized to expect the divine blessing on the most holy services, when they are not attended to according to the divine will. It is not an ordinance for the dying, but for the living, said a good man, when its administration was proposed to him in private, at the eleventh hour of life; thus giving evidence that his sentiments were not drawn from human systems, but from the pure fountain of truth. The true Christian, who has lived in the service and enjoyment of God, bases his hope, in his dying moments, where it has been placed during his living hours, on the atonement of the cross; and instead of seeking comfort and support from attention to an ordinance for which he has no warrant at such a season, he looks for it from the word of God and prayer, which are the divinely authorized sources of blessing to the end of time. If, as the Scriptures seem most decisively to intimate, that the Lord's supper is a *church ordinance*, we cannot feel surprised if its end remain unanswered, and its blessings unrealized, except by true Christians, and when they assemble in the capacity of a church. But should any, disposed to doubt, still ask, "Did not our Lord himself administer it in a private room?" To this query, it may be sufficient to reply, "That there the church was met for the purpose of worship." In reply to the question, "Is it right, under *any circumstances*, to administer the Lord's supper in private?" Mr. James says, *I think not*, and on the following grounds:—First. "The Lord's supper is strictly a *church ordinance*, and not an exercise of *mere social religion*, such as joint prayer, and therefore ought not to be observed but when the church is professedly assembled." Secondly. "The practice in question is contrary to one of the ends of the Lord's supper, which is to be a visible sign of the oneness of the church, and of the union of *all* its members in *one* body." Thirdly. "There is not a single instance of any company of Christians, whose meetings were merely occasional, and who were not united for the purpose of stated fellowship as a church, in a particular place, observing the ordinance of the Lord's supper." Fourthly. "As a precedent, the practice is dangerous; for if the Scripture mode of observing the Lord's supper be departed from in one way, it may in another."\*

If the Bible is the word of God, then its cautions and counsels deserve and claim our most sacred and diligent attention; when we depart from them, whether in spirit or in practice, we dishonour, not man, but God, and neutralize the hope of realizing the favour and presence of the Saviour. Obedience is the directly constituted test of love to Christ, and that obedience must not only be without wilful deviation in the letter, but it must be the language of the heart. "If ye love me," says our blessed Lord, "keep my commandments;"† and he also assures us, that the same obedience which is the evidence of true religion, is also the source of true enjoyment: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that

\* James's Church Members' Guide, pp. 182, 183.

† John xiv. 15.

loveth me shall be loved of my Father, and I will love him, and will manifest myself to him;”\* and the canon of Scripture closes with the animated benediction, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.†”—*London Evan. Mag.*

#### FIFTY REASONS FOR NOT SUBSCRIBING TO CHARITIES.

The following paper, taken from the *Christian Observer* of August, was calculated for the meridian of London; but, as the almanac makers say, *it will serve, without material error, for most of the cities and towns of the United States.*

Having heard many excellent reasons assigned for not contributing to various charities, it is thought that a summary of them may be of use to those well-disposed Christians who, with great piety and benevolence, resolve never to give away a guinea till they have discovered a cycle of perfect institutions. The reasons being thus presented in a compact form, will be ready for general use, without the trouble of invention upon every special occasion. The opposite reasons are in parallel columns.

#### FIFTY REASONS.

1. “I think you said that your institution contemplates foreign objects.” “I did.” “Then I must decline: we have surely wants enough and poor enough at home.”

2. “Are any of your officers paid, Mr. Collector?” “Yes.” “I never contribute to societies which pay any of their officers: such works ought to be done from pure Christian charity.”

3. “You send out only Bibles?” “Only Bibles, sir.” “I prefer subscribing where I can get Prayer-Books also.”

4. “I have a conscientious difficulty in regard to these modern societies: there is no knowing how they may end. I heartily approve of your object, but I object to every thing new-fangled.”

1. “Your society is, I believe, entirely domestic in its operations.” “It is.” “I am sorry for it: think of the claims of hundreds of millions of perishing heathens: think of China, and Tartary, and the East Indies.”

2. “Your plan of not paying your officers will never work well; it must be feeble, disjointed, and inefficient. Be good enough to mention this to the committee; and tell them I will subscribe—when I can—if they will adopt my system.”

3. “I do not like your plan of dividing your funds between God’s word and man’s word. I prefer the system of the Bible Society, and should certainly subscribe to that institution if I did not see objections to it on other grounds. The Bible only, is my motto.”

4. “Your old institutions are very apt to become decrepit. I prefer the modern societies; they have more of the vigour of youth and zeal. When I can spare a guinea, I intend to give it to one of these.”

\* John xiv. 21.

† Rev. xxii. 14.

5. "Your Society does quite right in thinking of the souls of men; the soul is of infinite importance: yes, quite right: but you will not do much for men's souls if you forget their bodies; it seems hard-hearted to talk of Bibles, and schools, and missionaries, while so many want bread. Mention my views to the Committee."

6. "I purpose subscribing to several of the large societies, so that I cannot contribute to these local objects. I prefer doing good on a wide scale."

7. "Excuse me; for, though I hope I am a sound Churchman, I disapprove of societies confined to members of our own communion only; they are too sectarian. Christian charity loves to be warm-hearted."

8. "Your funds, I am happy to see, are flourishing. I must reserve my mite for institutions that more need it."

9. "Your objects are too vague; I prefer subscribing to societies with a specific plan. Who knows into what a society constituted so laxly may launch or degenerate?"

10. "Prayer-Books and Homilies are not enough. You ought to publish tracts. The age requires new works."

11. I object to dispensaries. I prefer hospitals."

12. "Your Society adopts a test: I disapprove of tests."

5. "I see you contemplate temporal relief as well as religious instruction. Temporal relief makes hypocrites. Besides, what is the body compared with the immortal soul? No, no; you begin at the wrong end. I cannot in conscience aid *you*; but I intend joining a Bible or Missionary Society as soon as Providence puts it into my power without injustice to my family."

6. "I mean to subscribe to our local institutions when I am a little settled in the neighbourhood; so that I fear I shall have nothing left for your general institutions."

7. "I cannot in conscience subscribe to your Society till the managers confine membership to Churchmen. Each sect works best in its own sphere; and besides these are not times," &c.

8. "I would readily subscribe, if I thought it of any use; but your funds are so declining that I fear you will be obliged to give up before long. The trifle I could spare would be of no essential service, and might be better bestowed where there seems a more settled state of the finances. If you should right your vessel, I shall be happy to subscribe—when I have it in my power."

9. "I do not approve of your defining every particular of your intended proceedings. Who knows but to-morrow some important objects may arise; and then the guinea I have given to you may be wanted for them, and I may not have another to give."

10. "I would gladly subscribe if you published only fixed and approved formularies; but I do not think it right to subscribe towards tracts. Who can say that they would all exactly meet my views?"

11. "I object to hospitals. I prefer dispensaries."

12. "Your Society has no tests: I disapprove of societies without tests."

13. "Your Society goes too far. You must excuse me."

14. "Your Committee are too sanguine; they rush into too many objects. How can you expect the public will find funds as often as you think there is a new opening in Providence for your exertions? I expect to hear, one of these days, that you cannot pay your balance to your treasurer. I am only surprised that you have found your funds so greatly increased as to sustain your increased expenditure. But it cannot last long. I prefer not committing myself at present. Societies should not be rash, any more than individuals."

15. "I cannot subscribe till I know that your object is approved by our rulers in Church and State. It seems injudicious to press it without that sanction."

16. "I prefer soup societies to clothing societies."

17. "If it were an adult school, I would subscribe; but we are overstocked with all kinds of schools for children."

18. "You teach the Church Catechism."

19. "I will not subscribe till your public meetings open with prayer and conclude with praise. I delight to see Freemason's Hall thus consecrated."

20. "I never meddle with politics." "Politics, sir!" "Yes, yes; I call all these things politics—Church Reform, Sabbath Bills—every thing of the kind. I never give my name or a shilling to any of them. Christians have nothing to do with agitation. I call it all agitation."

13. "Your Society does not come up to my mark."

14. "Your Committee ought to go on in faith. The silver and the gold will not be wanting. All things are possible to him that believeth. For every ten missionaries send out a hundred; for every score Bibles give away a thousand; for every hundred children educate a myriad. When I see you thus casting yourselves on the providence of God, and not consulting carnal reason, I will do all I can to help you."

15. "Your excellent object being so warmly approved by our rulers in Church and State, will, I trust, be attained without the aid of a voluntary society. It seems meddling without necessity, and might be offensive."

16. "I prefer clothing societies to soup societies."

17. "There is not much to be done for grown-up persons; begin with the young. We sadly want an infant school."

18. "You do not teach the Church Catechism."

19. "There is, to my mind, something irreverent, and even profane, in praying and singing Psalms in a large miscellaneous assembly, in an unlicensed hall, at a tavern, and with all the emblems of Freemasonry around you, and the associations of tavern dinners connected with the place. No clergyman, who understands his ordination obligations, can countenance such a proceeding."

20. "It is of no use doing things in this milk-and-water way. We live in stirring times; you must get at public men; present shoals of petitions; have a little wholesome Christian agitation, and so forth. I should consider my guinea wasted in assisting your present plans; but if you will get twenty thousand signatures to an



21. "I have left off subscribing to schools. The poor are overtaught. They were better men, better subjects, and better Christians, when not one in fifty could read even the New Testament."

22. "One cannot always be subscribing to every thing. I prefer one or two charities well worked out; not a whole cycle of Bible, missionary, educational institutions, which only puzzle and divide the interest one feels in each."

23. "Your rules would admit of \* \* \*. Now I object to that object."

24. "You are too conservative."

25. "You concede too much; there is danger in concessions, especially in days like these."

address to the King and both Houses of Parliament, I will draw it up for you. Plenty of friends would come forward to bear the expense."

21. "I have given up subscribing to schools. The poor are not half taught in them. If you will teach geography, astronomy, philosophy, and political economy, I will say something to you."

22. "It is of no use taking up an insulated charity here and there: if you take up one, you should take up the whole circle, and unite Bible, missionary, and education institutions, so as to reflect light and warmth upon each other."

23. "Your rules, though they may admit of \* \* \*, do not specify it. I cannot join a society that does not make this a specific object."

24. "You are too reformatory."

25. "You concede too little; the times require large concessions."

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#### EXTRACT FROM DR. ALEXANDER'S SERMON BEFORE THE ALUMNI OF THE PRINCETON THEOLOGICAL SEMINARY.

Having read with great pleasure this very excellent sermon, and determined to gratify our readers with a portion of it, we found ourselves at some loss, where all was attractive, in making a selection. Our choice has fallen on the 2d particular, in which the speaker explains and enforces the duty of feeding the sheep of Christ—omitting the part, at the close, which relates to the subject of discipline. The Dr. observes to his young brethren and former pupils, that the limits to which he was confined did not permit him to give more than "a mere outline, which—he adds—each of you is capable of filling up, and which I trust you do fill up, not merely in theoretical knowledge, but in the daily practice of the duties of your office." We did wish, however, that in speaking of Sunday Schools, he had, a little more distinctly than in a single word, urged the importance of teaching our Shorter Catechism, in all these schools, when formed in Presbyterian congregations. By this catechism, especially when taught with the Scripture proofs, divine truth, in its essential parts, is systematised, and the minds of learners are furnished with the best guards against being "carried about with every wind of doctrine."

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2d. Next, let us consider the manner in which the sheep, when gathered into the fold, should be fed. The word of God is, in general, the food

with which his people must be fed. The knowledge of the truth is the proper nutriment of the spiritual life.

Now, to feed the flock of God, the pastor must understand the Scriptures. And he must feel in his own soul the experience of the efficacy of the truth. "For if the blind lead the blind, will not both fall into the ditch?" A guide of the children of God, ought to have a deep and rich experience of the manifold grace of God; and should be well acquainted with the various cases of conscience, which are common among the sheep of his pasture. His very soul should be imbued with the spirit of the Gospel. And he should be of a very tender and compassionate disposition, towards all persons labouring under trouble of mind.

To feed the church of God, it is necessary that the **TRUTH OF THE GOSPEL** be preached. Error can never nourish the soul. Error, even when mingled with truth, is like poison in our food. It is a thing much to be dreaded and avoided, to preach what is not true; or, what God has never commanded us to teach. The pastors of Christ's flock have the strongest motives to induce them to "take heed to themselves and to their doctrine." They should be exceedingly solicitous to know what the truth is, not only for their own sakes, but for the sake of the people; and when they do know the revealed will of God, to be unto them, if they do not preach it faithfully.

The whole counsel of God should be declared. Nothing that can be profitable should be kept back. The scribe well instructed in the kingdom of God, brings out of his treasure things new and old. The Old Testament and the New; the law and the gospel; the promises and the precepts; the predictions and the histories; the justice and the grace of God;—in short, every thing which the Scriptures have it as their object to reveal, we must preach. Yet, as in every system, while all parts are necessary in their place, some are more absolutely essential, and occupy a more central, and more prominent place; so, in the system of Scriptural doctrines, some truths must be made more conspicuous than others; and must be more frequently and earnestly inculcated, because on the knowledge of these, salvation is suspended. But every part of divine revelation should receive proper attention. The people need to be instructed in all that God has revealed for the edification of his church.

The word of God must be exhibited in its genuine simplicity. The babes of Christ grow and thrive only by the "sincere," (*i. e.* untainted, unmixed,) "milk of the word." This celestial nutriment will not bear to be mixed with human inventions and philosophy, without great injury. There should be no adulteration of the truth. No diluting of it. No combination of it with things foreign to its nature. Clear, sound, simple expositions of divine truth, should form the basis of the pastor's instructions from the pulpit.

The truth should be preached in a discriminating manner, with adaptation to the state and capacities of the particular flock to which it is addressed, and with seasonable and powerful application.

A mere general exhibition of the truth, without skilfully dividing it, so as to give every one his proper portion, is such a method of feeding the sheep of Christ, as will bring shame on him who thus dispenses the word. What should we think of the skill and fidelity of a physician, who should mix up good medicines and dispense them indiscriminately to all the patients in a hospital? Very much like this is the conduct of the preacher who deals out the word of God, without regard to the

different characters of his hearers. Careless sinners must be awakened and persuaded, by having the terrors of the Lord set before them. The watchman must not fail to sound the alarm, and testify against the sins of the people. "He should cry aloud and spare not." For if he fail of being faithful, their blood will be required at his hands. (Ezek. iii. 17--21.)

Gainsayers must be convinced, and their mouths stopped with solid argument. And yet we must instruct those who oppose themselves, with meekness. "The weapons of our warfare are not carnal." "The servant of the Lord must not strive," but yet he must "earnestly contend for the faith once delivered to the saints." The ignorant must be instructed. The babes in Christ must be fed with milk; the mature believer with strong meat.

The mourner must be comforted, and the weak and faint supported and refreshed, with an application of the free and gracious promises of God.

But in order to adapt his instructions to the various classes of persons in his charge, and to meet the various exigencies of the people, the pastor must descend from the pulpit; he must follow his flock to their homes. He must teach not only "publicly," but also "from house to house." He must find out, by personal acquaintance, the wants and diseases of mind under which they suffer. He must patiently, assiduously, and perseveringly, set himself to feed the sheep of Christ; and not to overlook the "lambs," who are first mentioned in our Lord's charge to Peter. It matters not whether by these we understand the weak in faith, or those of tender age; both must be carefully nourished. The youth form the most interesting part of the flock of every pastor. On them rest the hopes of the church. They must soon stand in the places of their fathers. They will very shortly have the whole concerns of the church of Christ in their hands. How important is it then, that they be trained up in the way they should go; "brought up in the nurture and admonition of the Lord."

Among all the "signs of the times" which are encouraging, there is no one more calculated to inspire hope, than the attention paid to youth in Sabbath schools, and in catechetical and Bible classes.

This is, indeed, to begin to build on a good foundation. If we would have the tree to grow straight, we must attend to it when young and tender. Let these efforts then be continued and multiplied. This is so far a compliance with the command of Christ, "feed my lambs."

By means of Sunday schools, now so widely extended over the church, the faithful pastor is furnished with a troop of auxiliaries, in the faithful discharge of his duty, unknown to our fathers, and which should be appreciated as one of the distinguishing blessings which God has granted to his church in our days. That pastor who does not cherish and patronise this catholic institution, manifests an ignorance or indifference in regard to the welfare of the lambs of his flock, little consistent with sincere love and fidelity to the great Shepherd. The superintendence of these schools, within the bounds of his charge, properly belongs to the pastor, and his assisting elders; and when the actual duties are transferred to other competent hands, the direction and government should remain with him. But I must not omit, what has long been with me a favourite opinion, that the Sunday schools should include persons of all ages: all your people, even though grey-headed, should be in a course of regular instruction. The truth is, that most adults need to have the same lessons inculcated, which are

given to the children. This, moreover, is no impracticable theory. The experiment has been tried, in a number of congregations in Massachusetts, and the result, as far as is known, is delightful. It is not necessary for adult men and women to be catechised as children are, but they might be formed into classes; might appoint a leader, or take this office in turn, and might prepare a certain number of chapters, on the contents of which they might freely converse, for an hour or two; and such as desired it, might be permitted to propose questions, to be answered on the spot, or to be reserved until the next meeting. We are, in fact, all children, while in this world, and need to learn something from God's word every day; and such an employment would fill up the vacant hours, and enliven the spirits of the aged, when they are so apt to become torpid, for want of interesting objects of attention. And I verily believe, that it would be the means of preserving their powers from sinking into dotage.

And if parents could be induced to co-operate more zealously in this work; if mothers, especially, would be persuaded to be more earnest and assiduous in instilling divine truth into the infant mind, who can tell what a reformation might be wrought in one age? And I cannot but hope, that maternal affection, which is one of the strongest as well as tenderest feelings implanted in the human constitution, begins already to be directed into its appropriate channel. The existence and success of "*Maternal Associations*," intended for the mutual assistance of pious mothers, encourages me to believe, that this powerful and inextinguishable yearning of the maternal heart, the nature and force of which mothers only can appreciate, is about to be sanctified to the great object of promoting early piety, and sowing the seed which may ripen into religion in mature age, when this effect fails in earlier life. If I were called on to declare what means of conversion, beside public preaching, had been most blessed of God, I should unhesitatingly answer, **MATERNAL INSTRUCTION.**

The pastor of a flock may well be compared to the physician of a hospital. It is important for him, as far as possible, to know the case of each individual under his charge; and especially to search out such as are labouring under peculiar maladies. He must not only be ready to visit his people, but prompt to enter into religious conversation with them. Not merely of a general and uninteresting kind, but relative to their own state,—their various spiritual troubles, conflicts and temptations; and having learned the cases of spiritual disease, he should study them with care, and bring them specially and individually before the throne of grace; and should not cease to visit such persons, however weak and erroneous their views may be. And even if they seem to derive no benefit from his conversation, he must not forsake or neglect them. Like a kind physician, he must show his sympathy, when he can apply no effectual remedy.

The sick, also, he must visit, and deal with them faithfully, skillfully and tenderly, according to their respective characters and states of mind.

The poor of the flock must never be forgotten by the faithful pastor. Many of the most precious of Christ's sheep and lambs, are found in this class. "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom." It was a distinguishing proof that Jesus was the true Messiah, "that the poor had the gospel preached unto them." And when the other apostles had no other instruction to give Paul, they earnestly requested, that he would "remember the poor."

"The same," says he, "which I also was forward to do." Religious influence is said rather to ascend than descend. It is, I believe, a fact, that a pastor's influence over the higher classes of society, will be greater, if he pays chief attention to the poor, than if he assiduously courted the rich. The poor are much more accessible than the rich, who are fenced round by so many forms of etiquette, that to address them personally and pointedly, is considered as a want of good manners; but, generally, the poor can be approached without danger of giving offence; and they consider the attentions of a minister as a condescension and favour. They also need religious instruction more than others, because their time is commonly completely occupied and their education defective. It is of high importance to guard the poor against habits of idleness and intemperance. These vices are the source of most others. To which may be added, the spending of the Lord's day in an improper manner. No evil is more threatening in free countries than the increase of pauperism: unless a check can be put to it in England, the country must be ruined; and its progress here is alarming. Pastors have more in their power, in regard to this branch of political economy, than any other class of men. Experience has fully shown the inefficacy of legal provision for the poor. The true remedy can only be found in raising their character, by instilling into their minds sound religious instruction. There is a culpable negligence, in most of our churches, in making suitable provision for the accommodation of the poor. In most Protestant churches in our large cities, you see very few of the poorest of the people. They have no place, and they are ashamed to appear in such gay assemblies, with their tattered garments. It is said, that in no country in the world, is there such an exhibition of gay clothing in the house of God, as in these United States. Does not this, in connexion with what has been said, deserve the attention of the pastor? I consider unbounded luxury, in dress, furniture, and equipage, as one of our crying sins.

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#### THE BIBLE FOR THE WORLD.

It is probably known to most of our readers that the American Bible Society have adopted a resolution, to endeavour, in reliance on the aid of the God of the Bible, to put his Holy Book, within the period of twenty years, into the hands of the reading population of the world—in the vernacular languages of those who form this population, and who shall be found willing to accept the invaluable treasure.

The magnitude of this undertaking may appear at first sight to be appalling. Yet it is capable of demonstration, that the means to accomplish it are fairly within our power, if a disposition zealously to use them shall not be wanting—The pecuniary means necessary to accomplish this enterprise would be largely furnished, by applying to it only the sums which have heretofore been expended to ruin the souls and bodies of our citizens, in making drunkards by the purchase and use of spirituous liquors.

It has been justly remarked, that we live in an age in which we ought "to expect great things, and attempt great things." The object now in contemplation is truly *a great thing*—the greatest, beyond a question, in the compassing of which human agency can ever be employed; and in this it must and will be employed; for we are not to



look for miracles, and the heathen, in the uttermost ends of the earth, are given to Christ—given in a promise, to the fulfilment of which, it will be admitted on all hands, the universal knowledge of God's revealed will is essential. In this great concern our country has been the first to engage; and for some time to come, it seems that we must engage single handed, as foreign aid has not yet been granted, where it has been asked. Let this only serve to stimulate us to gird ourselves to the mighty enterprise with greater ardour and a firmer determination; for if we are successful, we shall obtain a wreath of glory that will be bright and verdant, when the military laurels of Alexander, and Cæsar, and Napoleon, shall be blasted and withered forever, and the splendor of all the unhallowed conquests of heroes and chieftains, of whatever name, shall go out in eternal darkness. *Possunt quia posse videntur—they are able, because they seem to be able*—In the spirit of this maxim the Romans conquered the world; and in the same spirit we may achieve a conquest infinitely more glorious. To prevent the evil effects of delay and inaction, a period for the completion of the great undertaking has been prescribed; for who is ignorant, that the thought that a duty may be performed *at any time*, is often the cause that it is performed *at no time*?

It is not to be disguised, however, that *mighty exertions* are demanded—indispensably demanded—to success in this arduous work. Without such exertions we do not act worthily of our cause, by making our means correspond to the end in view; and of course, not in such a manner as to secure the approbation and smiles of the God of providence and grace, without which the plan contemplated will certainly prove abortive, and with which, let earth and hell oppose as they may, it will as certainly issue in a complete and glorious triumph—There must be much and fervent prayer, and much strenuous and unceasing effort, and much cheerful liberality.

The Bible Society of Virginia, with a member of which the plan in view originated, have taken a noble lead in carrying it into effect. They have appointed the Rev. William M. Atkinson, to traverse their bounds, to make collections, and to stir up their fellow Christians to prayer, exertion, and prompt contribution; and his success has been most encouraging. His whole heart appears to be in the work; and we know not how we can better contribute our mite of assistance, than by laying before our readers an extract of a letter we have lately received from him. We know that we have not the influence which this partial young brother—once a beloved pupil—seems to suppose we possess. But if our influence were a thousand times greater than that of any man on earth, we should rejoice to employ it all in forwarding this holy cause. The extract to which we have alluded, is as follows:—

“Now there are two ways in which you may aid this great cause, as it appears to me. One is by sustaining it through the pages of the *Christian Advocate*—an occasion for this might offer in reviewing our *Virginia Annual Report*, and that of the *American Bible Society*.

“The other, is by inducing your Synod to pass resolutions, urging it upon the next General Assembly to support the enterprise, by all their influence at home and abroad. I have prepared resolutions to be offered to our *Virginia Synod*, somewhat of this kind:—

1. “Expressing approbation of the object.
2. “Recommending to the churches and Christians under the care of the Synod, to support it by all proper means.
3. “Recommending to the General Assembly to take such order on

the subject, as may best tend to enlist all the energies of the Presbyterian church in this great cause.

4. "Requesting our Assembly to bring before the General Assembly of the Kirk of Scotland, before the highest judicatory of every other orthodox Presbyterian church in this, or any other country, and before all other ecclesiastical bodies, domestic or foreign, in correspondence with our Assembly, an enterprise so congenial with the true spirit of the gospel, and therefore, as we believe, with the true spirit of Presbyterianism.

"This syllabus is presented to let you see what is the sort of action which I desire from the Synods. Is it not *dignus vindice nodus*? Is it not an enterprise worthy of your age and experience? Would not 'thy will be *known*, that it may be *done* on earth, as it is in heaven,' be a dying speech as worthy of the aged Christian, as 'save my country,' of the expiring patriot?

"In asking you to co-operate with me on this subject, I do not at all feel that I am treading on ground before untouched by us, jointly. You may not recollect it, but I shall never forget, that twenty years ago, (when, though in other respects a thoughtless youth, I had learned that it was a good thing to distribute the word of God,) I, as a manager of the Nassau Hall Bible Society, carried on a correspondence, under your superintendence, on a branch of this same subject, with the late venerable Governor Langdon, of New Hampshire.

"I hope you will pardon all inaccuracies, for I have not time to copy my letter; and I have written it surrounded by my wife and children, whom, in one short hour, I am to leave for a three months' tour."

We only add, that in place of the Review, which Mr. A. has suggested, we substitute this article, as better adapted than a Review, to answer his wishes; and that we hope, and earnestly request, that every reader may lay this subject seriously to heart, and use all his means and influence, both in the private circle, and with bodies either ecclesiastical or civil, for the promotion of the great and glorious undertaking of giving the Bible to the world.

THE EDITOR OF THE CHRISTIAN ADVOCATE.

## Review.

### PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, IN MAY AND JUNE, 1834.

Among the subjects, of no small interest to the Presbyterian church in the United States, which were discussed and decided on by the last General Assembly, there were three of pre-eminent importance, viz. The appeal and complaint of the second, or elective Presbytery of Philadelphia; the memorial from the West; and the motion for bearing testimony against certain doctrinal errors prevalent in our country, and dangerous to our church. On the first of these, our remarks were concluded in our last number; we now proceed to the consideration of the second.

A copy of "the Memorial" was inserted in our June number, and we hope our readers have given it an attentive perusal. It was originally issued and signed by nineteen ministers and twenty-three elders; and was addressed "To the moderator and members of the Presbyterian church in the United States, to meet in the city of Philadelphia, on the 15th of May, 1834." It had been previously printed in a pamphlet

form, and pretty widely circulated; and had been taken up, acted on and adopted, according to the report of the committee of Overtures, "by eight Presbyteries, eleven church sessions, fifty-two ministers, and twenty-four elders, and in part by other Presbyteries." The Presbyteries of Philadelphia and Miami, and we believe a third, the name of which we do not recollect, had not put their reports into the hands of the committee of Overtures; and of course these Presbyteries are to be added to the number of those that had adopted the memorial—the Presbytery of Philadelphia, *unanimously*. The memorial was committed, on the second day of the session of the Assembly; was reported on, the third day afterwards; and on the 5th day subsequently, Saturday morning, May 24th, we find the following minute of the Assembly:—

"Overture, No. 6, viz. "A memorial from a number of judicatories and individual ministers, and ruling elders in different parts of the church, was taken up and committed to Mr. Leech, Mr. James Morrison, Mr. Platt, Mr. Thomas T. Scott, and Dr. Hawes." This committee made its report on the 27th of May.

We shall insert the proceedings of the Assembly, as the several articles of the report came successively under discussion.

*Tuesday Morning, May 27th.*

The Committee to whom was referred Overture No. 6, viz. "A memorial from a number of judicatories, and individuals, ministers and ruling elders, in different parts of the Church, on the present state of the Presbyterian Church," made a report, after which a motion was made indefinitely to postpone the whole subject, which was discussed at some length. Adjourned till 4 o'clock.

*4 o'clock, P. M.*

The order of the day (the memorial of certain judicatories) was postponed, and the unfinished business of the morning resumed, viz. "The motion indefinitely to postpone the whole subject of the memorial on the present state of the Presbyterian church;" and after some discussion it was decided in the negative.

It was then moved that the report of the Committee, and the points it embraces, be postponed, with a view to take up in their place the articles in the memorial, on which the memorialists earnestly request a decision. This motion, after considerable discussion, was also decided in the negative.

*Wednesday Morning, May 28th.*

The Assembly resumed the unfinished business of yesterday, viz. "The report of the Committee on the Memorial on the present state of the Presbyterian church," and having decided to consider the same by paragraphs, discussed at length the first resolution.

*4 o'clock, P. M.*

The Assembly resumed the unfinished business of the morning, viz. "The report of the committee on the memorial on the present state of the Presbyterian church," viz. "The first resolution was further discussed at some length, when the vote was taken on adopting said resolution, which was carried in the affirmative. This resolution is as follows, viz.

*Resolved*, "That this Assembly cannot sanction the censure contained in the memorial against the proceedings and measures of former General Assemblies."

The yeas and nays on adopting this resolution were ordered to be recorded, and are as follows.

*Yeas*—S. Aiken, Perry, Chase, Fisk, Chancey, Backus, Keeler, Tracey, Tucker, A. Fitch, Gardiner, Hitchcock, Coe, Sawyer, Johnson, Robinson, S. C. Aiken, A. Crane, Coolidge, Astrom, Wilcox, Walker, Waterbury, Penfield, Mills, S. Smith, Shafer, Mersereau, Squier, E. Phelps, D. W. Forman, May, Dunning, Matthews, Cawles, R. G. Armstrong, E. Scofield, M. Smith, Condit, E. King, Woodbridge, Lansing, Halstead, B. King, Fairchild, Thomas, Kellogg, Ely, F. Scofield, How, Bredell, Skinner, Lyon, Bowman, Leslie, Bissell, Judson, Stimpson, Monteith, R. Armstrong, Shedd, M'Cracken, Dewitt, Graves, Brainerd, Boal, Kemper, Remley, Proctor, Hovey, Ellis, Farnham, Barnes, J. F. Cowan, Hinkley, Philips, S. B. Wilson, Fitzgerald, Wm. J. Armstrong, Kirkpatrick, Leach, Morrison, Watts, Hawes, W. A. Shaw, J. Brown, Hoyt, Mandeville, Hoss, Eagleton, Cassells, White, R. W. Bailey, T. F. Scott—94.

**Nays**—S. Hunter, Manning, Hotchkiss, C. Smith, A. M. Cowan, Platt, Remington, J. Green, Mason, Boyd, Beers, Snodgrass, Wallace, Williamson, B. M'Dowell, I. V. Brown, W. Wilson, Candee, Love, Davis, Harris, A. Green, Woodward, J. M'Dowell, Magraw, Latta, Mustard, Morris, Watson, Agnew, M'Kinney, Hepburn, Young, J. W. Scott, M'Combs, Henry, H. Campbell, Coon, Vanhorn, M'Kennan, M'Faren, Marshall, M'Ferran, Craig, Vandyke, Donaldson, W. Wylie, S. H. Crane, C. Johnston, A. M'Farlane, Dunn, A. Wylie, Carnahan, Sickles, Blake, Spilman, Posey, Bennett, Bayless, Breckinridge, Price, F. M'Farland, Allen, D. L. Russell, D. Lindley, Preston, A. A. Campbell, Harrison, Snowden, Hagaman, Cunningham—71.

The second resolution of the report was then taken up, and after some discussion, the assembly adjourned till to-morrow, at half past 8 o'clock.

*Thursday Morning, May 22.*

The Assembly resumed the unfinished business of yesterday, viz. "The report of the committee on the memorial on the present state of the Presbyterian church." The second, third, fourth, fifth and sixth resolutions, after being separately discussed, were severally adopted. Adjourned till half past three o'clock.

*Half past 3 o'clock, P. M.*

The Assembly resumed the report of the committee on the "Memorial on the present state of the Presbyterian church." The seventh resolution was then discussed and being amended, was adopted.

From this decision Mr. Carver Hotchkiss entered his dissent.

The eighth resolution was then discussed at some length.

The Assembly had a recess until eight o'clock, when the Assembly met, and resumed the consideration of the report on the "Memorial on the present state of the Presbyterian church." The eighth resolution of the report was further discussed, and after some amendment, was adopted. The ninth resolution also was amended and adopted; and the tenth was adopted without amendment.

Adjourned till to-morrow morning, at half past eight o'clock.

*Friday Morning, May 30th.*

The Assembly resumed the unfinished business of last evening, viz. "The report of the committee on the memorial on the present state of the Presbyterian church." The question was then taken on the whole report, as amended and adopted by paragraphs, and the whole was adopted, and is as follows:—

The committee to which was referred the memorial complaining of sundry grievances abroad in the church, beg leave to report, that they find said memorial adopted either in whole or in part, by about nine Presbyteries, and eight sessions. It is also signed by about eighteen ministers, and ninety-nine elders, asking of this Assembly to apply such remedies as may be necessary to correct the evils of which they complain. Your committee, after the most careful investigation, and mature deliberation that they could bestow on this subject, have concurred in the following resolutions, which they recommend for the adoption of this Assembly.

*Resolved*, 1. That this Assembly cannot sanction the censure, contained in the memorial, against proceedings and measures of former General Assemblies.

2. That it is deemed inexpedient and undesirable to abrogate, or interfere with the plan of union between Presbyterians and Congregationalists in the new settlements, adopted in 1801.

3. That the previous action of the present Assembly on the subject of ordaining men is deemed sufficient.

4. That the duty of licensing and ordaining men to the office of the gospel ministry, and of guarding that office against the intrusion of men who are unqualified to discharge its solemn and responsible duties, or who are unsound in the faith, is committed to the Presbyteries. And should any, already in that office, be known to be fundamentally erroneous in doctrine, it is not only the privilege but the duty of the Presbyteries constitutionally to arraign, condemn and depose them.

5. That this Assembly bears solemn testimony against publishing to the world ministers in good and regular standing, as heretical and dangerous, without being constitutionally tried and condemned, thereby greatly hindering their usefulness as ministers of Jesus Christ. Our excellent constitution makes ample provision for redressing all such grievances, and this Assembly enjoins in all cases a faithful compliance in meekness and brotherly love with its requisitions: having at all times a sacred regard to the purity, peace, and prosperity of the church.

6. That the Assembly have no authority to establish any exclusive mode of conducting missions; but while this matter is left to the discretion of individuals and inferior

judicatories, we would recommend and solicit their willing and efficient co-operation with the Assembly's Board.

7. That a due regard to the order of the church and the bonds of brotherhood, requires in the opinion of this Assembly, that ministers dismissed in good standing, by sister Presbyteries, should be received by the Presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials, unless they shall have forfeited their good standing subsequently to their dismissal.

8. That in the opinion of this Assembly, to take up and try and condemn any printed publication as heretical and dangerous, is equivalent to condemning the author as heretical; that to condemn heresy in the abstract, cannot be understood as the purpose of such trial; that the results of such trial are to bear upon and seriously to affect the standing of the author; and that the fair and unquestionable mode of procedure is, if the author be alive and known in our communion, to institute process against the author, and give him a fair and constitutional trial.

9. That in receiving and adopting the formularies of our church, every person ought to be supposed, without evidence to the contrary, to receive and adopt them according to the obvious and known and established meaning of the terms, as the confession of his faith; if objections be made, the Presbytery, unless he withdraw such objections, should not license, or ordain, or admit him.

10. That, in the judgment of this Assembly, it is expedient that Presbyteries and Synods in the spirit of charity and forbearance, adjust and settle, as far as practicable, all their matters of grievance and disquietude, without bringing them before the General Assembly and the world, as in many cases, this tends to aggravate and continue them, and to spread them over the whole church, to the great grief of its members, and injury of the cause of religion.

The Rev. I. V. Brown gave notice, in behalf of himself, and those who may choose to unite with him, that they claimed the privilege of entering their protest against the above resolutions.

### PROTEST.

The undersigned protest against the proceedings of the General Assembly, relative to the memorial complaining of sundry grievances abroad in the church—

1. On account of the manner in which said memorial was treated, in bringing it before the Assembly. It was committed to a committee who brought in a report in nearly all respects adverse to the memorial, before it was read in the house; so that when it was read, it was heard under the influence of all the prejudice created against it by the adverse report and prejudgment of the committee. It is believed that this method of procedure is without precedent or parallel, in the proceedings of any of the ecclesiastical judicatories of our church, or of any well ordered deliberative body, of whatever kind.

2. On account of the adoption by the Assembly of the first resolution submitted by the committee aforesaid, viz. "Resolved, that this Assembly cannot sanction the censure contained in the memorial, against proceedings and measures of former General Assemblies." If the proceedings and measures of the General Assemblies of our church are not to be regarded as infallible and immutable, then their equity and expediency are fairly open to the investigation and remarks of the members of the church; nor is it perceived how the redress of grievances, arising from the acts of the General Assembly, can be obtained by an aggrieved party, if such a party may not state, freely and fearlessly, the ground of complaint, although this should imply, as indeed it must, in most cases, necessarily imply, a censure of the proceedings which are the subjects of complaint. We fully recognise the obligation of memorialists and petitioners to address the General Assembly in respectful language; and such language we do conscientiously think was used, in an exemplary manner, by the memorialists, and that they could not have laid open their grievances, fairly and fully, with a greater reserve than that which they maintained; and therefore, that this decision of the Assembly goes to abridge the liberty which every member of our church, and every free-man and Christian in our country, ought to enjoy and maintain.

3. We protest against the second resolution, as going to render permanent, "the plan of union between Presbyterians and Congregationalists in the new settlements," which we consider as plainly and palpably unconstitutional. We do not wish for an abrupt violation of this plan, on the part of the Presbyterian church; but for the commencement of measures which shall result in a return to the ground of the constitution; and this without injury to, perhaps with the consent and approbation of, both the parties concerned. But regarding the second resolution as calculated, and probably intended, to perpetuate an unconstitutional transaction, we decidedly protest against it.

4. We protest against the fifth resolution, because we view it as interfering with the liberty of speech, the liberty of the press, and with Christian duty. For any *abuse* of this liberty, we are not advocates. But to prohibit, in all cases, the naming of authors



in connexion with their heretical publications, is, in our best judgment, to throw a shield over both. For if the public is not pointed to a particular book or pamphlet, it will often not be known what publication is intended, and its very existence may be denied; and if the publication be distinctly referred to, and it bears the name of the author in the title page, (which was the case in all the instances referred to in the memorial) then those who simply make this reference, fall under the heavy denunciation of this resolution. We profess to admire the provisions of the constitution which this resolution eulogises, as much as they do who framed and sanctioned it; and we protest against the resolution itself, because its tendency is to render difficult, and in some cases absolutely impracticable, the duty which the constitution enjoins; and thus may prove, as we have said, a shield, both to the heretic and to his work.

5. We do earnestly and solemnly protest against the seventh resolution, in which it is asserted, "that ministers dismissed in good standing by sister Presbyteries, should be received by the Presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials, unless they shall have forfeited their good standing, subsequently to their dismissal." This resolution is in conflict with the right of a Presbytery to judge of the qualifications of its own members, which we verily believe has never before been authoritatively attacked and impaired, from the time of the meeting of the Assembly of Divines at Westminster, in which it was recognised, till the meeting of the present General Assembly. It is indeed in conflict with the acknowledged right inherent in the members of every society, civil as well as ecclesiastical, to judge of the qualifications of those with whom they shall be associated. But it not only contravenes a right, it also exposes the entire church to the most serious evils. It puts it in the power of a few corrupt Presbyteries, to corrupt the whole church, by throwing their members into sound Presbyteries, one after another, till they become dominant in all. We view it as a virtual relinquishment and denial of one of the essential principles of all presbyterial order and government, and as such, we most solemnly protest against it. We do and must maintain, that every Presbytery has an inherent and indefeasible right, to determine whether it will receive into its bosom any and every member who applies for such reception. Circumstances may render it unnecessary to call this right into exercise in certain instances, but the right always exists, and circumstances may require its exercise, at least for a time, in every instance in which application is made for admission to a Presbytery. The denial of this right, we repeat and insist, is the denial of a fundamental principle of Presbyterianism.

6. We protest against the eighth resolution, because, in our judgment, it not only establishes a principle erroneous in itself, but does in fact, the very thing which it imputes to the memorialists—it casts censure on a former General Assembly for examining and condemning a heretical book, before the author was tried and condemned by his Presbytery. We here refer to the case of W. C. Davis. It is our firm belief, that it is often an imperious duty incumbent on the judicatories of the church, to examine erroneous opinions *in thesi*; and, having carefully compared them with the standards of the church and the word of God, to condemn them in the abstract;—and then, if it be thought expedient, and be found practicable, (which it may not always be,) to subject those who have promulgated these opinions, to the proper discipline. To invert this order, is, in our firm conviction, to render discipline, in many cases difficult, and in some impracticable, and thus to prove a protection to those who are unsound in the faith.

We might specify some additional points in the resolutions against which we protest; but those to which we have adverted, we regard as the most objectionable. Still we feel ourselves constrained to add, that the doings of the General Assembly in regard to a memorial adopted by eleven Presbyteries, or parts of Presbyteries, as well as by several sessions, and numerous individuals—a support greater than any other memorial has received that has ever been presented to a General Assembly in this country—is calculated deeply to grieve and wound the feelings of a large part, and we must think not an unsound or undeserving part, of the Presbyterian church. Their pious, and, as we think, their just and reasonable expectations of some redress from the General Assembly, will be utterly and hopelessly disappointed.

We do, therefore, by offering this protest, most solemnly and earnestly beseech the Assembly to pause—to consider the probable consequences of their action on this memorial, and yet to retrace their steps; lest the adherents to the standards of our church in their plain and obvious meaning, should find themselves constrained, however reluctantly, to resort to first principles, and to make their final appeal to the Great Head of the Church.

Ashbel Green, Robert Love, Carver Hotchkiss, George Morris, A. Bayless, W. L. Breckinridge, Samuel Boyd, E. H. Snowden, Charles Davis, David M'Kinney, Simeon H. Crane, C. Beers, Charles Woodward, Isaac V. Brown, I. N. Candee, Benjamin F. Spilman, Jacob Coon, James W. M'Kinnan, James Magraw, D. R. Preston, George Marshall, James Agnew, W. A. G. Poesy, James Scott, Alexander M'Farlane, Edward

Vanhorn, S. M'Farren, James M'Farren, William Craig, William M'Coombs, James Blake, James Remington, William Sickles, Jacob Green, Loyal Young, Wm. Wylie, James C. Watson.

Mr. White, Mr. B. King, Mr. Grover, and Mr. Leach, were appointed a committee to answer the Protest.

### ANSWER TO THE PROTEST.

The committee appointed to answer the Protest against the proceedings of the General Assembly, on the "Memorial complaining of sundry grievances abroad in the church," made the following report, which was adopted, viz.

That after due consideration of the whole subject, and believing the Protest to be founded on assumptions which were fully refuted and proved untenable, in the course of a long and thorough discussion of the several resolutions adopted, they deem it inexpedient for the Assembly to assign any further reasons for the course pursued, in relation to the above memorial.\*

Our readers have now before them a connected view of the proceedings of the General Assembly relative to the "Memorial," together with the Protest, and the answer it received. We have thought it most fair not to distract the reader's attention by interspersing our comments with the several steps of procedure, but to reserve them till the whole case should be exhibited as it stands on the records—We now proceed with our remarks.

We think no candid and competent judge, who attentively reads the memorial in connexion with the manner in which it was disposed of by the Assembly, can fail to adopt the opinion, that, from first to last, there was a studious endeavour to treat it with indignity—to treat it as a paper to which, indeed, some formal attention was required by the rules of the house, but which was to be marked with peculiar disapprobation, if not with scorn, at every stage of the proceedings had upon it—as an address, in a word, which should receive such a reception as would make its signers sensible that their remonstrances and requests excited no other feeling in the Assembly than that of determined, if not contemptuous disregard. Such, it seems to us, must be the result of an attentive *reading* of the documents; but the conclusion thus formed, would have been strongly confirmed, if the reader could have *heard* and *seen* all that passed in the Assembly, while acting on the memorial. It was the *tone* of the treatment it received, as well as the final decision on its contents, that deeply grieved and mortified its friends, and convinced them effectually, that it was not from simply petitioning or memorializing the Assembly, but from some other mode of action, that the evils which afflict the Presbyterian church, and threaten its very existence, are to be arrested in their progress. We shall now go into some detail.

Repeated efforts were made, and made in vain, by the present writer, to have the memorial read, before it was referred to the committee that brought in the resolutions which sealed its destiny. The records do not mention that it was read at all; and if the Assembly had acted upon it without ever having an opportunity to know its contents, it would have been just as well. It was read, however, after the committee had pointed out in their resolutions how it was to be disposed of—read by a manifest reluctant consent of a majority of the house, and heard by

\* After very nearly four months since the rising of the Assembly, we have been unable to obtain a corrected copy of the minutes. We have therefore been obliged to have recourse to the religious newspapers for the quotations we have made. We have taken much pains to render our extracts correct—and we believe they exhibit the doings of the Assembly fairly and fully. If, on obtaining a copy of the corrected minutes, we shall discover any error that affects the meaning of a sentence, we will not fail to announce and correct it.

a number of those who did not go out while it was reading, with accompanying indications, not to be mistaken, of uneasy or scornful feelings. Now we do not believe, as is intimated in the protest, that any deliberative assembly in this country, whether civil or ecclesiastical, and in times when party spirit has been most excited, ever before treated a respectful memorial in this manner—ever appointed a committee to report upon it, before the house knew what it contained; and then permitted it to be read, that it might be treated with pointed disrespect.

After the memorial was read, the first motion that was made was, to postpone it indefinitely. Nothing more contemptuous than this, could have taken place in the form of a motion. Its plain import was, that the memorial was not worthy of the attention of the Assembly; yet the records state, that this motion was “discussed at some length.” The majority commonly acted with great concert, but as we were never in their secrets, we cannot tell whether it was understood, or not, by the party, that the memorial should receive this mark of contempt, and then be reserved for the fate which awaited it from the passage of the resolutions—The motion for an indefinite postponement, for whatever reason, was negatived.

The report of the committee on the memorial, now came before the house, and a member of the minority moved, “that the report of the committee, and the points it embraces, be postponed, with a view to take up in their place the articles of the memorial, on which the memorialists earnestly request a decision. This motion, after considerable discussion, was also decided in the negative.” Here is a sample of the manner in which the Assembly have several times evaded a decision on points of the deepest interest to the church, from the proceedings in the noted Barnes’ case, down to those that issued in the rejection of the memorial. In the case of Mr. Barnes, the Presbytery of Philadelphia had specified a number of particulars, in which, in the judgment of the Presbytery, his far-famed sermon stood in direct opposition to certain articles, or positions, of the doctrinal standards of the church; and they asked the judgment of the Assembly, whether the specified opposition between the sermon and the standards, did really exist or not. But the Assembly evaded the whole, by converting itself into a Congregational Association, and appointing a committee, that brought in a report, in which the entire subject was wrapped up in a few generalities, and voted on without discussion, and without touching a single point on which the Presbytery looked for a judgment. In the case of the memorial, there were no parties at bar, as in the former case; and therefore there was no necessity of again adopting the Association principle; but in disposing of the points detailed in the memorial, on which a decision was earnestly sought, the course pursued partook largely of the character for which the Assembly of 1831 had furnished a precedent. The motion to take up and consider the specifications of the memorialists, was negatived; and the resolutions fabricated by the committee, and shaped so as to suit the views of the expected majority, were substituted in their place. The unfairness of this procedure, must strike every unprejudiced mind.

On the first resolution of the committee, after it was decided that the report should be considered by paragraphs, there was an animated debate, which was terminated by a vote, on which the yeas and nays were demanded and recorded. This record is to be attributed to a standing rule of the house, which directs that the yeas and nays shall be recorded,

when demanded by one-third of the members present; and happily it was found, on this occasion, that the minority could count more than a third of the members; although the record shows that they wanted three-and-twenty votes of equalling the number of the majority. But for the existence of this rule, it is confidently believed the church would never have known who, among the members of the last Assembly, were the friends, and who the foes of the memorial. The votes on the subsequent resolutions, where there was a difference of opinion, were nearly the same as on the first. There was some little variation as to the side occasionally taken, but none that materially affected the strength of the different parties. The third resolution, we believe, had no opposition; and the 4th and 9th resolutions are only different expressions of constitutional provisions, which the minority had no disposition to controvert; and which probably were intended to show the *great regard* which the committee had to our standards. The power of a third of the members to secure a record of the yeas and nays on any question, was not forgotten in the subsequent proceedings of the Assembly; for when such a record was moved, on the vote which excluded from the minutes all notice of the motion of Mr. Jennings, the *locum tenens* of the Moderator's chair, (the regular Moderator having withdrawn) declared, to the astonishment we believe of all who heard it, that the motion was out of order. He knew, that if the motion were put, a third of the members would vote for it, and thus the yeas and nays on this important question, would appear on the minutes; but he knew also that his decision, declaring that the motion was out of order, could not be reversed but by a *majority*, instead of a *third* of the house, and he was confident that the majority would ratify this most unfair and unrighteous sentence. An appeal from his decision was taken, and his confidence that a majority of the house would sustain him, was proved to be well founded. We do think, and have not a doubt that the public think with us, that, especially in the present state of the church, the yeas and nays on all important questions decided in the General Assembly, ought to be recorded and published to the world; that the churches may know how their representatives have voted, and all may have an unequivocal expression of the opinions of those whose names appear on the record. But to this the New School party in the Assembly have, for several years past, been generally and decidedly opposed; and hence the public do not, and cannot know, how the votes of individual members have been cast, on questions involving the vital interests of the church.

We refer to the protest for a statement of our objections to the doctrines or principles contained in the several resolutions, and we hope our readers will do us and themselves the justice, carefully to compare the protest with each of the resolutions to which it is opposed. On the first and second resolutions, we have nothing to add to what is contained in the protest, and the remarks already offered. The fifth resolution is one of the most objectionable of the whole series. But it is so satisfactorily answered, and its slavish and unchristian principles are so clearly exposed, in the 4th article of the protest, that we deem any enlargement unnecessary. Of the 6th resolution, the protest takes no notice. The position that "the Assembly have no authority to establish any exclusive mode of conducting missions," is perfectly equivocal, and we doubt not was intended to be so. That the Assembly have no authority to establish any exclusive mode of conducting missions out of their own bounds, or for missionaries of other churches, is

certainly true—so obviously and confessedly true, that there was no need to state it. But that the Assembly has authority to establish a mode, and if it be found necessary, *an exclusive mode*, of conducting missions within their own bounds, and by members of their own communion, is also true—so true, that no one who understands the constitution of the Presbyterian church, can plausibly deny it. Missionary operations affect all the interests of the church, more than almost any thing else; and to maintain that over such operations the Assembly has no authority, and when necessary, even a controlling authority, is to maintain that the greatest irregularities may exist in our church, and the most serious evils be inflicted upon it, and yet that the supreme judicatory have no power to apply a remedy. We can hardly think of a greater absurdity than this, to be embraced by any one who professes to be a Presbyterian. The chapter which relates to missions in the constitution, (see chap. xviii. of Form of Government) directs that applications for missionary aid should be made to a Presbytery or Synod, or to the General Assembly, and orders that missionaries shall be ready to produce their credentials to the Presbyteries within whose bounds they may be, and obtain their approbation, or at least that of a committee, appointed for this purpose. In conformity with this constitutional prescription, all the missionaries employed within the bounds of the Presbyterian church, for many years after the adoption of the constitution, were made responsible to the ecclesiastical judicatories of the church, and to them alone; and such is the fact at present, in regard to the missionaries appointed and employed by these judicatories. But of late years, Voluntary Associations, both for domestic and foreign missions, have been organized, and have carried on their operations in the bosom of the Presbyterian church, without any responsibility whatever to the judicatories of this church; and this has had, and still has, a most pernicious influence, not only in enfeebling all missionary operations of a strictly Presbyterian character, but in creating jealousies, collisions, and contentions of the most pernicious kind in the church—Nay, the influence of these Voluntary and anti-Presbyterial Associations, has gone far to control the judicatories of the churches themselves, from the highest to the lowest. Here, at this hour, is a principal source of the corruption, disorder, and disregard, both of the creed and government of our church, by which it is so grievously polluted, divided, and distracted; and we solemnly believe that no rational hope of a return to sound principles, and to regular presbyterial order, can be entertained, till the influence of this radical evil shall be removed. We request our readers to turn to the fourth section of the memorial, and see the statements there made of undeniable facts, and of the unhappy influence which these Voluntary Associations, particularly of the American Home Missionary Society, has exerted, on all the interests of our church; and no where more manifestly and lamentably than in the General Assembly itself. This was a tender point for the *reasoning* committee, and they touch it tenderly. They, in effect, do nothing more than roundly assert that the Assembly have nothing to do with the business—not aware, it is presumed, that by this very assertion, they prove themselves either utterly ignorant, or totally regardless, of the principles and government of the Presbyterian church, relative to this subject. They do indeed, in the close of the resolution, venture to “recommend to individuals and inferior judicatories”—recognising that it is “left to their discretion” to do as they please—“a willing and efficient co-operation with the Assembly’s Board” of Mis-



sions. Truly, it was no great boon to recommend to those *who choose it*, to co-operate willingly with the Assembly's Board, when it is notorious that the principal co-operation of the recommending party, is with Voluntary Associations, who mar and distract the measures of the Assembly's Missionary Board, and interfere most injuriously with the whole order of the Presbyterian church.

The 7th resolution, as first reported by the committee, stood thus—*"The Assembly do not deny the right of any Presbytery, when it is deemed proper to do so, to examine into the qualifications of persons applying for membership; yet a due regard to the order of the church and the bonds of brotherhood, requires, in the opinion of this Assembly, that ministers dismissed in good standing by sister Presbyteries, should be received by Presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials, unless they shall have forfeited their good standing subsequently to their dismissal."* That this is a bungling and self-contradicting resolution, as thus expressed, is undeniable; for if any Presbytery has *a right* to examine, then a due regard to the order of the church, and the bonds of brotherhood, cannot be violated by the exercise of this right. The committee manifestly felt that they were treading on slippery ground, in getting at their favourite object in the latter part of the resolution; and they certainly did hobble sadly, in making for their mark. But when the resolution came before the Assembly, they found members less timid than themselves. On the motion of the permanent clerk, the Rev. John M'Dowell, who had voted against the first resolution, the first part of this resolution, which we have marked with the Italic character, was stricken out. Had a motion been made and carried, to strike out the second part of the resolution, instead of the first, a fundamental principle of Presbyterianism, in place of being violated, would have been asserted and sanctioned; and the decisions of former Assemblies,\* instead of being contravened, would have been confirmed. But this would have been giving some little countenance to the memorial, which the majority of the Assembly were determined it should never have; and they were no doubt highly gratified, to find a member who had voted against the first resolution, bold enough to take the lead, in doing what the committee had wanted courage to propose. The reply of the protest, to the resolution now under consideration, is irrefragable, and renders many additional remarks unnecessary. We wish, however, to call the attention of our readers for a moment,

\* In the year 1816 the General Assembly, in disposing of a complicated case, sanctioned the report of a committee, in which there is the following statement, going directly to the point in view—"It is clear that the right of deciding on the fitness of admitting Mr. Wells a constituent member of the Presbytery of Geneva, belonged to the Presbytery itself." [Digest, page 325.] In 1825, the Assembly decided, on a reference from the Presbytery of Baltimore—"That it is the privilege of every Presbytery to judge of the character and situation of those who apply, to be admitted into their own body, and unless they are satisfied to decline receiving the same. A Presbytery, it is true, may make an improper use of this privilege, in which case, the rejected applicant may appeal to the Synod or the General Assembly." [Printed Minutes, page 265.] If the memorialists knew of these decisions, they could have had no other object in bringing this subject before the last General Assembly but to ascertain whether the supreme judicatory of the church in 1834 would sustain the decisions of former General Assemblies—The answer was, we will not—We will formally and uncereemoniously reverse those decisions. Yet this is the Assembly who introduce their decision on the memorial with saying, "that this Assembly cannot sanction the censure contained in the memorial, against proceedings and measures of former General Assemblies"!!! But why make notes of admiration? Who expects consistency in the followers of New Light?

to the case mentioned in our last number, as demonstrating, practically, the propriety of the principle for which we contend—the principle that every Presbytery has the right to determine on the qualifications of all who apply to be received into its fellowship—We refer to the case of the individual whom the Presbytery of Newark, (N. J.) refused to ordain and install as the pastor of the congregation of Hanover. That individual came from the elective, or 3d Presbytery of New York. He was not then, it is true, an ordained minister, but a licentiate; still, the principle we advocate applies to the case of licentiates, as well as to that of ordained ministers. Suppose, then, that this man, before he was permitted to act as a supply, or to receive any appointments in the Presbytery of Newark, had been put, as we say he ought to have been, on his examination; he would unquestionably have discovered his ignorance and unsoundness in the faith—for we have been well informed that he has the merit of not disguising his sentiments, like many of his fraternity—and thus he would, of course, not have been permitted to supply the vacant congregation of Hanover, and that congregation would have been preserved from evils, which many years are not likely fully to remedy. Is it not obvious from this case, that it is infinitely better to meet heresy, or disqualification for ministerial usefulness of whatever kind, at the threshold of the Presbytery, rather than to permit it to enter, with a view to correct it afterwards—in many cases, after it has produced irremediable mischief. Only take the conjoint influence of the two principles sanctioned by the last Assembly—let there be elective Presbyteries, and let their members be entitled to claim a good standing in other Presbyteries, simply on what the resolution before us calls “their constitutional testimonials,” and you put it in their power—and assuredly they will use all the power they possess—to change the character of any Presbytery at their pleasure, and to pour a flood of error over the whole church. They will manufacture, license, and ordain ministers, and throw them into any Presbytery where they lack a majority, with a rapidity that will soon give them the command of the Synod, and a representation in the General Assembly of every Presbytery which the Synod embraces. This is no imaginary case. The Synod of Kentucky, in the years 1806, and 1807, found that the Cumberland Presbytery, then a member of their body, were licensing and ordaining men at such a rate, that, if not arrested, they would soon have the Synod to themselves. Nor had they any other means of putting a stop to the evil, but by dissolving the Presbytery entirely, and rejecting all its members from their communion. With exemplary fidelity to their Master, and zeal for his holy truth and cause, they took this decisive step—a step so decisive and bold, that the General Assembly of 1807, not yet corrupt, did but half approve the proceeding. But in the following year, having in the mean time obtained a full knowledge of the facts of the case, the records say—“The Assembly think it due to that Synod [the Synod of Kentucky] to say, that *they deserve the thanks of the church*, for the firmness and zeal with which they have acted, in the trying circumstances in which they have been placed.” Alas! when shall we again see a Synod that will act with the same unshrinking fidelity; and a General Assembly that will sustain and applaud them, for thus nobly acquitting themselves of their sacred obligations.

The protest justly remarks, that in the eighth resolution the Assembly do the very thing they condemn in the memorial—they pass a censure on a former General Assembly that condemned the work of W.

C. Davis *in thesi*, before he was tried and condemned by his Presbytery. This, it is perceived, is the second instance of the same thing, in the resolutions under review. The protest also, with great truth and propriety, intimates that the whole scope of this resolution is to afford "protection to those who are unsound in the faith." Now that the majority of the last Assembly should feel a peculiar sensitiveness on this subject, creates no wonder in us. Provident men, when they see danger coming, always make use of precautions to ensure their own safety. We must be allowed, however, to examine a little the concluding position of this eighth resolution. The position is "that the fair and unquestionable mode of procedure is, if the author be alive and known in our communion, to institute a process against the author, and give him a fair and constitutional trial"—Very well—"if the author be alive and known in our communion—give him a fair and constitutional trial"—But the author of a book, containing the most pestilent heresy, may be alive and in our communion, and his style of writing, train of reasoning, and other circumstances, may make him as well known to be the author of the book, as if his name were on the title page. But in the mean time, his name is not there; and you have no legal evidence, and can obtain none, of his being the author of the book; so that if you arraign him and give him a fair trial, you must acquit him—and his acquittal will enable him to do fourfold as much mischief as ever. Now this is so far from being an imaginary occurrence, or one not likely to happen, that the supposed case points to the very course which is usually pursued by men who make publications that they know will subject them to discipline, or to some other punishment of a serious character, if their authorship is known. We could mention a case in Scotland, in which deposition from the ministry hung over the head of a minister for several years, if legal proof could have been obtained that he was the author of a certain publication, which was widely circulated and produced a powerful effect. But such proof was not, and could not be obtained; and yet scarcely a doubt existed in the mind of any one, as to the real author of the offence-giving book. The book, in this instance, was, in our judgment, a good book; but the safety of its author from the anathemas of the ruling powers of the church, depended on the want of legal proof to convict him. We mention it as a striking instance of what a publication may be, and do, when it is impossible to bring the author "to a fair and constitutional trial." But we would now seriously ask of any candid and upright man, who is capable of looking through and judging correctly of this matter, what reasonable objection can be assigned against the examination of a book, bearing the author's name on the title page, and in regard to which there is a rumour that it contains unsound and dangerous doctrines or speculations. It appears to us, that on the supposition that the author of such a book is really innocent, he ought to be the first man in society to desire and demand, that his book may be submitted to an ecclesiastical court—that on their verdict of the falsehood of the rumour, he may be able to suppress it effectually. Do not all men of conscious innocence act in this manner, when rumours to their disadvantage, relative to moral character or civil concern, are circulated and believed? Do they not, whenever the nature of the case will permit a legal trial, ask for it, solicit it, and demand it speedily?

But suppose the book in question is not innocent, but of dangerous tendency. How are the judicatory to ascertain this fact? Surely they ought not to prosecute or try a man for writing a bad book, unless

they have some good evidence that it is bad; and what method so proper to settle this point, as to examine the book itself, in their character as a judicatory? This may be done, in the way in which it was done by the General Assembly, in the Davis case—by appointing a committee to inspect the book carefully and thoroughly—to extract passages supposed to be most exceptionable—to read each passage in its full connexion before the judicatory—to discuss it calmly, and compare it carefully with the standards of the church—and then to take a formal vote on the passages severally, by putting the question on each—is this passage in conformity with the standards, or not? This is, in substance, the method in which publications supposed to be *libellous*, are treated in our courts of civil jurisprudence; and can we devise a better method for the treatment of publications supposed to be heretical, in ecclesiastical courts? We think not; for a better definition of heresy can scarcely be given, than to say that it is a libel on the truth of divine revelation. If a publication is decided to be of this character, an ecclesiastical court, at least in most cases, ought to take one step, which is never taken in a civil court; that is, to endeavour to convince the offender of his error, and engage him to renounce it: And if he appear really and honestly to renounce his error, all further proceeding should be stayed—if not, discipline ought to follow. Now, invert this order, and begin with putting a man suspected of heresy immediately on his trial. Then a judicatory, it is evident, must prosecute very much at hap hazard; for some of the members will, in most cases, be almost wholly ignorant of the true character of the publication in question; or the process must be grounded on a general rumour, or *fama clamosa*, which on examination may prove wholly erroneous; or on the allegations of the personal enemies of the writer; or of hasty and over-zealous individuals, who are willing to risk the responsibility of a prosecution, which, after causing infinite trouble to themselves, to the accused, and to the judicatory, may be found to be altogether unnecessary and improper—Or what is much more probable than any thing else—the anticipation of the trouble, or the fear of an unsuccessful issue, will operate to prevent a prosecution altogether: and is it uncharitable to believe that this is the wish of those who so strenuously insist on a mode of procedure at variance with what takes place in analogous cases in civil courts, where every thing is settled, as the result of much reasoning and long experience? a mode of procedure, too, which cuts off almost all hope of reclaiming a party, when found to be in error; for put an errorist on his defence, in a formal trial, before you have dealt with him by friendly reasoning and tender admonition, and you take the readiest method to fix him immoveably in his false conclusions and dangerous tenets.

The protest takes no notice of the tenth and last reason of the committee; and we are disposed to take as little. We do not see its design; unless it be to intimate that the memorial, and all things of a similar character, ought to be kept away from the Assembly; and this counsel we think is likely to be followed, till the General Assembly shall be composed of different materials from those of which the majority consisted, at the last meeting; at least, if our advice were of any avail, we would give it decisively in favour of this course.

The *answer* to the protest is, we believe, a perfect *unique*, in compositions of its kind. We have been accustomed to think—but we know that the march of mind has made great improvements—that an answer to a protest was intended to stand on the records, for the purpose of

showing to all who should inspect them, in *future times*, that the allegations of the Protestants were unfounded; and to prove this by short, but substantial reasons. There is not even an attempt at this, in the Assembly's answer. It does not look *forward*, but *backward*. Its appeal is not to *posterity*, but to those who had heard the debates; or rather it appeals to *its authors*; and it asserts that the "assumptions" of the Protestants "were fully refuted in a long and thorough discussion." "Yes"—some future reader of the minutes may say—"you doubtless thought so, or you would not have passed the resolutions themselves. But I did not hear the discussion, and should be glad to know what reply you did, or could make, to the powerful reasons of the protest. Your assertion that you answered them was easily made; but to me it is a mere *gratis dictum*, and I must conclude that you made this *declaration*, for answer it is none at all, as a mere formality; and that you did not answer the protest, because you found that you could not."

(To be continued.)

## Literary and Philosophical Intelligence, etc.

### Discovery of Interesting Manuscripts.

—From the August number of the New Monthly Magazine, we learn that M. Ruppel, an accomplished traveller, now on his return from Abyssinia, has discovered, and brings with him, a number of manuscripts of great value. The most remarkable of these is a copy of the Bible, containing an additional book of Esdras, and a considerable addition to the book of Esther: none of these augmentations of the Bible have yet been heard of in Europe. It contains also the book of Enoch, and the fifteen new Psalms, the existence of which has been for some time known among the learned. Another curious manuscript is a species of code, which the Abyssinians carry as far back as the Council of Nice, when they say, it was promulgated by one of their kings. This code is divided into two books; the first of which relates to the canon law, and treats of the relations between the church and the temporal power; and the second is purely a civil code. M. Ruppel has also with him some Abyssinian church hymns, which display the only indication of poetry which has been found to exist among the Abyssinians.—*N. York Com. Adv.*

**Education in Russia.**—The whole number of pupils of schools in Russia is 75,586, out of a population of 56 millions—i. e. *two* to every 1495 inhabitants!—A cruel mockery upon the liberties of a people whom their despotic Autocrat wishes to keep enchained in the bonds of ignorance and servitude. No foreign teachers are permitted in any of the schools or universities, private or public; and no masters or professors are permitted to give instruction but such as consent to become,

at the same time, spies of the government in the bosom of each family. Such foreign professors only are permitted to teach who are not imbued, as the Berlin Gazette expresses it, with the political cholera of liberalism, which has brought Europe to the verge of ruin! And these also must undergo a probationary quarantine of five years, before they are legally authorized.—*N. York Star.*

In the year 1832 the amount of Agricultural productions in England was eleven hundred and eighty-three millions of dollars—Manufactures, seven hundred millions—Mines, one hundred and four millions—Fisheries, sixteen millions of dollars—Two hundred and forty millions pounds of Wool were raised in that year.

The population of London  
in 1790 was 720,000  
in 1830 1,475,000

Increase in 40 years, 755,000  
England contained *Inhabitants.*

	in the year 1700,	5,134,516
do.	do.	1750, 6,039,618
do.	do.	1800, 9,187,186
do.	do.	1830, 13,810,851

Increase from 1700 to 1750, less than 20 per cent.—From 1750 to 1800, more than 50 per cent.—From 1800 to 1830, more than 50 per cent.

From the year 1700 to 1710  
the population lessened 68,179  
From 1820 to 1830, the increase  
was 1,853,286

**Squirrels.**—It is known to most persons that the squirrels in the Mississippi valley emigrate occasionally, in vast numbers, to other neighbourhoods; and that in doing so they cross rivers and travel through



town and country, all pursuing the same general direction, and apparently reckless of the dangers to which they expose themselves. For some days past we learn they have been emigrating southwardly, and that some of the boys have enjoyed much sport in watching for them and killing them with clubs, as they land after swimming the river; or in pursuing them in canoes while yet in the water. Their emigration has but just commenced, and they will no doubt become more numerous.

The cause of these movements we have not seen satisfactorily explained. Some regard them as indicative of an approaching severe winter; but we suspect the destruction of the mast by the frost of last spring, has some connexion with their movements.—*Zanesville Gazette*.

*Mr. Audubon.*—A letter from this gentleman, dated London, states that five subscribers for his great work have recently presented themselves, in that city, and one in Germany. One of the former subscribers, Lord Kingsborough, has subscribed for a second copy. The Grand Duke of Tuscany is also a subscriber, at the instance of Marquis Charles Torrigiani, of Florence, who visited the United States last year, and is well remembered by many of our citizens as an intelligent and accomplished traveller. It will be remembered that the cost of Mr. Audubon's work is of necessity very large, and it is gratifying to learn that the subscription to it is advancing in Europe.

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## Religious Intelligence.

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*From the Foreign Missionary Chronicle.*

### LATE FROM THE MISSION TO NORTHERN INDIA.

The publication of the present number of the Chronicle has been somewhat delayed by our printing an additional half-sheet, to make room for the following communication from India. It is a joint letter of Messrs. Lowrie and Reed, addressed to the corresponding secretary of the W. F. Missionary Society. While it represents India as an open and encouraging field of Christian enterprise and exertion, and shows that our brethren feel deeply interested in the objects of their mission, it brings the painful intelligence that Mr. Reed was suffering under bodily indisposition (a pulmonary disease, as stated in other letters) which would prevent him and Mrs. Reed from accompanying Mr. Lowrie to the place selected for a missionary station among the Seiks of Lahore. Thus the Lord is again rebuking us for our iniquities, and teaching us a lesson which, alas! we are slow to learn—that, while we use every practical effort to promote his kingdom on earth, our reliance for success ought not to be placed on human agency, but on his own unfailing wisdom, power, mercy, and faithfulness in Christ. Some time since, it was announced, that the executive committee had resolved to send out, this season, with the permission of Providence, Messrs. Wilson and Newton, as a reinforcement to their mission in India. The committee are now taking measures to carry this resolution into effect; and will probably associate with these brethren one or two assistants in the missionary work; and it is hoped that the Christian public will sustain them in this, and in other operations for the benefit of the heathen, by their liberal contributions and their fervent, incessant supplications.

*Howra, April 24, 1834.*

REV. AND DEAR BROTHER SWIFT,

You have most probably received the letters which we sent last fall, mentioning the region we had selected as the field of our future labour, the north-western part of India. It was our wish to have proceeded directly, to commence operations; but the leadings of Providence seemed to render it expedient to tarry for some time at this place. For various reasons, we now desire to acknowledge with gratitude the goodness of the Lord in disposing our minds to that conclusion. We think the general objects of the mission will be greatly facilitated by the information we have been able to acquire, and by the acquaintance we have formed, and the favour which the Lord has given us in the sight of many of his people in this city. We can see also his gracious care to ourselves, in regard both to the bereavement with which we have been visited, and to the trying, and we fear hopeless illness which one of us is now suffering. At the same time, we do not know that any loss has resulted, either in a pecuniary point of view, or in regard to learning the language. To the language we have been applying ourselves here; and, though our progress has not been at all as great as we could wish, it has, perhaps, been as great as we could expect.

We do not purpose to dwell, in this letter, on the general aspects of our mission. You will have perceived, with thankfulness no doubt, that we have before us a most important sphere of missionary exertion; that all the circumstances in relation to our

proposed mission, except our own health and our unworthiness, have been of the most favourable character; not even one obstacle having as yet been interposed, apart from the general difficulties with which all exertions for the welfare of the heathen, have to meet—that we greatly wish, and greatly need several additional missionaries, as soon as possible, to join us; in short, that we think there is every reason to bless God, that the attention of our Society has been directed to this part of our world. But we wish, at this time to state, more particularly than we have done in former letters, our views respecting our future operations, which we feel justified in forming from our present information. Perhaps the direct efforts of missionaries may be reduced to three classes; *Preaching the Gospel* to many or few, as opportunity occurs, and in whatever way circumstances permit; *Preparation of Books*, including especially the translation of the sacred Scriptures and the distribution of them; and *the Establishment and Superintendence of Schools*. A single missionary may engage more or less in all these ways of doing good, if he have the requisite talents, health, and grace; but probably his labours would, in ordinary circumstances, be more efficient, if devoted chiefly to one of these departments. All these modes are open to our choice. As to the first, we have been able to hear of only one missionary that has ever gone among the Seiks, or into the Protected Seik States; and he went only on a short tour, and was not acquainted with the language principally spoken. In regard to the second, the only books in the Punjabee dialect, are a translation of some parts of the Bible, and a small grammar of the language, both said to be very defective; at least, we have not yet heard of any other books, such as a missionary society would prepare, nor indeed of any kind. And as to schools, we believe there is not, and never has been one, under European or Christian direction, among the Seiks. There is one at Subathoo, among the Hill people, not under missionary direction, nor of high order, which succeeds well. The native schools throughout the country are of no value in any point of view, except as to the mere rudiments of reading and writing; and even these are taught to very few.

We have, therefore, dear brother, the entire field before us, unoccupied, unattempted. It is indeed an inspiring thought, that our Society has the prospect of *beginning* all that shall yet be done in communicating the blessings of science and religion to millions. May the Lord still prepare the way, and prosper the efforts you make! But it has been a matter of anxious thought what shall be the system of education which we should attempt. As to preaching, and in respect to books, it is but little we can do until we have learned the language. In this country, we find, that missionaries think from two to three years are necessary to enable a person to speak with any confidence in a native language; and the knowledge requisite to the preparation or translation of books, can hardly be acquired in less time; perhaps it requires more. This is not the case in reference to schools. Even to superintend a native school, we mean one taught by native teachers, and in the native language, a slighter acquaintance with the language is required, than is necessary in preaching. In teaching an English school, the missionary might begin almost immediately after his location. Some diversity of sentiment exists as to the prominence which should be given to education in English. We are thankful that our minds are now clearly satisfied that this should be made the chief department in education. What is the object which we should keep chiefly in view in our efforts to communicate instruction? Not merely to teach the mass of the population to read, so as to prepare the way for efforts more directly ministerial; but to train up, by the Lord's blessing and grace, a race of native preachers. To the former object (though to a certain extent it should, and we hope will, receive our attention) our number is quite inadequate. It must, indeed, be manifest, that the church cannot send forth a sufficient number of missionaries to educate the entire population in a proper manner. The men, suitable in qualifications and circumstances, are not to be had. Moreover, it would be at a vast expense of money, of time, and of life, that that plan could be, even in the attempt, carried into execution. But all concur, that the best plan is to train up native preachers, by sending forth a sufficient number of persons to conduct the system by which they are to be prepared. Persuaded that yourself and the committee will fully accord with these views, though so imperfectly presented, we proceed to mention directly, but briefly, the considerations which induce us to think that *English* education should be made prominent. Here it will be recollected, that our chief object in education is to prepare native ministers who should be possessed of all the knowledge necessary to understand, explain, and enforce the meaning of the sacred volume. Any other kind of ministers would be of little service. But this knowledge does not exist in their language. Shall we then endeavour to translate all the store of English theology into Punjabee; or shall we educate young men in the English language, and spread before them the vast treasures of our biblical, systematic and practical works? The former plan is much the most expensive of the two, and much the least practicable. All the missionaries in

India could not accomplish the former, though aided by the funds of all the existing missionaries' societies. The latter plan is simple, and, with the divine blessing, may be carried into effect by a few individuals. It is indeed only applying to a heathen land the principles recognized by our beloved church concerning our ministers, though with greatly increased force of application in a heathen land. English will become to this country what the Latin was to our forefathers—the learned language of the people. And it is worthy of special notice by every observer of Providence in this land, that just at the time when many natives are wishing to acquire English, the Sanscrit, Arabic, and Persian, as if by common consent, are beginning to be laid on the shelf. The former contains all that is good, though with much that is bad; the latter contains almost unmixed evil. So far as there is any experience on this subject, it decidedly confirms this statement. It is but recently, at least in this Presidency, that the views just expressed have been acted on; and very probably this is one of the chief causes for the want of greater success in India missions. There are, however, some native preachers trained on the former plan, viz. by the aid of the few books translated into their language and the instructions given by their missionary teacher.—A worthy and judicious Baptist missionary who conducts an English school near Calcutta, and under whom a preacher of this class was labouring, informed us that he did not know near as much about the Christian system as some of the scholars in this school, although they had not completed their course, and he was in the ministry.

We may further mention, concerning this matter, that, in addition to its being the only way of preparing suitable ministers, this kind of effort does not prevent the missionary from preaching, or preparing books, according to the measure of his time and talents; while it seems peculiarly recommended to our notice in this land, where Europeans and Americans cannot engage in preaching the gospel, nor perhaps in any kind of duty, but at considerable hazard, exposure, and brevity of life. It is hardly necessary to explain, that we do not entertain the sentiments expressed above, to the exclusion of wishes and purposes for both common and female education; but we think it expedient to present them thus at length, because it is probable this will be our *first* kind of labour; as we can commence soon after we reach the scene of operation. We think we shall possess encouraging prospects as to both the other kinds of instruction.

There are two orders or kinds of schools in this country, having the same object as that we have been explaining. The one is that of our American brethren in Ceylon—the boarding school, where the scholars are lodged, boarded, clothed, and instructed, entirely at the expense of the mission. There are two small schools on this plan in the vicinity of Calcutta. The other is that of the Scotch missionaries in this city—Rev. Messrs. Duff and Mackay—a school of a more general nature as to the scholars, not as to the course of instruction; where the scholars live with their parents, buy their own books, and receive only their tuition free from expense. Each mode has its peculiar advantages. The former secures better opportunities for producing religious impressions, and, after conversion, for perfecting the Christian character of the convert. It probably affords greater advantages for acquiring a thorough education. Yet it is believed to have its disadvantages. It is very expensive in many parts of the country. None but the lower classes could be prevailed on to become boarders, on account of the prejudices of caste. They then become like hot-house plants, knowing but little of heathenism in experience (and certainly, for *themselves* the less they know of it the better; yet, for *usefulness to others*, their influence is diminished) and they become objects of rooted dislike to their countrymen. The latter plan is, of course, much less expensive. It opens a door for all classes; and, in the Scotch school, amongst 400 boys, every grade of caste may actually be found; and it affords a greater hope, when any become pious, that they have counted the cost, have a full knowledge of both the Hindoo and Christian systems, and will be better qualified for usefulness to their countrymen. This kind of school can only be contemplated in a place where a desire already exists, from whatever cause, to become acquainted with the English language.

We seem to have scarcely any option left to us at present in regard to this point. You will learn from other letters, that brother Reed's health is in such a state, that there is no probability of him and Mrs. Reed being able to proceed at the time we had contemplated to set out on the journey; while, from the intelligence we have received, it seems very desirable that the ground should be occupied as soon as possible; and, accordingly, brother Lowrie is expecting to set out alone about the middle of June. He will not, of course, be able to take charge of a boarding school; but he may commence on the other plan; and, when others arrive, whatever appears then advisable may be determined on. We incline to the opinion, at present, that a modification of the two plans will be found best adapted to the protected Seik people, that is, to establish a general school like the one in this city, which is one of great efficiency and pro-

miss; and afterwards to select a limited number of the more hopeful boys for boarding.

For girls, there seems to be little doubt that the boarding system is preferable. This department of education, we trust, will be made as prominent as it is important. As to the details, we are not prepared to write. We can probably procure the necessary elementary books in this city, until we have a press connected with the mission. As we do not contemplate a less efficient system than that pursued in the schools already referred to, we shall, in time, need suitable apparatus. If we could procure a native assistant at any fair salary, it would greatly relieve the one in charge of the school from the mere mechanical drudgery which, in this climate, is very exhausting, and would leave him at liberty to pursue more important objects—yet exercising the superintendence; and as, for some time, there will be *but one* of us, it seems the more important. If he should be taken ill for a day or two (to mention only a common contingency) the school would have to be suspended. This is peculiarly to be guarded against among the natives of this country. A day's suspension, under such circumstances, might introduce derangement for weeks. We do not know whether any person of the description mentioned can be obtained.

We wish strongly to urge on the attention of the committee and yourself the importance of sending more missionaries to join us. There are at least two other places which *ought* to be occupied—*Ambala*, also among the Seiks (for we think of settling at Loodianeh) and Subathoo, among the Protected Hill States, inhabited by a people much resembling the Seiks. At all these places, the political agents, men of the greatest influence, wish to encourage education, which you know is common ground where political and religious men may co-operate. We have every evidence, that the way is in a great degree prepared—that the arrival of missionaries would be welcomed by the English residents, and by many of the natives. On the claims of this entire region we can say no more than we have said in former letters. We think it altogether probable, that there are few, if any, more important fields for missionary work on the face of the earth; and perhaps there is no perfectly *new* field more ripe for the harvest. There are, however, many, very many, other places in Upper India where the fields are white for the harvest; but, alas! the labourers are *none at all*. By referring to a missionary gazetteer, you will find that hardly any thing has been done, and hardly any thing is now doing in Northern India, for the salvation of the millions of souls that are there sinking beyond the reach of Christian exertion and Christian hope.—*Dear Christian Fathers and Brethren*—our hearts are sorrowful. We know not what to say more than to ask you, and the churches through you, to look at the facts. Think of those poor, dying, hopeless beings; and then think what is proposed to be done for them. The Lord seems to be showing, that *only one* of us shall even attempt to go to their aid; and how soon may he fall!—We entreat, that none will be deterred from engaging in this field of labour by the trials which we have met with and are still enduring. They *may* be chiefly *personal*; and, even if they are general, we trust they are designed to purify, not to consume.—There are quite a number of English gentlemen, chiefly officers in the army, at Loodianeh and other places in that region; and there are many thousands in India—men influenced in coming to this land by proper, it may be, but principally secular motives. Shall not the love of Christ excite *as strongly* to sustain dangers, to endure privations, to meet death even, as the considerations which have brought so many to acquire wealth, which perisheth; and an earthly crown, which fadeth? But we would remember whom we are addressing. We need your prayers for ourselves, rather than to be sending exhortations. And, commending you to God, and the word of his grace, we subscribe ourselves, with sincere respect and affection to you and to all the members of the executive committee, your brethren in the Saviour's grace,

Rev. E. P. Swift.

JOHN C. LOWRIE,  
WILLIAM REED.

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## View of Public Affairs.

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### EUROPE.

Advices have been received from Europe as late as to the 7th of September, but the recent intelligence is not of great interest—no changes or occurrences of prime importance have taken place within the last month. We shall briefly and cursorily chronicle those that appear to be most worthy of notice.

**THE BRITISH PARLIAMENT** was prorogued on the 16th of August, by the king in person, and with a speech of considerable length, in which he notices the state of Europe, the peace of which he thinks is not likely to be disturbed; mentions what has been done, and what needs still to be done, for the prosperity of his people; and thanks both houses for their diligent attention to the great concerns of the nation, through a long and most important session of Parliament. It is believed that the next session will not commence till some time in the month of January, although the prorogation was only to the 25th of September. The nation seems to be comparatively quiet, except in Ireland, where great discontent still exists—Dublin is suffering dreadfully from the cholera. The harvest in England has been abundant. Gold was becoming scarce in the kingdom—Enormous exportations of it had lately taken place, and a governmental prohibition of its further exportation, was looked for.

**FRANCE.**—Contrary to the general expectation, the French chambers voted the usual address in reply to the speech of the king, almost without debate. The Liberals are down, and the court party is triumphant. The nation appears to be tranquil. The last accounts state that Marshal Gerard, the head of the French ministry, was dangerously ill. No provision has yet been made to indemnify the loss of our merchants.

**SPAIN.**—The Cortes was opened at Madrid, notwithstanding the prevalence of the cholera, on the 24th of July, the queen's birth-day. Her majesty's speech at the opening, and the response of the Cortes, have been published. The conflict between the adherents of Don Carlos and the troops of the queen, is continued. There has been hard fighting, and the success has been various. On the whole, the cause of the queen has gained ground. But the contest, as we predicted it would be, has been severe, and is likely to continue. Conspiracies against the queen have taken place even in the capital; arrests have been numerous, and of persons of distinction. But we think the existing government will ultimately triumph. The wife of Don Carlos, lately died in London. The inquisition is abolished, throughout the kingdom—*laus Deo*.

**PORTUGAL.**—Don Pedro has been elected, by the Portuguese Cortes, as regent. It is suspected that he aims at the permanent possession of the throne. The marriage of Donna Maria was talked of, but to whom is not mentioned. The suppression of the convents, and the appropriation of their revenues to the state, is said to be popular. The nation seems to be gradually returning to tranquillity and order.

Among most of the powers of continental Europe, we have seen nothing worthy of notice in this summary sketch. Greece seems to be advancing to order and prosperity. *The Grand Senior* is reported to have actually declared war again, against Mehemet Ali, the Pacha of Egypt; and that the Russians are to assist their new ally. We question the truth of the report; but if true, it will probably be followed by very serious consequences.

In a large district of ASIA, which is under the British government, it appears there existed at the date of the last accounts, an awful famine—destructive of life, and productive of misery, at the very recital of which humanity shudders and recoils. The most recent information from China, would lead us to believe, that this immense empire, embracing about a third of the whole human race, will speedily be open, if it be not so already, to the free circulation of the Bible. This must gladden the heart of every real Christian.

In AFRICA, the Pacha of Egypt, and his son, Ibrahim, are doing much to render the Egyptian Pachalic independent of the Grand Senior; and present appearances seem to promise them success.

**SOUTHERN AMERICA** is still in a very unsettled state. *The Republic of the Equator* is yet deeply embroiled and agitated; and in Mexico there has been a revolution, favourable for the moment, to a return of the dominancy of Papal influence. *Santa Anna*, the once apparent friend and hero of freedom, has turned out to be a devoted partisan of priestly bigotry and superstition; and has used his military prowess in favour of exclusive papacy. But this cannot last.

**THE UNITED STATES** are at present in a greater political agitation than we ever before witnessed, in a time of exemption from foreign war. Our journal never has mixed, and never shall mix itself, with political questions, which do not directly involve moral and religious principles and interests. Our prayer at present is, that the peace of our country may be preserved. That God may restrain the intemperate passions of men, of whatever name: That political parties may mutually concede to each other, the liberty of speech and action which each wishes and seeks for itself; and that the pending elections may have that result, which the omniscient One may see to be best calculated to preserve and perpetuate the civil and religious liberty and privileges of our beloved country.



# THE CHRISTIAN ADVOCATE.

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NOVEMBER, 1884.

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## Religious Communications.

### THE NATURE AND REMEDY OF SINFUL SHAME.

PSALM cxix. 6.—“Then shall I not be ashamed, when I have respect unto all thy commandments.”

To be able to look up to God with humble confidence, and to obey his commands with freedom and fidelity before the world, is, at once, the comfort and the glory of a Christian. This, however, is an attainment not to be made without a vigorous conflict—“For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would.” The pleadings of corrupt nature, conspiring with the temptations of the world, and the suggestions of the great enemy of souls, seduce the Christian to the omission or violation of duty; and thus deprive him of the light of the divine countenance, and of firmness and activity in the divine life. The inspired Psalmist seems to have contemplated this evil, and to have intended to prescribe its remedy, when he exclaimed, in the words of the text—“Then shall I not be ashamed, when I have respect unto all thy commandments.”—In discoursing on the words, therefore, I will, in reliance on divine assistance, endeavour—

I. To explain the nature and operations of the sinful shame which the inspired writer appears so desirous to avoid.

II. Show how a regard to all God’s commandments will destroy the existence of such shame, or prevent its embarrassments.

After this, a few practical reflections will conclude the address.

First, then, I am to endeavour to explain the nature and operations of that shame, which the sacred writer appears so desirous to avoid.

Shame has been defined—“the passion which is felt when reputation is supposed to be lost.” This is no doubt the popular import of the term; and yet it is not, as we shall presently see, the only sense in which it is used by the sacred writers. I would remark, however, that considering it merely as a principle of the mind, which renders us sensible to the ill opinion of our fellow men, it is no inconsiderable guard on our virtue. It is, indeed, true, that this, in common with every other useful principle of our nature, may, by being turned into a wrong channel, produce injury instead of benefit. It too often happens, in fact, that good men, from being unduly influenced by a regard to the opinion of the worldly or profane, are brought to be ashamed of their duty; and this is a part of the very evil against which the text is directed. Still, however, it must be admitted, that a sense of shame is,

in itself, extremely useful, and when suitably regulated and rightly directed, is a restraint against vice and an incentive to virtue. A destitution of this principle is ever considered as marking the extreme of human depravity—We usually join together the epithets *shameless* and *abandoned*. The extirpation or extinction of the sentiment of shame, therefore, is by no means to be attempted. Our endeavours are only to be directed against suffering it to be perverted, and against laying ourselves open to those wounds which it may justly inflict. Now, with this view, we are looking for the origin and source of these evils; and I think we shall find them, by turning our attention from the creature to the Creator—from man to God.

In the sacred writings, the word we consider is frequently used to denote those painful feelings of the mind, which are produced by a conviction of our offences against the Majesty of Heaven; especially when those offences partake peculiarly of the nature, or are seen remarkably in the light of *baseness*, *unreasonableness*, and *ingratitude*. Thus, when the Jews, who had been mercifully restored from the Babylonish captivity, violated the command of the Most High, by improper connexions with the idolatrous nations, Ezra thus addresses Jehovah—"Oh my God! I blush and am ashamed to lift up my face to thee my God, for our iniquities are increased over our heads, and our trespass is gone up unto the heavens"—Here shame is used to denote little else than the operations of conscience; or the oppression of soul which is produced by the sense of being guilty and vile in the sight of a holy God: And you will carefully observe, that the effect of this, is the destruction of all freedom and confidence in addressing the Father of mercies, and almost of the hope of pardon and acceptance with him. This, my brethren, is undoubtedly the origin of the evil which the text contemplates. It takes its rise from this point, and its baneful influence is extended through a long train of unhappy consequences. We may trace them thus—

All practical religion has its very foundation in a realizing belief of an all-seeing God, who, while he is perfectly acquainted with all the secrets of the soul, and with every action of life, is also of purer eyes than to behold any iniquity, but with detestation and abhorrence. But the mind, we say, in which this belief and apprehension exists, is conscious of dealing treacherously with the Most High; conscious that its affections are shamefully divided between him and inferior objects; conscious of not seeking his favour in secret with that holy earnestness which its value demands; conscious that its penitence for sin is miserably imperfect; conscious that hidden lusts and corruptions, not only rise and plead for indulgence, but actually obtain it; conscious that certain duties have been most criminally neglected and certain sins allowed; conscious of presumptuous sinning against light and knowledge; conscious of repeated violations of the most solemn resolutions and engagements; conscious, in a word, not merely of remaining pollution, but of inexcusable neglect, unfaithfulness and insincerity, in duty to God and devotion to his service. How, I ask, can he whose mind informs him of all this, look up, with any confidence, to that infinite Being who, he realizes, is perfectly acquainted with all this baseness? He cannot do it:—shame and confusion drive him away from the divine throne. He fears to draw near to God; or if he attempts it, the service is hasty and superficial. The mind is afraid of its own reflections, and seeks temporary and imperfect ease by overlooking or endeavouring to forget its state. Still, a secret uneasiness

continually preys upon it, nor will ever cease to corrode it, while it remains thus unsettled and divided.

Follow, now, this victim of shame before God, into his intercourse among men. Suppose that he has never openly professed a religious character. Then you see him most piteously embarrassed, confounded and distressed. Wicked companions solicit and endeavour to lead him into vice. His conscience is too much awake to permit him to comply with pleasure, and yet he is sensible of too much insincerity to allow him to refuse with firmness. He half refuses and half complies; and thus becomes the scorn of the licentious, without obtaining the countenance of the pious. Those who are strictly religious regard his friendship as uncertain; those who are openly profane consider his conduct as dastardly; and thus the hesitating wretch is covered with shame before the world, as well as before his Maker.

Or suppose—and, alas! that it is not a mere supposition—that the unhappy state of mind we have described, belongs to one who publicly professes to be a follower of Christ. How painfully must he feel the inconsistency of his profession, with the inward temper of his heart? How misgiving and wavering must be his mind? How unfurnished is he, while destitute of inward support, for all those conflicts with the world, and all those reproaches from it, with which he will be sure to meet? With what face can he reprove others, while secretly he condemns himself? When called to speak for God, how will his mind misgive him, and his face crimson with blushes, while his heart informs him, that he is espousing a cause in which his own sincerity is doubtful? How will it often seal his lips in silence, when he ought to speak? When censured and condemned by the profligate, how will he be wounded by the recollection that the sentence is partly merited? When his good works, themselves, are evil spoken of, how will he be dismayed by seeing the just chastisement of heaven for the improper disposition with which he performed them? When charged with the black crime of hypocrisy, how will he be confounded to think that, in the sight of God, the charge is bottomed on truth? When called to suffer for conscience sake, or to hazard his life in the discharge of duty, how will he be appalled and shrink back with fear, while conscience tells him that he is a backslider from God, if not a settled enemy to him? When only called to the open avowal of his Christian character, in the solemn acts of religious worship, how will inward upbraidings fill him with trembling and embarrassment, and mar the performance, by a diffidence equally distressing and dishonourable?—Nay, will not these causes drive him altogether from attempting many duties, and go near to turn him wholly from his Christian course? Yes, my brethren, these are the consequences of the shame of which I have spoken, as they take place in the discharge of religious obligations in the sight of men. The summary of its history, therefore, is—that it originates in a sense of guilt, arising from the consciousness of being unfaithful to God; which first destroys or prevents a filial intercourse with him, and confidence of his favour; and then, as a necessary consequence, abashes and confounds its subject, when in the eye of the world, he assumes a character, or attempts a practice, which is contrary to the feelings of his heart. This is the evil contemplated in the text—an evil of unspeakable magnitude, in the estimation of all who have not wholly lost their regard both to their duty and their comfort, in the Christian life. Listen, then, to the remedy prescribed—while I attempt to show—

II. How a regard to all God's commandments will destroy the existence, or prevent the embarrassments, of this sinful shame.

In entering on this part of the subject, it may be of some importance to endeavour to obtain clear and distinct ideas of what was intended to be conveyed by the expression—"having a respect unto all God's commandments." Does it intend a perfect obedience to all the divine laws, or a sinless observance of them? Certainly not—For the inspired penman evidently fixed his views on an attainment, which he not only proposed to labour after, but which he actually hoped to make, in the present life;—and we have the unequivocal testimony of revelation "that there is not a just man on earth, who doth good and sinneth not," and that "if we say we have no sin we deceive ourselves and the truth is not in us." Neither can it be intended, that any man will ever yield such an obedience to the divine requisitions as shall, of itself, be the just ground of his confidence before God; or so place him on the footing of merit, as that he may claim the approbation and favour of heaven, as a matter of right. The impossibility of this is, indeed, implied in the last remark; for nothing less than an unsinning respect to the commands of God, through the whole of our existence, could entitle us to this claim. The finished work of the Redeemer,—his atoning sacrifice, his complete and perfect righteousness, and his prevalent intercession, constitute the only meritorious cause of pardon and acceptance with God, for any of the apostate race of Adam—It is only in Christ Jesus that God is "reconciling the world unto himself, not imputing their trespasses unto them;" because "he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." The first freedom, which any soul that has been suitably convinced of sin obtains, to look up to a holy God with a measure of filial confidence, is wholly derived from seeing the ample provision which is made in the plan of salvation, for extending pardon and eternal life to the sinner, in consistency with the divine honour; and from a disposition to embrace this plan with thankfulness, and to trust it in faith. It is, therefore, so far from being true that the expression warrants any reliance on our own merits, that it necessarily implies the opposite doctrine: "As it is written, behold I lay in Zion a stumbling stone and rock of offence, and whosoever believeth on him shall not be ashamed"—Not to be ashamed, is here predicated, and it is certainly true, only of those who believe in Christ. It is, moreover, written, "This is his commandment, that we should believe on the name of his Son Jesus Christ," and therefore we cannot have respect unto all the commandments of God, while a compliance with this is wanting.

I detain you with this statement, my brethren, because it is to be regarded, not merely in the light of a negative, or as intended to guard against a misapprehension of the truth, but because it contains the essence of the truth itself. It is an undoubted fact, as I am sure every exercised Christian will testify, that when he has wandered from God, and is sunk down into despondence under a sense of his backsliding and unworthiness, the first and only relief that he obtains is, from a heart melting, and a heart attracting view of the infinite fullness of his Redeemer, and the freeness of the riches of his grace. It is this view that encourages him to return; it is this that brings him back with true brokenness of heart; it is this that enables him to cherish hope though most undeserving; and it is this that sweetly con-

strains him to devote himself more unreservedly to God than ever he had done before, from a strong sense of gratitude and obligation. In having such respect, therefore, unto all God's commandments as will deliver us from the influence of shame, a lively exercise of faith in Christ, lies at the bottom of all. It is also the constraining influence of the love of Christ, which is the source of that new obedience, which reaches the extent of the requisition—It produces what has sometimes been called *a gracious sincerity*, in the heart of the believer. It awakens in him a strong desire to be delivered from the dominion of all sin; so that he will not knowingly and allowedly indulge in any transgression; he will desire that every lust and corruption may be mortified and subdued; and will pant after greater conformity to God. He will be so far from desiring to rest short of any thing which Christ requires of his people, that he will press forward, and ardently long after the highest attainment, and lament that higher attainments are not made. He will, in short, seek his supreme happiness in communion with God, in the diligent use of all the appropriate means of holy intercourse with him. Thus the author of the text, in the 8th verse of the psalm where it is found, says—"Let my heart be sound in thy statutes, that I be not ashamed." It is this soundness of heart—this gracious sincerity in the sight of God—this impartial regard or respect to every command of the Most High, without taking one and leaving another—this careful employment of all the means and methods of avoiding transgression—that answers completely the condition of the assertion on which I discourse. And let us now see how strictly the assertion will be verified, in those who comply with the condition.

I remark then, in the first place, that a compliance with this condition removes, naturally and radically, *the cause* of all the guilty shame, and embarrassment of which I have spoken, by producing *a consistent character*. Shame is the natural consequence and proper punishment of guilt. The only methods of getting rid of the pain which it occasions are, to extinguish the principle, or to avoid the causes of its excitement. The former of these methods is actually and frequently pursued by the abandoned. By plunging into the excesses of vice, and familiarizing themselves with all its pollutions, they extinguish shame and conscience together—On the middle character, contemplated in the former part of this discourse, that character in which there is still a sensibility to the demands of duty, and where, notwithstanding, those demands are disregarded or left unsatisfied, it is here that the principle of shame inflicts, as we have seen, all its chastisements. But where the demands of duty are satisfied, there the cause of shame itself is taken away; and though the utmost sensibility be retained, it creates no uneasiness, because it meets with no violation. This is the case of those who have that respect unto all God's commandments, which we have just considered. Through the peace speaking blood of Jesus, they have received the full remission of all their sins. By maintaining a close and humble walk with God, they preserve an habitual persuasion of this comfortable truth; or rather they experience a daily and habitual renewal of its effects. In the exercise of the spirit of adoption, they draw near with a holy confidence, and cry "Abba, Father"—They have a blessed assurance, that God will realize to them all the benefits of the covenant of grace; and esteeming "his favour as life, and his loving kindness as better than life," they rejoice in him "with a joy which is exceeding great and full of glory." In one word, they verify in their own experience the declaration of the Apostle, where he



says—"Beloved, if our heart condemn us not, then have we confidence toward God: and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight"—And thus when that which we have seen to be the very fountain of shame, namely, a want of confidence in God, is dried up in the heart of a Christian, it can send forth none of its bitter streams to poison his pleasure, or to wither his strength, in the public discharge of his duty. "His heart is fixed, trusting in God." His heart is in all that he says, and in all that he does; and therefore he becomes—as we are told the righteous shall become—"bold as a lion." Is it incumbent on him to reprove the vicious and profane? he can do it without embarrassment, for he only speaks against that which his soul abhors. Is an occasion offered to speak for God? his mouth speaketh from the abundance of his heart, and therefore he speaks freely, pertinently, and composedly; and he is ever ready to speak, when a fit opportunity occurs. Is he branded as a hypocrite? he is sensible that his all-seeing Judge knows the charge to be groundless, and therefore it disturbs him not—he pities and forgives his accuser. Is he called to avow his Christian character? he does it freely and cheerfully, for it is the character in which he most of all glories. Is he subjected to reproach for the cause of Christ? he even glories that "he is counted worthy to suffer shame for his name," remembering that "if any man suffer as a Christian, he is not to be ashamed, but to glorify God in this behalf." Or if he is called to give up life itself, in an adherence to his duty, he can do it cheerfully, even though it were amidst the scoffs of a deriding world; for he knows that the honour which cometh from God, and of which he is sure, is infinitely greater than that which cometh from man only.

Brethren, the history of the church is a continual confirmation of these truths. Supported by the principles I have explained, three unprotected young men could face an assembled nation, could face a burning fiery furnace, could face the mightiest monarch on earth, and say—"Be it known unto thee, O king! that we will not serve thy gods, nor worship the golden image which thou hast set up." Supported by these principles, two ignorant and unlearned fishermen, dragged from prison, and from chains before the Jewish Sanhedrim, could say—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, doth this man stand here before you whole." Supported by these principles, a host of martyrs, in later ages, have courted a scaffold, or been consumed at the stake. And, without recurring to such striking instances, it is the support of these principles which enables every Christian, who leads a life of real nearness to God, to adorn the doctrine of his Saviour in all things—The blessed assurance which he habitually maintains that his God is his friend, makes him fearless of the world—It raises him far above its influence, and puts, without his seeking it, a dignity into his conduct and his very presence, which nothing else can confer.

2. By having respect to all God's commandments, we acquire the advantage which arises from *a decided character*, and are thus delivered from many temptations to those sinful compliances which are the cause of shame. The person who cherishes the inward sentiments, and maintains the outward deportment which has been explained, will unavoidably assume, in the eye of the world, an appearance and character which will distinguish him as one who is not governed by its maxims, and who does not follow its fashions. It will no longer be *doubtful* to

whom *he* belongs—Those who are conformed to this world, will see and feel that he is guided by other principles than those which influence them, and pursues a totally different system of living and of happiness, from that which they have adopted. Hence they will not solicit an intimacy with him; for intimacies exist only between parties of a similar taste. When thrown together by the calls of business, or in the intercourse of life, (for this character by no means requires austerity or abstractedness,) it will not be expected that the decided friend of piety will relish or take part in questionable liberties. His presence will even prove a restraint on others; or to say the least, his character will be a protection to himself, from solicitations to unlawful practices. That character will also be both a guard on himself against doing or saying any thing that might wound his conscience, and will afford him an advantage in speaking or acting against every thing improper. The desire of appearing consistent, will be a natural call on him to defend what he professes to esteem, and the expectation that he will act this part, will enable him to do it with freedom and with advantage. And thus will temptations to those sinful compliances which are the cause of shame, be greatly diminished, and the principles of religion be guarded, even by the care of reputation.

This decided character for piety, will moreover, render its possessor extremely dear to all who are Christians indeed; and from this cause he will gain an immense advantage. The influence of social intercourse, on all our opinions and practice, is ever great; and it is not less in regard to religion, than in reference to any other subject. Christians inform each other by their conversation, encourage and animate each other by their exhortations, assist each other by a comparison of their exercises, embolden each other by a recital of their hopes, and help and strengthen each other by their prayers. He who is joined to this happy society, is continually imbibing more of the spirit which distinguishes and animates it, and is therefore less in danger of acting unworthily of his Christian character, and of wounding his own peace.

3. A respect unto all God's commandments, will deliver us from the influence of sinful shame, inasmuch as *it will exceedingly lower the world, and every created object, in our estimation and regard.* This idea has been a little anticipated, but it is of so much importance, that it deserves to be brought distinctly into view. When men are conscious of guilt, it has been admitted that they ought to blush and be confounded—But whence proceeds that fear of man which bringeth a snare? why are men timid and abashed in the discharge of duty? in doing that which their consciences dictate and approve? In some individuals, this, no doubt, must be in part resolved into constitutional make, or natural infirmity. But after every just allowance, much will still remain to be attributed to the high estimation in which we hold the opinions of our fellow men, even when they come in competition with duty and conscience. If it were with us, as it was with the apostle, “a small thing to be judged of man's judgment,” we should be wholly delivered from this inconvenience, as far as it arises from principle; and should go far to get the victory over it, even as a natural infirmity. Now, a life of nearness to God, will assuredly give us this estimation of all human opinions, so far as they militate with our Christian obligations. The fear of man whose breath is in his nostrils, will be absorbed in the fear of him “who is able to destroy both body and soul in hell.” The mind which takes clear and frequent views of an infinite God, and a boundless eternity; which places them often be-

fore it, brings them into ideal presence, and dwells as it were surrounded by them; such a mind will look down on the world with a holy indifference. Its censure or its applause, its smiles or its frowns, will be regarded as matters of small estimation:

“His hand the good man fastens on the skies,  
Then bids earth turn, nor feels the idle whirl.”

He feels that his heart and his treasure are in heaven; his thoughts, his hopes, his desires, are principally there. Not setting a high estimation on earthly possessions or human applause, he is not much agitated with anxiety when he contemplates them, nor when they are denied him. This appears to have been eminently the temper of the Psalmist, when he said—“Whom have I in heaven but thee, and there is none on earth that I desire beside thee.” This was the temper of the great apostle of the Gentiles, when he said—“I am crucified to the world and the world to me—Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ.” This, in fine, is the temper which every one will, in a good degree, possess, whose conversation is in heaven; and possessing this, he will, as a natural consequence, rise above a sinful and ensnaring fear of man, and be able, with comfort and composure, to support and adorn his Christian profession.

Thus, it appears that a respect to all God’s commandments, by giving us *a consistent character*—producing confidence in God; by rendering that character *decided*, in the view of the world; and *by lessening our estimation for the things of time and the opinions of men*; will deliver us from shame and embarrassment in the discharge of every duty.

In how strong a light, my brethren, does this subject place the folly of those, who are balancing in their minds between the demands of religion and the allurements of the world; and endeavouring to reconcile a regard to both? We see that, in fact, they obtain satisfaction from neither—they are the most unhappy persons upon earth. If I speak to any of this description; to any who are doubting and hesitating about coming forward to an open avowal of a Christian character; to any who are half inclined to this, but are held back by a fear of the world; I would entreat them to lay aside their hostility to their own happiness, by a resolute discharge of duty. Believe it, your efforts to reconcile the service of God and the friendship of the world, will be forever vain, and you will be forever tormented while you attempt it. If you will be for God, you must be for him wholly and unreservedly; without seeking to accommodate his service to the opinions and feelings of unsanctified men. Your interest, no less than your duty, enjoins this—“Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

In a still stronger light does this subject place both the folly and impiety of professing Christians, who are stealing away to the forbidden pleasures of sin; as if religion were not able to afford them happiness. Be it known that the very reason why it does not afford you happiness, if I speak to such, is because you are not devoted to it; because you mingle it so much with the world, that you debase its nature; because you only retain enough of it to wound your consciences, and to cover you with shame and confusion, but have not enough to enable you to take

hold of its divine supports, and to taste its heavenly consolations. Cease then to pierce yourselves through with many sorrows—Return unto the Lord, and cleave unto him with all your heart, and with all your soul, and you shall find that it is not a vain thing to serve him.

On the whole, let us all be exhorted to endeavour to walk more with God—We cannot wander from his presence, without unspeakable injury to ourselves. In his presence only is the light of life—While we remain here, we bring down a portion of heaven to earth. Let us, therefore, set it as our mark to obey all God's commandments, without choice or exception. Let us pray unceasingly for the aids of his Holy Spirit, that we may be enabled to do so; and let us guard against every thing that might have a tendency to interrupt our intercourse with our Father in heaven. Amen.

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### THE GOSPEL AND ITS EFFECTS.

A copy of an excellent sermon, under the above title, preached at Easton, Pa., on Sunday afternoon, September 21st, 1834, by Rev. John Gray, A. M., pastor of the First Presbyterian church in the borough of Easton, has been sent us by the respected author; and we believe we shall gratify, and we hope edify our readers, by the insertion of the following extract. The text of the sermon is Col. i. 27, 28. The first part of the discourse consists of an explanation of the true nature of the gospel, with a particular reference to its being denominated, as it is in the text, "a mystery." After a striking illustration of this part of his subject, the preacher proceeds as follows:—

“II. The effects of this Gospel.

“The *Glory* of God and the salvation of men are the intention and will be the effects of the promulgation of the ‘everlasting gospel,’ but our design at present is to confine ourselves to those effects mentioned in the text.

“The grand and ultimate effect of the gospel will be the perfecting of moral character, and consequently the renovation of society.

“In the first place, the gospel aims at producing the ‘hope of glory,’ and the transformation of the soul into the divine image by an infusion of Christ into the heart. The Christian graces poured into the soul by the Holy Spirit, operate like leaven in reducing the whole moral man into a conformity with Christ, and thus by producing higher hopes, they of necessity generate holier purposes. The presence of Christ in the heart begets the ‘hope of glory,’ and the ‘hope of glory’ stimulates the enraptured soul to the love and labour of holiness, thus acting and reacting upon each other by a direct and reflex influence to the production of that growth in godliness and Christian stature, which tendeth to the perfection of moral character. The knowledge that the righteousness of an ascended God is made over to us—and that by this imputed holiness, God hath declared us righteous—and that we are coheirs with Jesus Christ, thereby resting our salvation upon a certainty as infallible as the glory and triumph of Jesus, are well calculated to perfect that holiness which was implanted by the Spirit. There is a soul-ennobling and purifying power in the very assurance that we are so closely bound to Jesus, and so nearly allied to God and such objects of interest to ‘the cloud of witnesses,’ angels and the souls of just men made perfect, who look on, applauding and cheering

us in our progress! As the view of Jehovah's transcendent glory in the mount, made even the face of Moses to shine with a lustre too dazzling for the eye of mortality, so the indwelling of Christ and the reflection upon the soul of an assured 'hope of glory,' will invariably change the moral man into the likeness of Jesus, both in heart and habit; 'beholding as in a glass the glory of the Lord, he will be changed into the same image from glory to glory, even as by the Spirit of the Lord.'

"In the second place the Gospel aims at the regeneration of *society*, by presenting 'every man perfect in Christ Jesus.'

"The Gospel is the very salt of society which gives it all its savour and stability. *Wealth* has no moralizing influence, even could we cause every man 'to wade in wealth.' *Power* cannot reach, much less sanctify, the outgoings of man's affections, even could we make every man 'soar in fame.' *Intellectual cultivation* can devise facilities for the commission of crime, and sharpen cunning to elude detection—it can erect a temple to 'the unknown God,' but is totally ignorant with all its erudition whether we should worship one God, or thirty thousand gods, or none. On the contrary, religion, by implanting Christ in every man the 'hope of glory,' binds every such man to God, thus erecting the world of mankind into one great family of brethren under the relationship of grace, and exhibiting the only perfect organization of civil society.

"The Gospel aims, therefore, to accomplish the renovation of society, by the renovation of the individuals of whom society is composed. Its business is with man as an individual, and by generating in each one 'the hope of glory,' and presenting 'every man perfect in Christ Jesus,' it would regenerate the whole mass. By the simple application of the remedial system of grace to the hopes and fears of man, as an individual, God through the gospel operates upon the moral world an influence as powerful and all-pervading as attraction and gravitation do upon the physical world. And by the extension of the circle of this influence, God will yet perfect the regeneration of all the world, literally redeeming his own promise, that 'the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

"And, in the language of a father whose praise is in all the churches, and whose opinion is not second to that of any other man at present in the vineyard, may we not say that, \*'this is undoubtedly the most important and glorious work about which the minds of men can be occupied. All other enterprises, whether scientific, political, or economic, terminate on some benefit or convenience which relates only to temporal things; but the conversion of the world to Christianity is connected with the eternal welfare of mankind, and at the same time, would promote their happiness in this life more than all other causes which can be put into operation; for 'godliness hath the promise of the life that now is, as well as of that which is to come;' and is in all respects the greatest gain. And this great and glorious work is predestinated. The Scriptures must be fulfilled, and God is able to accomplish all his richest promises to the church. This dark world shall be enlightened. This corrupt world shall be regenerated. This confused and deformed



world shall be restored to order and clothed with beauty; and this miserable world be filled with joy and rejoicing.'

"And in the production of these effects there exists a mystery, similar to that which presents itself in the *doctrines* of the gospel; for strange to say, it is the promulgation of those doctrines which are opposed to the prejudices and peculiarities of unregenerate men, and which cut up by the roots the doctrine of the moral efficacy of works, which are at the same time productive of the existence and extension of good works! *Piety in practice*, is continuous and commensurate with *purity in doctrine*; and purity in doctrine destroys all pretensions to human merit or ability, either in generating or continuing grace. While the descendants of the Reformers continued to preach the inherent and original depravity of man, and salvation by faith through the imputed righteousness of a Redeemer, applied to the heart and conscience by the direct and immediate agency of the Holy Ghost, their church and society was like the garden of God, because their conduct reflected the moral brightness of Jesus as transmitted by his soul-purifying doctrines; but no sooner did 'philosophy falsely so called,' usurp the place of the gospel, endeavouring to make the revelation of God conform to the heart of man, instead of conforming the heart to the gospel, than the whole scene became changed. An adulterated gospel was accompanied by a spurious morality, and down and downwards they went, hand in hand, until Christ was dethroned and Christian morality scouted. For a proof of this I would refer you to Geneva—to many parts of Germany—to Cambridge,\* and other portions of New England, and to the Arian Synod of the North of Ireland.

"1. From this subject we may infer the importance of a *faithful* gospel ministry, seeing its duty is to 'warn every man.' He who bears the cross of Christ in the occupancy of the gospel ministry, should have that soul-ennobling love of his Master and of man, which will enable him to present the truth fully and fearlessly to every man's conscience. Coveting the moral regeneration of his hearers more than their gifts, and fearing the loss of their souls more than the loss of their smiles, he should present the *truth* in all its naked and unvarnished simplicity—in all the fulness of its promises, and the dreadfulness of its sanctions to 'every man.' Fear should not deter him; love should embolden him; the desire to stand with unbloody skirts before the throne of judgment should prompt him, and his allegiance to the King of glory should continually stimulate him to be faithful even unto death, that he might 'present every man perfect in Christ Jesus.'

"2. This subject also exhibits to us the importance of an *able* gospel ministry, seeing its duty is to 'teach every man in all wisdom.' Before all things it behooveth every gospel minister to be taught by the Holy Ghost, that in the *light* of his instruction he may see the truth, and in the *warmth* of his genial influences he may apply it. Next to the light and heat of the sun of righteousness, he should possess an active and cultivated mind. He who leads an intelligent people, should himself

"\* We have a rare and striking instance of the union and effect of this doctrine and practice in the 'Hollis professor' of divinity in the University of Harvard! Mr. Hollis endowed a professorship expressly for the support of the evangelical doctrines of grace, even specifying those doctrines with a precision which seems needless, unless all moral honesty should depart from the land. Mr. Hollis died—the University of Harvard departed from its original purity of doctrine, until it became a *Unitarian* Institution; and so exactly did their morality subside with their doctrines, that they have actually in the face of the world, taken this endowment, and perverted it from the known and expressed will of the donor to the support of *Unitarian heresy*!"

be intelligent; and he who would 'teach all men in all wisdom,' should himself be taught. An ignorant teacher is a solecism in sense and science; in morals and religion. I do not mean that he should be able to garnish the sword of the Spirit with those flowers of rhetoric which rather militate against, than minister to its efficiency; nor that he should be fond of dabbling in those cold and caustic metaphysical speculations which blunt, at once, its edge, and harden the heart upon which it is intended to operate, but, on the contrary, that he should possess a vigorous intellect, enriched with knowledge and warmed by grace. If it be *truth*, and truth only that can save, and not untruth, however sincerely administered or received—he who ministers should be able to discriminate between them. But as a man may preach *truth and nothing but truth*, and yet be one of the most successful agents of the prince of darkness by withholding *the truth*—the peculiar evangelical truths of the gospel—he who ministers should be *faithful* to present *the whole truth*.

"3. We here see the great end and aim of a *faithful* and *able* gospel ministry, viz. to 'present every man perfect in Christ Jesus.' What a glorious embassy, to prepare souls for Jesus! What a glorious system, the working and operation of which of necessity tendeth to the perfection of individual and social happiness! Surely the gospel minister who possesseth the faithfulness and ability which the call and the culture of the Holy Ghost produceth, may afford to bear the frowns of fortune and of friends—to live a life of reproach and hardship, and if needs be, die in poverty and be buried in beggary, when he recollects the dignity of his work and the glory of his destiny! that he is working for God and working with God, and that he yet shall be like God, for he 'shall see him as he is!'

"And surely it behooveth society to cling with all its energy to that system which Almighty God has lowered to earth that he might raise earth to heaven! If this angel of the covenant hath come for the express and only purpose of 'presenting every man perfect in Christ Jesus,' would not policy, as well as duty and love, urge every man to embrace it with a determination not to let it go until it bless him.

"For twelve years, brethren, I have laboured, with what faithfulness and ability I possessed, to preach these truths in this church. And standing upon the elevation and responsibility of this *twelfth* anniversary among you, I feel the high and holy enthusiasm, as well as the fearful obligation, which my station and my message are calculated to produce. Twelve years have I endeavoured to preach to you this gospel in the *church* and in the *family*—in the *social circle*, and by the *bed of sickness*. And while I feel, more deeply than you can appreciate, my want of faithfulness and wisdom, commensurate with the great work in which I have been engaged, it would argue a destitution both of gratitude and humility, not to acknowledge that God has accompanied the ministration of his own 'glorious gospel,' weakly and unworthily as it has been dispensed, with an approving blessing. I have seen God, in that period, increase the church *more than fourfold*; I have sat beside the dying couch of parents and of children who have died 'in the Lord,' and have wept with you in your griefs and rejoiced with you in your joys, until we have become, both as a church and congregation, a numerous people.\* And all this has been accomplished, not

\* "As a specimen of the support and success which the various benevolent and religious efforts of the day have met with in this congregation, I would mention the

by might nor power, but simply by the preaching of these mysteries of a crucified Jesus.

"On this anniversary I take the opportunity of acknowledging your kindness and Christian courtesy towards me. I came among you twelve years ago a *stranger* and you took me in, and with loving-kindness you have *all* treated me, and *invariably* treated me, to the present hour. We have known nothing, in all that time, but *harmony*, and have seen nothing but *increase of members and mutual affection*. For this, under God, I present my thanks, while I would solicit you to pardon whatever I have done, or whatever you may have thought I have done, unnecessarily, to wound your feelings, or in any way to injure you, in body, in spirit, or in soul. And here also, let me testify my belief, that for this harmony in heart and action, we are indebted to the simple presentation of the doctrines of our standards.

"But, brethren, while we rejoice in the gospel of Jesus, and in what God has wrought by it for us, both in strengthening us in numbers, and cementing us in harmonious feeling and action, yet it may not be concealed, when we look over this beloved congregation, that there appears abundant reason for sorrow and heaviness of heart. Do I not see some respected parents in this assembly who have not yet attained 'the hope of glory?' Do I not see many a beloved youth who is living professedly 'without God and without Christ, and without hope in the world?' Do I not see some, to whom God has given his blessings with a princely liberality—men of wealth—men of cultivated intellects—men lovely in their characters, and beloved for their moral worth, who have never yet sought that perfection of character which is to be found in Christ Jesus? Yes—there is in the midst of this fruitful heritage, a *sterile sahara*—a moral desert, upon which, though the same sun has shone which has warmed hundreds of others into spiritual life; and the same gracious showers have descended which have nourished and ripened others for glory, yet to this day it remains a sandy desert—a flinty rock, dry, barren, and verdureless.

"Beloved brethren, you are not as I found you, either as it regards *place or character*. You are now twelve years nearer to the bar of judgment—resisting grace, you are of necessity more hardened than you were then—and the probability is now much greater than it was twelve years ago, that you will never be saved. Never be saved! live without God—treasure up wrath against the day of wrath, and finally ripened by sin, die—and be lost!

"But is this necessary, O sinner? Are you so desirous of the company and occupation of lost spirits, as to generate a necessity for your souls to go to hell? or is it necessary, because 'the riches of the glory of this mystery,' cannot save you? Ah no! the grace of Christ can enrich your poverty, be it never so deep—and the blood of Calvary can cleanse your souls be they never so polluted—and present you, 'perfect in Christ Jesus,' notwithstanding all your opposition and all your delay. Sinner, dear sinner, come then, for 'all things are *now* ready'—the blood of Christ to wash you—the love of God to accept you—the heaven of God to harbour you. Before another similar anniversary occurs, you and I may meet at the judgment bar; I to account for my faithfulness in 'warning every man and teaching every man in all wisdom,' and

fact that, to my knowledge, not one connected with the communion of our church, is at present, engaged in manufacturing or selling ardent spirits. Since this benevolent effort commenced, *one distillery* and *seven stores* owned by persons belonging to this congregation, have discontinued this business."

you to give an account for the manner in which you have received and used this talent of a preached gospel. Beware then of trifling with present time and present privileges, for upon their use depends *Eternity*, with its inexpressible and eternal wo, or its unimaginable and endless glory!

“Christians, your day is short, and the work of Jesus committed to you is great, and glorious, and urgent. Reflect brightly his light and let it radiate in your actions all around, that ‘men seeing it may glorify your Father which is in heaven,’ and that having your work done and your lamp burning, when the call is made, ‘the Bridegroom cometh,’ you may be found *‘perfect in Christ Jesus.’*”

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”

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### CLOUDS AND SUNSHINE.

*Written on catching a glimpse of the clear azure, as seen, in the distance, between dark and gathering clouds.*

*Why is the Christian chained  
To this beclouded spot,  
When scenes at hand, and scenes afar,  
Proclaim his painful lot?*

*There, wide and cloudless views  
Bespeak a world of light,  
While here the brightest ray that gleams  
Scarce dissipates the night.*

*Here, clouds and storms molest  
A dark and straitened way,  
While there dwells calmness undisturbed,  
Midst boundless fields of day.*

*Here, trammels bind him fast  
To a contagious clod,  
But there are scenes that fire the soul  
To soar and cleave to God.*

*Then why is he thus chained  
To this beclouded spot,  
When scenes at hand, and scenes afar,  
Proclaim his painful lot?*

*To answer moral ends  
He's kept awhile below;  
Reason and scripture jointly prove  
It is, it must be so:*

*To look, by faith, above,  
For energy divine,  
And, as the heavenly influence grows,  
To let his graces shine:*

*To yield, and thus improve  
In resignation sweet;  
And, by earth's cross, for heaven's crown,  
Daily to grow more meet:*

*To show the power of grace  
To stem the tide of sin,  
And, by the force of holy love,  
The sons of men to win:*

*To view, awhile, through storms,  
Sunshine and calm above;  
Then, with more zest, from pain and grief,  
To rise to joy and love.*

*These are among the ends  
Which, rightly understood,  
Prove that the Christian's trials “work  
Together for his good.”*

*Then let him not repine,  
But “drink the cup that's given;”  
So shall he, e'en on earth enjoy  
A quickening taste of heaven:*

*Till, presently unchained,  
Grateful, he'll soar away  
To share and swell the bliss that gleams  
From glory's cloudless day.*

*Then “faithful unto death,”  
Let him himself employ  
In deeds of love, till Christ shall say,  
“Enter thy Master's joy.”*

[Evang. Mag.]

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### Miscellaneous.

#### THE PENGUIN AND ALBATROSS.

We have found the following interesting and instructive article of natural history in a daily newspaper—The author is not mentioned. We have modified a single sentence.

The feathered tribe are very numerous on these lonely isles of the southern hemisphere, both in the South Seas and in the South Pacific Ocean. Of penguins there are four kinds which resort to the Falkland Islands, viz. the king penguin, the macaroni, the jackass, and the rookery. The first of these is much larger than a goose; the other three are smaller, differing in appearance in several particulars. They all walk upright, as their legs project from their bodies in the same direction with their tails; and when fifty or more of them are moving in file, they appear at a distance like a company of juvenile soldiers. They carry their heads high, with their wings drooping like two arms. As the feathers on the breast are delicately white, with a line of black running across the crop, they have been aptly compared, when seen at a little distance, to a company of children, with white aprons tied round their waists with black strings. This feathered animal may be said to combine the qualities of men, fishes and fowls: upright like the first; their wings and feet acting the part of fins, like the second; and furnished with bills and feathers, like the third. Their gait on land, however, is very awkward; more so than that of a jack-tar just landed from a long voyage; their legs not being much better adapted for walking than their wings are for flying.

The next most remarkable bird to be found on these shores is the penguin's intimate associate and most particular friend the albatross. This is one of the largest and most formidable of the South Sea birds; being of the gull kind, and taking its prey upon the wing. Like many other oceanic birds, the albatross never comes on land except for the purpose of breeding; when the attachment that exists between it and the penguin is evinced in many remarkable instances; indeed it seems as firm as any that can be formed by the sincerest friends. Their nests are constructed with great uniformity near to each other; that of the albatross being always in the centre of a little square, formed by the nests of four penguins.

When a sufficient number of penguins, albatross, &c. are assembled on the shore, after a deliberate consultation upon the subject, they proceed to the execution of the grand purpose for which they left their favourite element. In the first place, they carefully select a level piece of ground, of suitable extent, often comprising four or five acres, and as near the water as practicable; always preferring that which is the least encumbered with stones, and other hard substances, with which it would be dangerous to have their eggs come in contact. As soon as they are satisfied on this point, they proceed to lay out the plan of their projected encampment; which task they commence by tracing a well defined parallelogram, of sufficient magnitude to accommodate the whole fraternity, say from one to five acres. One side of this square runs parallel with the water's edge; and is always left open for egress and regress; the other three sides are differently arranged.

These industrious feathered labourers next proceed to clear all the ground within the square from obstructions of every kind; picking up the stones in their bills, and carefully depositing them outside of the lines above mentioned, until they sometimes, by this means, create quite a little wall on three sides of the rookery. Within this range of stones and rubbish they form a pathway, six or eight feet in width, and as smooth as any of the paved or gravelled walks in New York Park, or on the battery. This path is for a general promenade by day, and for the sentinels to patrol at night.

Having thus finished their little works of defence on the three land



sides, they next lay out the whole area in little squares of equal sizes, formed by narrow paths which cross each other at right angles, and which are also made very smooth. At each intersection of these paths an albatross constructs her nest, while in the centre of each little square is a penguin's nest; so that each albatross is surrounded by four penguins; and each penguin has an albatross for its neighbour, in four directions. In this regular manner is the whole area occupied by these feathered sojourners, of different species; leaving, at convenient distances, accommodations for some other kinds of oceanic birds, such as the shag, or green cormorant, and another which the seamen call Nelly.

Although the penguin and the albatross are on such intimate terms, and appear to be so affectionately and sincerely attached to each other, they not only form their nests in a different manner, but the penguin will even rob her friend's nest, whenever she has an opportunity. The penguin's nest is merely a slight excavation in the earth, just deep enough to prevent her single egg rolling from its primitive position; while the albatross throws up a little mound of earth, grass and shells, eight or ten inches high, and about the size of a water-bucket, on the summit of which she forms her nest, and thus *looks down* upon her nearest neighbours and best friends.

None of the nests in these rookeries are ever left unoccupied for a single moment, until the eggs are hatched and the young ones old enough to take care of themselves. The male goes to sea in search of food until his hunger is appeased; he then promptly returns and affectionately takes the place of his mate, while she resorts to the same element for the like purpose. In the interchange of these kind offices, they so contrive it as not to leave the eggs uncovered at all; the present incumbent (say the female) making room for the partner of her cares and pleasures on his return from the sea, while he nestles in by her side until the eggs are completely covered by his feathers. By this precaution they prevent their eggs being stolen by the other birds, which would be the case were they left exposed; for the females are so ambitious of producing a large family at once, that they rob each other whenever they have an opportunity. Similar depredations are also committed by a bird called the rook, which is equally mischievous as the monkey. The royal penguin is generally foremost in felonies of this description, and never neglects an opportunity of robbing a neighbour. Indeed, it often happens that when the period of incubation is terminated, the young brood will consist of three or four different kinds of birds in one nest. This is strong circumstantial evidence that the parent bird is not more honest than her neighbours.

To stand at a little distance and observe the movements of the birds in these rookeries, is not only amusing, but edifying, and even affecting. The spectacle is truly worthy the contemplation of a philosophic mind. You will see them marching round the encampment in the outside path, or public promenade, in pairs, or in squads of four, six, or eight, forcibly reminding you of officers and subalterns on a parade day. At the same time, the camp, or rookery, is in continual motion; some penguins passing through the different paths, or alleys, on their return from an aquatic excursion, eager to caress their mates after a temporary absence; while the latter are passing out, in their turn, in quest of refreshment and recreation.—At the same time, the air is almost darkened by an immense number of the albatross hovering over the rookery like a dense cloud, some continually lighting and

meeting their companions, while others are constantly rising and shaping their course for the sea.

To see these creatures of the ocean so faithfully discharge the various duties assigned them by the great Creator; to witness their affectionate meetings after a short absence on their natural element; to observe their numerous little acts of tenderness and courtesy to each other; all this, and much more that might be mentioned, is truly interesting and affecting to the contemplative and sympathetic spectator. I have observed them for hours together, and could not help wishing there was only as much order, harmony, and genuine affection between wedded pairs of the human race, as there is among these feathered people. A moral philosopher could not, perhaps, be more usefully employed, for a few days, than in contemplating the movements and operations of a South Sea rookery, and marking the almost incredible order and regularity with which every thing is performed. Such a spectator could not fail to confess, that so wonderful an instinct must be "the Divinity that stirs within" them.

#### SACRED SONG.—MUSICAL REVOLUTION IN SWITZERLAND.

After some hesitation we give the following article a place in our pages. Its author, we doubt not, is the well known erudite and pious Rev. Dr. John Pye Smith, the initials of whose name appear at the end of the paper. It contains information which in itself will be interesting to many; but our principal inducement to republish it in the Christian Advocate is, a hope that it may lead to an improvement in sacred music in our own country; for improvement is surely and exceedingly needed. We do wish that the great mass of our religious assemblies would not leave singing to a choir—We wish they would *all sing, and sing well.*

The susceptibility of strong mental impressions from Music is one of the natural faculties with which our Creator has endowed us. Is there not reason to fear that its importance is not sufficiently appreciated, and its powers not sufficiently called forth? The early history of all nations presents instances of its wondrous efficacy. Witness the first periods of Greece, Britain, and Scandinavia, and the national songs of Tyrtæus, whom Plato apostrophizes as *the divine poet, wise and good.* Aristotle, though often disposed to contest his master's doctrines, concurs with him here, in attributing to music a great *moral* power. By divine institution, sacred song, of which we have the inspired remains in the Book of Psalms and other parts of the Old Testament, formed almost the only *social* worship of the Hebrew temple.

At the Reformation, this grand instrument of emotion was not entirely overlooked. Unhappily, in England and Scotland, either it was not put into action, or the attempt was ill-conducted and abortive. In France, for a time it produced great effects; of which some interesting notices are given in the delightful compilations of a pious and talented lady, lately given to our country, "The Life of Olympia Fulvia Morata." But the counteraction and destruction of the reformation in France, brought down what remained to them of national song to the wretched state of *chansons* and *chansonnettes*, the best of which were mere conceits, often tame and silly, and the generality of an immoral

character; and, by a just judgment, the music became worthy of the song, it was *screaming by notes*.

In Germany, the matter took a better course. The German tribes had been always addicted to music of great pathos and compass; and their language, unpolished as it was, by its copiousness, flexibility, and strength, gave them a great advantage over the French. Luther had ear, science, and execution. While by his version of the Bible, every line of which bears witness to his euphonic taste and judgment, he stamped the language with classical dignity, his hymns and his music, powerfully seconded by other and superior poets, poured the stream of sacred melody through the land. No country can pretend to vie with Germany in the richness of its religious music. Its stock of Hymns, beginning with the age of the Hussites, but of which few are even now obsolete, is moderately stated at *seventy thousand*: a late writer in the *Archives du Christianisme* (June 28, p. 95,) estimates them at *more than eighty thousand*. Great Britain can scarcely pretend to the twentieth part of this number! This astonishing amount of the German Hymnology is characterized by a decided strain (very few indeed are the exceptions) of evangelical sentiment and experimental piety, their versification is most mellifluous, and their tone full of tenderness and power. It is a popular treasure of doctrine and practice; and it has been a grand means of keeping the flame of religion glowing on the cottage-hearths of the peasantry, in many happy instances, when the spurious gospel had taken possession of the churches.

The band of devoted men in France and Switzerland, who are "labouring so much in the Lord," have not forgotten this department. In both those countries, vigorous efforts have been lately made for the restoring, or to speak more properly, the creating, of a French national psalmody. Among these, a distinguished praise is due to Dr. Malan. Many new psalms and hymns have been produced, possessing excellence of both poetry and piety; and suitable melodies have been composed. Besides Dr. Malan's volume, the Paris *Choix de Cantiques* has arrived at a third edition; and a large volume, beautifully printed, with the musical notes, has been this year published in that city, with the title *Chants Chrétiens*. Some articles, peculiarly valuable as to both science and Christian spirit, have appeared on this subject in the *Archives* and the *Sémeur*.

That these are among the means by which "the Lord whom we seek" is "preparing his way, and coming to his temple," is a persuasion which seems to be powerfully confirmed by a most remarkable phenomenon, which is now operating on a grand scale in the Canton of Vaud, and of which we have a large narrative in the *Sémeur* of July 16. We shall endeavour to extract the essence, by selecting and abridging.

In the south-west of Switzerland a *Musical Revolution* is rapidly taking effect. Its watch-word is *Harmony*; its object is to give a new direction to popular singing; and its means may be found wherever there are persons willing to take a little pains, and who can find a leader to give them a little instruction, and to guide their voices in singing the charms of their country and the praises of their God. Long was it thought that French Switzerland could not march with the German cantons in vocal music. Long has the lake of Geneva heard little along its shores but coarse, vulgar, and obscene ballads. Lately, the students of Geneva and Lausanne have laboured to counteract this evil, by composing patriotic songs and endeavouring to give them popular

circulation. The effort has been happily successful, but within a small circle. The *Religious Awakening* which is making daily progress in Switzerland, has had great effect in improving the national singing. New methods have been adopted in many schools, to train the children to the execution of hymns, with a fine and simple harmony; and the effects have been so far pleasing. But something was wanted to reach the mass of the people; and that, the kindness of Providence has supplied.

About two years ago, M. Kaupert, a Saxon gentleman, who has long resided at Morges, proposed to teach gratuitously the whole population of young and willing persons in any village or small town, to sing together. The rumour attracted considerable attention, and drew forth a variety of opinions. But soon his promises were realized, and all scepticism was silenced. At Morges and in the neighbouring villages, concerts of the voice alone were heard, producing such a noble and simple harmony as no person in the whole country had before the least idea of. He was induced to extend his benevolent labours. He electrified, as it were, the whole side of the lake down to Geneva. Every where, the *Magician of Song* was followed by crowds. The moral effect of this is beyond calculation: already the result, in this respect, excites astonishment.

M. Kaupert commonly began in schools and other large rooms. Persons of all ages and of every rank in society flocked to these meetings. It was soon necessary to ask for the use of the churches: and sometimes, large assemblies have been held in the open air. In the former places, hymns are sung; and in the latter songs, patriotic or descriptive, but all free from an immoral taint.

His plan is, to trace in a simple and clear manner upon a large black board, the notes of each lesson; and he furnishes each one of his pupils with a card or paper, containing what he judges fit for each step of instruction. He usually succeeds in ten lectures, to qualify these vast masses to execute the simple and touching hymn or song, in parts and full concert, enrapturing all who witness the scene.

In the introductory lectures, he strongly affects the imagination and the sensibility of his hearers, by his descriptions of the powers and the intention of music, to breathe noble and generous sentiments, to harmonize the minds and hearts of men, to honour our country, to excite admiration of the works of God, and, as the highest point of all, to show forth his praises. These large assemblages follow his instructions, and catch his manner of execution with an enthusiasm perfectly astonishing. His kind manner and untiring patience have a great share in producing the effects which so surprise us.

The great and learned city of Geneva invited the musical philanthropist to visit and charm its population. Some of the higher classes became alarmed; but, in the result, they too were carried down the stream. Pastors, professors, magistrates, ladies of the first rank, persons the most distinguished for learning and science, were seen side by side with children and poor people, listening and learning from M. Kaupert. When the grand meeting took place, no church could receive the multitude, and they repaired to the *Plén Palais*, in number four thousand singers. Here, however, the success did not answer expectation: the wind acted unfavourably upon the vibrations of the air, and perhaps the distance of the extremes made it impossible to keep time. But M. K. was loaded with expressions of admiration and thanks, and a medal was struck in honour of him: a mark of respect

which, in Switzerland, is never conferred but upon what is judged to be in the highest order of merit.

At Lausanne, his instructions were sought with universal avidity. Many, who had been accustomed to spend their evenings in dissipation, began to employ them entirely in learning the new style of music. Children and their parents, all the schools, the professors and students of the college, servants and mistresses, workmen and masters, persons who had been the most opposed to each other, in religion and politics, the inhabitants of different villages distinguished by banners,—all were attracted, all seemed to be of one heart and soul. When the previous training was complete, a day was fixed for the grand concert. More than two thousand singers were arranged in the great church, the noblest Gothic building in Switzerland: the flags of villages and societies were tastefully arranged on an ivy-clad tower: the vast multitude who came to hear were disposed within and without: and then was sung a hymn and its air of LUTHER'S composing,—simple, grave, noble.—But, O the effect!—No words can utter it!—The impression will never be forgotten.—Other hymns were sung; and a most touching patriotic song, the words of which we owe to M. Olivier, named *La Patrie*, "Our country, Helvetia! Helvetia!"

The happy fruits of this *Musical Revolution* show themselves almost every where. The people in the different places keep up their singing-meetings. In the summer evenings they are seen in the church-yard, or on the village-green. In the streets and on the roads, the ear of the passenger is met by the sweet sounds. In these groups we perceive some failures of execution, compared with the fine style when led by M. Kaupert: but attention and practice will remedy them.

Christians of Great Britain, what say ye to this narrative? Cannot you go and do likewise? Cannot you thus draw thousands from the beer-shop, and the gin-shop, and the corrupting intercourse of idleness?—Ye men of Manchester and Birmingham, of Sheffield and Leeds, and of every other place;—open your chapels for this grand experiment. Surely you have good and able men among you, who possess the talent and benevolence to effectuate this object. Why should you not begin with some stanzas of our fine national melody, *God save the King*? And are there not other old English songs, not religious, but innocent in sentiment and striking in words and music? And may not these, under your judicious guidance, prepare the way for singing the songs of Zion, thus diffusing the gospel, affecting the heart, attracting the wanderer, and improving our congregational psalmody?—I trust that this appeal will not be in vain. This instrument of good has never, in our country, been sufficiently tried. A very able writer in the *Penny Magazine* has lately been endeavouring to arouse our most unmusical nation, and to create some sort of British National Music. But, with all his knowledge and discernment, he rests his hopes on instrumental music, thinking that the vocal cannot be cultivated and sustained without that aid. He has no idea of M. Kaupert's grand and simple method. Dr. Burder, who possesses so much science and skill in the heavenly art, is to preach the Broad-street Lecture on Oct. 14th, upon *Sacred Song*. May he then touch a chord for London, which shall vibrate through the land!

J. P. S.

*Evang. Mag.*



## DIFFICULTIES OF RELIGIOUS YOUNG PERSONS IN WORLDLY SOCIETY.

The two following articles are from the Christian Observer of September.

*To the Editor of the Christian Observer.*

You have sometimes animadverted in your pages upon the insincerity which too much prevails in social intercourse—as for instance, in the practice of saying “not at home,” when a person is within, but does not choose to be seen. It is argued, that this is not a falsehood, for that it was not *intended* to deceive, and that it had not that effect, as every person knows it to be only a civil mode of saying that you do not wish to appear. The strong language, however, in which I have heard this practice, and others of the same kind, condemned by those whom I most respect, has made me *very uncomfortable*—not so much in reference to this particular instance (against which I had long had objections), as in regard to various expressions of civility of every-day occurrence.

I have determined to state the circumstances which give me so much pain; for, indeed, I know not how to act with the plain sincerity I would desire, and yet with Christian *courtesy*. Were I altogether under my own control, it would not be difficult, as neither my principles nor my inclination would permit me *voluntarily* to associate with those who live “after the course of this world:” but I am a young person, and my parents, and indeed all my relations, are strongly opposed to those views of Scriptural truth which are currently summed up in one word, “Evangelical;” and I think it my duty to obey them in every thing that is not, so far as I can judge, positively sinful; and I am anxious to add no needless offence to that which religious principles must of necessity produce. They have permitted me to abstain from *public amusements*,\* which I really believe to be wrong; but I do not think that it is my duty to refuse to accompany them occasionally to a dinner party, or to spend a day now and then with the worldly minded people among whom I am situated.

Real Christian love, I sometimes think, should supply the place of that artificial politeness which is inconsistent with *strict* principle. I feel, with regard to my neighbours, that if I could *innocently please* or in any way benefit them by my society, I would *willingly* give it; that if they were sick, or in affliction, it would gladden my heart to be of the least use to them. In society, however, as a *young* person, I have not the opportunity that others might have of leading the conversation

\* Our correspondent does not specify what public amusements she alludes to. Ball-rooms, race-courses, the theatre, operas, concerts, oratorios, the walks and libraries at places of popular resort, military reviews, exhibitions, bazaars, dioramas, zoological gardens, the drives round the Parks, and so forth, are all more or less included in her general description; and those who are “lovers of pleasure more than lovers of God,” sometimes avail themselves of the ambiguity of the phrase “public amusements,” to denounce all spiritually-minded persons as cynics, who think it wrong to enjoy any “*innocent gratification*.” Our correspondent’s general description will, however, be sufficiently intelligible to those who *wish* to understand her. We presume that she alludes more directly to such “public amusements” as several of those first specified in the above enumeration; not meaning to shut out any really proper and rational recreation enjoyed in due time and mode, and measuring each by its general character and effects. A Christian will, however, prefer, even in indifferent matters, to be on the safer side; and will take heed lest even scenes of occasionally innocent resort should be made, through the corruption of the human heart, to minister to pride, vanity, passion, idleness, dissipation, or inordinate indulgence.

to improving subjects; and however it may be with the veteran soldier of Jesus Christ, I find, as one who is just beginning the "fight of faith," that my own heart requires such instant and incessant watchfulness, that it seems to occupy my whole attention, that I may by divine grace escape unhurt from the baneful atmosphere of the world. I know that my principles render *my* society as irksome to others as theirs is to me (for there are scarcely any persons in the neighbourhood who think as I do); and that civility alone to my parents and relatives, together with the feeling of friendly regard which amiable people naturally cherish towards those they have known from their earliest childhood, prompt their attentions to me. I cannot but feel grateful to them for their *intended* kindness; but still, when Mrs. R—— hopes for the pleasure of my company at dinner, and I reply that "I shall be *happy* to wait upon her," or, in case of a *prior* engagement, that "I *regret* it is out of my power;" or Miss C—— expresses her intention of calling upon me, and I reply that "I shall be *glad* to see her;" I feel that I am speaking *deceitfully*—for the society of those who think so *very* differently from myself on the most important of all subjects, never can be *pleasing* to me—and yet, much and often as I have considered the matter, I know not how to avoid this mode of reply, without being absolutely uncourteous. Once or twice I have (awkwardly enough) replied, in answer to proffered civilities, "Thank you;" "you are very kind;" and endeavoured to turn the subject: and one lady actually said, "You did not *say* you should be *very happy*, so I suppose the truth is you had rather not see me." My parents would think my scruples on the subject the height of absurdity; and I am desired by them to answer notes of invitation in the usual manner. I would not encourage over-scrupulousness; and it was once observed to me, that no where do we meet with more popular and general language than in the Bible: for instance, where St. John says to Gaius, "I wish *above all things* that thou mayest prosper and be in health," we cannot suppose that this was nearer the Apostle's heart than the *spiritual* welfare of himself and his friend. I hope, if I saw it to be my duty (which as yet I do not), I should decline *all visiting*, and implore wisdom and strength from above meekly yet boldly to avow my reason for so doing; but, young, ignorant, and weak, hardly knowing what is right myself, though ready to own my views *when asked*, I should tremble to make so open a profession, which by my inconsistencies I might afterwards disgrace; and I shrink from the *spiritual* pride (as it seems to me) of, tacitly at least, condemning all round me as being in the wrong, and presuming to judge of the spiritual state of numbers of my acquaintance, as being "of the world," and therefore such as I cannot associate with. Hoping, sir, that you may be induced to assist me with your advice,

I am, &c.

GERTRUDE.\*

\* Though Gertrude appeals to us, we should prefer leaving her inquiry, after our usual manner, in the hands of our experienced correspondents. With regard, however, to the general solution, what can we say, but that it is her duty to obey God; and that it is her duty to obey her parents also; but that, should a parent enjoin what is clearly and "positively sinful," it is a duty to obey God *rather* than man. These general truths are simple; but their scriptural application depends so much upon the minute circumstances of each particular case, that it would be impossible to lay down any specific rules upon the subject. We should grieve to distress the sensitively tender conscience of any young Christian; yet we would remind such, that there is much, very much, to be long and materially considered, and prayed over, and endured, before such a serious issue should arrive as a deliberate non-compliance with a parent's commands,

## ON THE FAMILIAR USE OF SCRIPTURAL PHRASES.

*To the Editor of the Christian Observer.*

Yourself and your correspondents have often adverted to the sin and evil of a profane, trifling, sarcastic, or facetious use of Scriptural expressions—such, for example, as may be found in Sir Walter Scott's

more especially in the case of a very young person. But even the youngest person ought not to utter a falsehood, as assuredly he ought not to be desired to do so. A servant is to obey his master; but he would be justified in declining to say, though ordered, that he was not at home when he was. In such a case he must be willing to suffer for righteousness' sake. The same remark applies to the case of a child, with this difference, that in proportion to his youth and inexperience he should, in coming to a conclusion, be diffident of his own understanding, and feel a conscientious reverence for the opinion of his parents. He is not to sin, or to violate his conscience; but he should be very distrustful of his own ability to judge of all the circumstances of a difficult case. A man would ill deserve the name of a parent who would command his child to say that he was not at home, if, after all his explanations and refinements, the child was still oppressed with the feeling that he would commit a sin in so doing. Up to what age, or under what circumstances, the child might without sin conclude that his parent knew better than himself in the matter, and act accordingly, beseeching his Heavenly Father not to impute to him guilt if in obeying his parent he was misguided, it is not for us to decide. And so of all similar cases.

With regard to the complimentary expressions alluded to by our correspondent, no spiritually-minded person could honestly express regret at not being able to attend Newmarket or Doncaster races; for no such person would willingly be there, if every circumstance were favourable. It would therefore be an unjust and cruel act upon the part of a parent to urge a son or daughter to write to that effect, after a conscientious objection had been modestly but firmly expressed: and if a young person acted with due meekness and wisdom, with patience and affection, and with habitual self-denial and filial deference, few parents, we presume, would have the inhumanity long to inflict pain by insisting upon such a compliance. The probability would be, that the parent would rather seek to overcome the young person's scruples by explaining away the difficulty. He would say, that such conventional expressions are intended only to show your grateful sense of the kindness of your correspondent, who meant you a civility, and not an insult; and that the great majority even of Christian persons do not think it their duty to adopt the principle of the Society of Friends, so as to refuse to employ the usual titles of courtesy, or to "have the honour" of writing to you, or to sign themselves "your obedient servant;" and that the expressions under consideration are only in the same spirit. All this, and much more, might be said; but it would not convince us that the particular expressions mentioned by our correspondent can be used without palpable disingenuousness, where the mind does not go along with them. It may, however, be asked, might not a young person lawfully comply, as it were, under protest: as though he said—not perhaps in words, but in spirit—"I cannot myself see how these phrases can imply less than the sincere expression of what I do not feel; but my parent, who is wiser than I, says that they mean only so and so; and may be innocently used even with my views of the subject matter; for the present, therefore, diffident of my own judgment, and rather than violate filial obedience, I think I ought to yield?" As to the *lawfulness* of such a proceeding, it is evident that mere children must in numerous cases be guided, and even overruled, by the judgment of their parents; and that the age and understanding of the parties, and the various circumstances of each particular case, can alone decide when and how this implicit deference is scripturally superseded by independent action.

We sympathize with religious young persons whose elder relatives oppose their conscientious feelings; but let them remember that these things are among the trials of their faith and patience; let them live in hope that it will please God to bring their friends also to the knowledge of the truth; let them earnestly pray for that object, as well as for much of humility, wisdom, and consistency upon their own part: and let them endeavour to avoid all unnecessary occasions of collision; all idle scruples in matters of little moment; and a pertinacious carriage, which often draws down opposition that Christian prudence and meekness would have avoided.

We insert the above letter, not as a private case—which were perhaps better privately advised upon by a discreet Christian friend, with a full consideration of all the circumstances—but to elicit information as to the principles which should apply to the general question, with such heads of advice as may be useful to many young persons similarly situated. It should, however, be understood, by those who oppose warm, earnest,

novels, or Lord Brougham's speeches—but I would remind your readers, that even religious persons may be guilty, and perhaps unconsciously, of the same offence; for scriptural expressions often recur to the mind in mere secular discourse, upon occasions when they are not meant to be expressly quoted, and to which they were not designed to apply. Thus introduced, they often add to the beauty, dignity, or pathos of a remark; but if they are wrenched from their context, and employed for the mere purpose of embellishment, they are desecrated by the adaptation. A writer may sometimes be in a strait as to whether a scriptural allusion in a particular case is justifiable; but in all such instances he had better keep in the narrow way, and on the safe side, expunging the allusion where he is not sure that it is for the use of edifying. In the sentence just written, I have purposely introduced three scriptural phrases as illustrative of my remarks. The first expression in "a strait," is so obvious an allusion to a solemn passage of Holy Writ, to which the sentence into which it is foisted has no reference, that its introduction there would be painful and irreverent. The third phrase, "the use of edifying," is employed, I think, legitimately: it strengthens the sentence by a scriptural quotation introduced with due aptitude to the occasion. The middle phrase, "the narrow way," is doubtful. It might be employed seriously, with a view to point out, in a striking Scripture phrase, the narrow path of duty, which it is always easy to miss and sometimes difficult to find; or it might be used with a sort of levity, as if in forgetfulness that we are quoting the words of the Son of God, which we ought not to apply, either playfully with wit, or with the most felicitous rhetorical adaptation, but only with gravity and for a scriptural purpose. Upon the whole, therefore, I should prefer altering the phrase, so as to convey the sense without any possible appearance of lightly quoting any portion of the words of eternal life. I would not say of the glorious First of August, that it rose upon the captive with healing on its wings; or that in the great measure which then came into operation, mercy and truth met together, righteousness and peace kissed each other; though no words of my own could be so expressive.

I would not wish to make a man "an offender for a word;" but I see the rule above laid down so often transgressed, even by religious persons, that I consider the caution not superfluous. C.

and scriptural piety, that the friends of religion are as far as possible from cherishing in young persons who have set out upon a religious course, a forward, self-opinionated, or pharisaical deportment; on the contrary, that they never cease to urge upon them that their religion should make them more exemplary and lovely in every sphere of life, the conduct of their Redeemer being their constant example; and that they should use unceasing efforts to maintain a conscience void of offence towards God and towards man. Let them especially shun all ostentation, all appearance of setting themselves up as a mark for persecution; and endeavour, by the exercise of Christian wisdom and meekness, to avoid all unnecessary occasions of domestic difference. Where a clear point of duty arrives, the Christian, however young or inexperienced, must make a firm stand: "one is his Master, even Christ," and no human relationship must intervene between him and his allegiance to his Lord: but let him beware of making difficulties for himself by his own conduct; of blazoning, as it were, his trials; and of needlessly drawing the eyes of persons upon him with a latent self-seeking, which may be quite as seductive a snare of his spiritual enemy as more obvious temptations. We say not this in reference to our correspondent's letter, which is judicious, Christian, and unassuming.

## THE THEOLOGICAL INSTITUTE OF CONNECTICUT.

The Pelagianism which now exists in the Presbyterian church, if it does not owe its origin to the Theological Professors of Yale College, has certainly had in them its ablest defenders, and its most efficient propagators. They not long since published a *Statement*, relative to the ground on which they were admitted to their official standing; and in which they particularly refer to their responsibility to conform their teachings to the Saybrook Platform—The amount of which is, that they are not bound to pay regard to that ancient Formula, except as to “substance of doctrine:” and they make a distinction between primary and secondary principles or doctrines, in speaking of the symbols of faith adopted by Protestants at the Reformation. Now we have no hesitation in saying, that several of the points which they place in the rank of secondary principles, were regarded by the Protestants themselves, as *essential parts* of their creed; and that the distinction made by the Professors, is entirely arbitrary, and a matter of their own invention. In a word, what with their subscribing only to substance of doctrine, and their distinction between primary and secondary principles; and considering them, as they consider themselves, the competent judges of what substance of doctrine is, and what primary and secondary doctrines are, we would not give a fig for their subscription; nor do we believe that they consider themselves as under any restraint whatever, from any existing Formula, in the theological principles which they teach and inculcate, in their lectures to their pupils.

Between their subscription to *substance of doctrine*, and the subscriptions in the Presbyterian church to *the System* contained in our Confession of Faith and Catechisms, there is great similarity. In fact, there is the same difference between the Pelagians and orthodox men in the Congregational churches of Connecticut, as there is between the same parties in the Presbyterian church; and the method in which the latitudinarians defend themselves, is precisely the same—“*there is no real difference between us; there is no cause for separation, nor for any alarm.*” The orthodox ministers of Connecticut think otherwise, and have established a Theological Institute of their own. Some of the orthodox ministers in the Presbyterian church also think otherwise, and have issued their Act and Testimony—The result remains to be seen. Our trust is in God, that he will smile on the stand taken, and prosper the efforts made, in both churches, to preserve his holy truth in its purity. It is a common cause; and we think our readers will thank us for giving a place in our pages to the appeal to the public, made by our brethren in Connecticut.

## AN APPEAL TO THE PUBLIC, IN BEHALF OF THE THEOLOGICAL INSTITUTE OF CONNECTICUT.

The Trustees of the Theological Institute of Connecticut, would invite the attention of the public to some considerations, suggested by a statement of the Theological Professors of Yale College, recently published, and extensively circulated.

We should deem it altogether improper, in our official capacity, to take notice of this document, were it not necessary for the vindication of ourselves, and of the founders and supporters of the seminary under our care. But finding ourselves implicitly charged with being engaged in an enterprise for which no justifiable reason can be assigned, we feel



ourselves called upon to make a frank exposition of our views and motives, to the Christian public.

The Professors say: "It is well known to the public, that a second Theological Seminary has been organized in this state. To the establishment of such an institution, as a means simply of increasing the facilities for theological instruction, we should be the last to object; but this institution, it is well known, was established avowedly on the ground, that the department under our care, has become the seat of dangerous error. Against such an assumption, we feel ourselves bound most solemnly to protest." They say also: "On the ground of our entire conformity to their own standard of orthodoxy, the friends of the Theological Institute are forever precluded from saying, or insinuating, that a new institution was called for to oppose any errors of ours."

The impression which these statements are evidently intended to make on the public mind, is, that the founders and friends of the Theological Institute are labouring under an entire delusion, in supposing that there exists any important difference of theological views among the Congregational ministers of Connecticut; and that under the influence of this delusion, they have been forward to establish a seminary which is not called for, and which ought not to be patronized by the Christian public. They assume it as a fact, that the new institution is intended to be arrayed in opposition to the one with which they are connected; and that the sole object of it was founded, is, to oppose certain errors which exist only in the imagination of its friends and supporters. Whether these representations are well founded, the public will judge, when they have carefully attended to what we have to say in our own defence.

We do not deny, that there exists serious dissatisfaction in relation to the Theological School at New Haven; and that this is among the reasons which have given rise to the new institution. The grounds of this dissatisfaction, we now feel ourselves called upon frankly to state.

1. Many have been dissatisfied, that the Theological School at New Haven has no more connexion with the ministers and churches of the state. Being an appendage of the College, it is under the entire control of the Corporation; a Board which, as at present constituted, is deemed altogether unsuitable to be the guardians of a Theological Seminary. It is well known, that of the eighteen members who compose this Board, (exclusive of the President,) eight are ex-officio members—the Governor, Lieutenant Governor, and six Senators. These are annually chosen by the people at large, and are, of course, such men as happen to be elected to these offices. They may, and often do, belong to different religious denominations. There is no certainty that they will not be, occasionally at least, men whose influence, (great as it must be from the stations which they occupy,) will be exerted in opposition to evangelical religion;\* yet they have a right, equally with the other

\* We shall not be understood to have any reference to the present members of the Corporation—We speak only of what may be. Nor do we complain of the manner in which this Board is constituted, so far as it relates to the Academical Department merely; but only in reference to the Theological School. The principle for which we contend, is, that a Theological Seminary ought to be under the control of a distinct Board of Trustees, composed of ministers and members of churches, who are amenable to some ecclesiastical body. The Trustees of the Theological Institute are appointed by the Pastoral Union, and are amenable to them. There is, of course, a connexion between the Seminary and the ministers and churches, which would not exist, were it under the control of an independent and irresponsible Board.

members of the Board, to act, and vote, in the election and removal of the Theological Professors, in directing the course of studies, and in regulating all the internal concerns of the Institution. That a school, intended for the theological education of Congregational ministers, should be under the entire control of a Board thus constituted, has appeared to many altogether improper; and they have looked forward with no small degree of solicitude to the probable results of such an arrangement.

2. Another ground of dissatisfaction with the New Haven School, as at present organized, is the want of sufficient security against the introduction of heresy. In regard to three of the Theological Professors,\* it is not known that they are required to give their assent to any Confession of Faith, or that the Corporation are required, or even authorized, to remove them from office, for any heretical opinions whatever.† In regard to the Professorship of Didactic Theology, the founders do indeed make the following requisition: "Every Professor who shall receive the income or revenue of this fund, shall be examined as to his faith, and be required to make a written declaration thereof, agreeably to the following: *I hereby declare my free assent to the Confession of Faith, and ecclesiastical discipline, agreed upon by the churches of the State, in the year 1708,*" i. e. the Saybrook Platform. "If, at any future period, any person who fills the chair of this Professorship, *holds or teaches* doctrines contrary to those above referred to, then it shall be the duty of the Corporation of the College to dismiss such person from office, forthwith." Yet the Professors say in their statement, that "a subscription to Confessions of Faith," is to be considered "as made *for substance of doctrine* therein contained, without binding the conscience to every expression used." They say also, that the present incumbent, while Professor elect, "had certain knowledge, from personal intercourse with the founders, that if he had embraced every minute doctrine of the *Confession*, it *would* have been considered a decisive disqualification for the office."

In view of these statements, the question naturally arises, on what is this Professorship founded, and for what cause are the Corporation required to dismiss the Professor from office? The founders, so far as appears from their statutes, require an unqualified assent to the Confession of Faith contained in the Platform, and make it the duty of the Corporation to dismiss the Professor from office, if he *holds or teaches* doctrines contrary to those contained in this Confession. Yet it is admitted, that the present Professor does hold and teach doctrines contrary to those above referred to. But it is contended, that he is not liable, on this account, to impeachment, because he had "certain knowledge, from personal intercourse with the founders," that it is their will that he should hold and teach doctrines contrary to the Confession to which they have required him to "declare his free assent," in the most unqualified terms. What, then, is the creed by which this Professor is bound? In case of impeachment, by what standard is he to be tried? By the creed which the present Professor submitted to the Corporation? But this is not mentioned by the founders; and if it

\* The Professors of Divinity, of Biblical Literature, and of Rhetoric.

† Some of the Professors in this department may have given their assent to the Saybrook Platform, at the time when they were inducted into office; but since that time, the test law of the College has been repealed, and, so far as we have been able to learn, no exception was made in regard to the Theological Professors.

had been, in what sense is it to be taken? In the literal and unqualified sense, or only "for substance of doctrine?" Is the Saybrook Platform, "for substance of doctrine," to be considered as the standard? Neither is this mentioned by the founders. And if we may suppose it to have been so understood, how is it to be ascertained what is implied in a subscription to a creed "for substance of doctrine?" How much may be rejected, and still the substance be retained? Who shall draw the line, and where shall the line be drawn? Here, as it appears to us, is room for endless debate; and if the principles laid down by the Professors be admitted, we see not how a charge of heterodoxy could ever be sustained against any person filling the chair of this Professorship. Nor do we see, on these principles, that the requisitions of the founders afford any security against the introduction of dangerous and even fatal error.

The foregoing considerations would have great weight in our minds, if we were perfectly satisfied with the doctrines at present taught in the New Haven School; but,

3. The theological views maintained by the Professors, have given great and extensive dissatisfaction. This dissatisfaction has not been produced by vague rumours as to what the Professors are supposed to believe and teach, but by a perusal of their own public statements—statements which seem to us to be utterly inconsistent with the creeds to which they still acknowledge their assent; and which make it evident to our minds, that while they adopt the language of these creeds, they must affix to that language a meaning altogether different from that in which it has been commonly received. It is well known, that different individuals may attach a very different meaning to the same forms of expression. The proposition that *Jesus is the Christ*, is assented to, both by the Calvinist and the Socinian; but how widely different is the construction which they put upon this language, and how utterly at variance are their views of the character of the Saviour! An expressed assent to the same general propositions, by different individuals, is no evidence of harmony of views, when their own explanations of these propositions are irreconcilably at variance. Now it does appear to us, that in the explanations which the Professors have given of some of the fundamental doctrines of the gospel, they have adopted principles, which lead, by legitimate consequence, to the utter subversion of those doctrines. This, we think, has been conclusively shown, in publications which have appeared within the last five or six years. To those who have carefully perused these publications, it cannot be necessary, that we should add any thing in proof of the above position. For the benefit of others, it may be necessary to advert briefly to a few examples.

In the first place, The professors have advanced positions, which seem to us to subvert the doctrine of the divine decrees. They maintain that "God prefers, *all things considered*, holiness to sin, in all instances in which the latter takes place;" and that sin is suffered to exist, because God could not entirely prevent its existence in a moral system. They insist, that it is utterly inconsistent with the goodness of God, to suppose that "he preferred, decreed, and made a universe, comprising sin and its everlasting miseries," when he "could, if he would, have made a universe of perfectly holy and happy beings." Were we to adopt these principles, we should feel ourselves compelled to renounce the doctrine of decrees, as it is taught in the Scriptures. It is matter of fact, that God has "made a universe, comprising sin

and its everlasting miseries;" and the Scriptures assert, "As for God, his way is perfect. Who can stay his hand? Whatsoever the Lord pleased, that did he, in heaven and in earth, in the seas and in all deep places." How can this be true, if the present universe is not such, as God, on the whole, prefers; and if he would have made a different universe, had it been in his power? Who ever heard, that any being ever purposed, or chose, that a thing should exist, when he preferred, *all things considered*, that something else should exist in its stead? How is it possible for God to prefer, *on any account*, the existence of sin in *any instance*, if, *all things considered*, that is, *on all accounts*, he prefers something else in its stead, *in all instances*? Until this question can be satisfactorily answered, the views of the Professors must be regarded as utterly irreconcilable with the Calvinistic creed.

Again: The principles adopted by the Professors seem to us to subvert the doctrines of special grace, and of particular election. If it be true, that "God, *all things considered*, prefers holiness to sin, in all instances in which the latter takes place," then it must be his choice, *all things considered*, that all men should become holy and be saved; and his infinite benevolence will prompt him to do all in his power to bring all men to repentance. What then becomes of the doctrines of special grace, and of particular election? *Who maketh thee to differ*? Not God, surely; for he prefers, *all things considered*, holiness to sin in every instance, he will do all in his power to prevent sin, and secure holiness in its stead, in every instance. To say that God chooses not to secure that which he, on the whole, prefers, and which he is able to secure, is a manifest contradiction.

Again: The Professors maintain, "mankind come into the world with the same nature, in kind, as that with which Adam was created;" and that "the only reason that the posterity of Adam do not exhibit the same moral character which Adam exhibited, is not that they have a different nature, but that they are placed in different circumstances." Those positions appear to us, to be utterly inconsistent with the Calvinistic views of the original character of man, and of the consequences of the apostacy. Were we to adopt these principles, we could not believe, that man was originally created holy, or that there is any real connexion between the sin of Adam and that of his posterity; nor could we believe, that infants are, in any sense, sinners, and need to be born again, or to be redeemed by the blood of Christ. If admitted to heaven, they must, according to these principles, for aught that we can see, be accepted on the ground of their own righteousness, and without regeneration, contrary to the express declarations of Christ and the apostle. John, iii. 3: Rom. iii. 20.

Again: The Professors maintain, that self-love, or the desire of happiness, is the grand principle by which all moral beings, whether sinful or holy, are actuated. They say, "Of all specific, voluntary action, the happiness of the agent, in some form, is the ultimate end." Were we to adopt this principle, we should feel ourselves compelled to give up the doctrine of disinterested love, and to deny all radical distinction between holiness and sin. According to this theory, the distinction of moral character which exists among men, does not arise from the fact that they have different ultimate ends, but from the fact that they employ different means to obtain the same ultimate end. The reason that one is holy, and another sinful is, the one *seeks his own happiness*, by choosing God as his portion, or chief good; the other *seeks his own happiness*, by choosing the world as his portion, or chief good.

Both have a supreme regard to their own happiness. Consequently, holiness and sin are to be traced to the same principle of action. We cannot but say, what we honestly believe, that the religion which is in accordance with this theory, is a selfish, and, of course, a spurious religion.

Again: The Professors maintain, that antecedent to regeneration, the selfish principle is suspended in the sinner's heart; and that, prompted by self-love, he uses the means of regeneration, with motives which are neither sinful nor holy.

This theory seems to us, to subvert the doctrine of regeneration by the special agency of the Holy Spirit; for it supposes every thing which renders that agency necessary, to be removed, antecedent to a change of heart. How can it be necessary, that God should interpose, by the almighty energy of his Spirit, to effect the conversion of a sinner, after his selfishness is suspended, and his opposition to the motives of the gospel has ceased?

This theory also seems to us, to involve the doctrine of progressive regeneration—a doctrine utterly at variance with the Calvinistic system.

Again: The Professors have advanced principles which seem to us to subvert the doctrine of the Saints' Perseverance. They say, "Free moral agents can do wrong under all possible preventing influence. Using their powers as they may use them, they will sin; and *no one can show* that some such agents will not use their powers as they may use them. This possibility that free agents will sin, remains, (*suppose what else you will,*) so long as moral agency remains, and how can it be proved *that a thing will not be, when for aught that appears, it may be?* When, in view of all the facts and evidence in the case, it remains true that *it may be, what evidence or proof can exist that it will not be?*"

According to the principles here laid down, what evidence or proof can exist, that God will be able to prevent the total and final apostacy of every saint and every angel? Saints and angels are free moral agents; and, according to the principles here laid down, the possibility that they will apostatize remains, (*suppose what else you will,*) "and how can it be proved *that a thing will not be, when, for aught that appears, it may be?* When in view of all the facts and evidence in the case, it remains true that saints *may apostatize, what evidence or proof can exist that they will not apostatize?*"\*

\* The publications in which the principles above referred to, and others equally objectionable, may be found, are a *Concio ad Clerum*, preached in the chapel of Yale College, September 10, 1828; Review of Dr. Spring on the Means of Regeneration, *Christian Spectator* for March, June, September, and December, 1829; Review of Dr. Tyler's *Strictures*, *Christian Spectator* for March, 1830; Review of Dr. Wood's *Letters*, *Christian Spectator* for September, 1830; Letter to Dr. Hawes, *Christian Spectator* for March, 1832; Reply to Dr. Tyler in the *Spirit of the Pilgrims*, vols. V. and VI.; Review of Dr. Tyler's *Remarks*, *Christian Spectator* for September, 1832; Letter to the Editor of the *Christian Spectator* for September, 1833. Of these publications, Dr. Taylor is either the avowed or reputed author. Review of Taylor and Harvey, *Christian Spectator* for June, 1829, supposed to be written principally by Professor Goodrich; Review of Dr. Fiske on Predestination, *Christian Spectator* for December 1831; and a *Treatise on the Divine Permission of Sin*, *Christian Spectator* for December, 1832, from the pen of Professor Fitch.

(To be continued.)



## Review.

### PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBY- TERIAN CHURCH, IN MAY AND JUNE, 1834.

We stated in our last number, that there were three subjects of pre-eminent importance, discussed and decided on in the last General Assembly. Of these, the first two have already been noticed in our Review; and we now proceed to the third and last, namely; the motion for bearing testimony against certain doctrinal errors, prevalent in our country and dangerous to our church.

No mention of this motion was permitted to appear on the minutes of the Assembly; but a true and accurate account of what took place on the occasion was published five days afterwards, in the "*Presbyterian*," and subscribed by the proper name of the author of the statement. No contradiction, known to us, has ever been given to any part of this statement; and as it was drawn up by one who was actively concerned in all the proceedings to which it refers, and immediately after the proceedings were terminated, its verity is unquestionable—It is as follows.

—  
*For the Presbyterian.*

#### REJECTED PROTEST.

Mr. Editor—On the 30th of May, Mr. Jennings, of the Presbytery of Ohio, rose in his place and offered a resolution in opposition to some prevailing errors, which, being seconded, and a few remarks offered, was, on motion of Dr. Tucker, of Troy, indefinitely postponed, for the purpose of taking up the following, which was adopted with great unanimity, viz.

"Resolved, That this Assembly cherish an unabated attachment to the system of doctrines contained in the standards of their faith, and would guard with vigilance against any departures from it; and they enjoin the careful study of it upon all the members of the Presbyterian church, and their firm support by all scriptural and constitutional methods."

This was considered by many as an evasion of the question, and the recording of the ayes and nays, on the subject of the postponement was called for, that the original motion, as made by Mr. Jennings, might thus be put on the records. But some objection being made, the call was withdrawn, with the understanding, expressed and not refused, that the minority would have leave to enter their protest.

On the 3d of June, thirty-nine members of the Assembly, over their proper signatures, offered the following

#### PROTEST.

"The undersigned would respectfully ask leave to record their solemn protest against the decision of the General Assembly, by which the following resolution was rejected, viz. 'Resolved, That this Assembly, in accordance with a previous resolution which allows this body to condemn error in the abstract; and in accordance with our form of government, which gives the General Assembly the privilege of warning and bearing testimony against errors in doctrine; does hereby bear solemn testimony against the following errors, whether such errors be held in or out of the Presbyterian church, viz.—That Adam was not the covenant head, or federal representative of his posterity—That we have nothing to do with the first sin of Adam—That it is not imputed to his posterity—That infants have no moral character—That all sin consists in voluntary acts or exercises—That man, in his fallen state, is possessed of entire ability to do whatever God requires him to do, independently of any new power or ability imparted to him by the gracious operations of the Holy Spirit—That regeneration is the act of the sinner—That Christ did not become the legal substitute and surety of sinners—That the atonement of Christ was not strictly vicarious—That the atonement is made as much for the non-elect, as for the elect.'

"We protest against the refusal to consider and act definitely upon the above resolution:

"1. Because the errors alluded to are contrary to the Scriptures and to our Confession of Faith, and are of a very pernicious tendency.

"2. Because the Assembly was informed that such errors, to a great extent, pervade our land, and are constantly circulating through our church, in books, pamphlets, and periodicals.

"3. Because in the refusal to consider, and amend, if necessary, and adopt the above resolution, this Assembly has, in our opinion, refused to discharge a solemn duty enjoined by the Confession of Faith, and loudly and imperiously called for by the circumstances of the church.

"David M'Kinney, James Magraw, Ashbel Green, Samuel Boyd, E. H. Snowden, Simeon H. Crane, George Morris, A. Bayless, Robert Love, H. Campbell, Alexander M'Farlane, Wm. L. Breckenridge, Isaac V. Brown, James Scott, I. N. Candee, D. R. Preston, Royal Young, William Sickels, Wm. Wylie, Benjamin F. Spillman, James Blake, W. A. G. Posey, Cyrus Johnston, Benjamin M'Dowell, Edward Vanhorn, Wm. M'Comb, George Marshall, James M'Farren, S. M'Farren, Wm. Craig, James Remington, Jacob Green, C. Beers, Charles Woodward, J. Clark, Jacob Coon, John P. Vandyke, John W. Scott, James W. M'Kennon."

The protest being read, a motion was made that the protest be received—which, after considerable discussion, was rejected by a vote of 56 to 42. A motion was then made to record the ayes and nays, which motion was rejected by the Moderator pro tem., as not being in order. An appeal from the chair was taken, when the house sustained the chair.

Thus the General Assembly resisted every attempt to have the motion of Mr. Jennings recorded.

Against the recording of the protest it was argued—That the constitution of the church provides for recording the protests of a minority against acts done by the Assembly, and not against its refusal to act; that the minutes should not be burdened; that the newspapers were accessible, and would circulate the protest; that it was not judicious. By some it was asserted that they believed, and should vote, if called to vote, on the subjects referred to, with those who signed the protest, but they thought an expression on these subjects, at this time, was not called for. One individual of high standing in the church, opposed the protest because some of the sentiments mentioned in the resolution of Mr. Jennings as errors, he believed to be truth, stated in the abstract, and he would maintain them, and was willing to answer to his *Presbytery* for maintaining them. He also declared, in reference to the sentiments of the resolution, "If this be heresy, I freely declare that I so worship the God of my fathers."

In favour of recording the protest it was argued—That the rejected motion should have been put on the minutes—that when the request for the ayes and nays was withdrawn, it was on the express condition that there should be a protest entered—that the hearing of the motion, and its postponement to take up a substitute were acts of this Assembly, and as such should have been recorded, but whether recorded or not, were distinct and definite acts, subject constitutionally to protest—that the protest was brief and respectful—that those who signed it were conscientious in the discharge of this duty, and wished, if the right was doubted, that courtesy might be so extended to them—that they did not wish to use the journals of the day to circulate their protest, as it was not their design to spread their grievances before the world, and thus induce an extended controversy, but merely to send the acts and doings of the Assembly to the churches and Presbyteries, through the more certain and less public medium of the minutes—that there were serious differences and dangerous varieties of sentiment in the church, and that a refusal to record this protest in the minutes would be considered, by both friends and opponents of our Confession of Faith, as an expression of this Assembly in favour of those who speak lightly of our system of doctrines, and who do not preach in accordance with this "form of sound words"—that error always springs up in the church, and is fostered under the protection of "free interpretation," "liberty of thought," "freedom of speech," "philosophical distinction," "the spirit of the age," "variety in modes of expression," and other popular sentiments—and that if we oppose error, we are instructed by history, that we must follow it through all its windings, in all its various forms of expression, of interpretation, and of philosophical distinction, and must expose it in every variety it may assume.

There was manifested throughout the sessions of the Assembly, a peculiar sensitiveness when points of doctrine were approached, and the effort on the part of the majority to exclude every thing which would call forth an expression of doctrinal sentiment, was unremitting. But, notwithstanding the persevering and combined effort to exclude all expressions on doctrines, still so important and vital a subject could not be entirely suppressed. On this subject, there were in the Assembly evidently three classes.

The first class is comprised of those who receive and maintain the doctrines of our church, as expressed in her standards, in the obvious sense of the language, and who are opposed to innovations in the manner of stating the fundamental truths of our religion. This class embraces about one-third of the Assembly.

The second class profess not to differ essentially from the former, but take the liberty to use language very different from that used in the Confession and Catechisms. They maintain the right of interpretation for themselves, and of expressing their sentiments in any language they may choose, however variant from the language of the Confession; and still wish to be considered in good standing; simply on their professed reception of the *system of doctrines*. One of these at least, publicly declared that he embraced, in the abstract, some of the sentiments alluded to in the resolution on which the protest was founded. Others, less publicly, expressed similar sentiments. But, as before remarked, every thing which would bring them to a public and distinct expression of doctrinal sentiment was sedulously avoided, or quickly voted out of the house.

The third class embraces those who professed cordially to receive the doctrines as expressed in the Confession of Faith, in the obvious meaning of the language. They expressed an entire agreement in doctrine with the first class, and a dissent in doctrine from the second class. But still they were unwilling, by any resolution, protest, or other act, or matter of record, to send down to the churches any expression of opinion on existing differences in doctrine. This class professed heartily to believe with the first class, and yet they, with apparent cordiality, voted with the second class. The relative strength of those two classes could not be determined, as they almost uniformly voted together.

From this brief statement of facts, made necessary by the refusal of the Assembly to record the protest, it manifestly appears,

1. That there is error in the church at least to some extent, error bold enough to brave the Assembly, as well as the inferior judicatories.

2. That there is among the professedly, and it is believed truly orthodox, a very great sympathy for those who depart, at least in language, from what has generally been held as scriptural truth in the Presbyterian church.

3. That while this sympathy with error exists, there is but little hope, for the due exercise of discipline in Presbyteries; for, while the General Assembly refuses to warn the churches against error, it is not to be expected that it will sustain an inferior judicatory in its discipline of the man who publishes or preaches that error.

4. That it is high time that the friends of truth should awake, not to angry controversy, but to an enlightened and a united effort in maintaining in their purity the doctrines and order of our church. They must not shrink from duty. Zion's king would marshal the soldiers of the cross. He requires a united and untiring effort, an humble and quenchless zeal, unwavering firmness, a meek and quiet spirit, mutual forbearance, with wisdom, faith, and prayer, holding fast the form of sound words which we have received of our Lord and Master, and which we have vowed to maintain as embodied in our Confession and Catechisms. The weapons of our warfare are not carnal, but spiritual, and, through God, shall prove mighty to the pulling down of strong holds. Our confidence is not in man. In Jehovah of hosts is our help.

Yours in the bonds of the Gospel,

DAVID M'KINNEY,

*A Member of the Assembly.*

*Philadelphia, June 4.*

We consider the above paper, taken in connexion with the known acts of the Assembly, and the protests and remarks inserted in the foregoing parts of our Review, as forming a mass of solid and impregnable evidence, proving conclusively that the facts and allegations contained in the Act and Testimony are true; and of course, that the making of an appeal to the church at large, was a measure urgently demanded of the friends of sound doctrine and ecclesiastical order and discipline as set forth in our Standards; because, in so doing, they would avail themselves of the best means left in their power, to save the church from utter ruin, and restore it to its primitive state—To show this has been our main and ultimate object in the whole of our Review; and we shall now advert to the most plausible objections to the Act and Testimony that have come to our knowledge, and endeavour to prove that they are destitute of all solidity.

To no part of the document in question have we heard more objections, than to the very first sentence—it is as follows—“BRETHREN BELOVED IN THE LORD: In the solemn crisis to which our church has ar-

rived, we are constrained to appeal to you, in relation to the alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of our church." The first part of this sentence consists of an assertion, and the following parts contain the allegations on which the assertion is made—The assertion is, that the signers of the "Act and Testimony," were constrained, in consequence of the crisis which had arrived, to appeal to the churches; the allegations to support the assertion are—that alarming errors have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of the church. Let us first consider the allegations; for, if they are just, the truth of the assertion can hardly be denied, that the signers of the Act and Testimony were constrained, by an existing crisis, to appeal to the church at large.

Johnson's definition of the verb *to connive*, is "1. To wink.\* 2. To pretend blindness or ignorance; to forbear; to pass uncensured." Now we think that the English language does not contain another term so descriptive of the manner in which error has been treated in the Presbyterian church, for a number of years past, as that which is employed to describe it in the Act and Testimony. Let us examine this matter a little. We believe that there is not an individual among the Old School Presbyterians, (we certainly have never known or heard of one,) who does not admit and lament, that grievous and dangerous errors have of late greatly and openly prevailed in our Christian denomination. Among those also who are called *moderate*, or *peace men*, there is nearly the same opinion; as appears, not only by their admissions in debate in the judicatories of the church, but by their adopting, in many instances, the *Testimony* against error contained in the paper under consideration, while they refuse to subscribe it as a whole. They may, and do differ, as to the degree in which avowed error exists, but that it exists to a considerable extent, they all admit. Now, the Act and Testimony men, and the peace men, taken conjointly, certainly constitute a large majority of the Presbyterian church, who are united in the opinion, that for years in succession, hitherto, fundamental unsoundness in doctrine has existed, and been openly taught in the Presbyterian church. But, it may be asked—are there not a considerable number who deny this altogether? Certainly there are; and we have seen, that to "pretend blindness or ignorance," may be an act of connivance; and this only shows the accuracy with which the term has been used in the Act and Testimony. "Why should not you see, what every body else sees?"—said Dr. Johnson to Dr. Goldsmith, when the latter affirmed, on a certain occasion, that he did not see, what the former had explained to the satisfaction of all the rest of the company present. When the great majority of a church, comprising numbers of the most discerning, and the most candid and conscientious men that belong to it, perceive and mourn over the prevalence of alarming and soul-ruining error, and those who have the same means of information with themselves, declare that they can see nothing, or very little of the kind, it is no breach of charity to charge on them that species of connivance which consists in *pretending* ignorance, or blindness. There is, indeed, in the present case, one consideration which will save the *honesty* of these men; and we are perfectly willing they should avail

\* This first sense refers literally to the motion of the eyes, and therefore is inapplicable to the case before us.

themselves of it—nay, we seriously think they are entitled to its benefit—They have themselves adopted the errors which others condemn; and holding these errors as truth, they do not see them to be what in fact they are—“They put darkness for light, and bitter for sweet,” and are *honest heretics*—if, indeed, the connecting of these terms be not in itself a solecism.

But the definition before us teaches, that when men *forbear* to condemn what is wrong, and suffer it *to pass uncensured*, they may be truly said to connive at it; and, if ever there was an accurate and comprehensive description of a course of conduct, this is so, of the very manner in which error has been treated of late in the Presbyterian church, by those whose duty it was to meet it with a silencing rebuke. Is it not as notorious as the sun in the firmament, that Arminian and Pelagian errors of the grossest kind, have been preached in many of our pulpits, and published in pamphlets and religious newspapers, throughout our country; and that in most instances they have been *forborne* with, in many have passed wholly *uncensured*, and scarcely in a single instance have been visited with efficient discipline? Has not the third Presbytery of New York, within the present year, whitewashed, ordained, and installed a man, whom a neighbouring Presbytery, just before, had declared to be too ignorant and too heretical, to be a pastor in the church of Christ? Did not the Synod of New York, a few years since, sit and hear the preacher of the opening sermon of the judicatory, endeavour to prove, by an elaborate argument, and in pointed opposition both to our Confession of Faith and the plain word of God, that in regeneration, strictly so called, man is active—thus maintaining that man regenerates himself, and virtually denying the new creating influence of the Holy Ghost, in the sinner's renovation? And did not that Synod *forbear*, and suffer to pass wholly *uncensured*, this abominable morsel of heresy, thrown right in their teeth, and afterwards sent forth, through the press, to the world? Did not the General Assembly of 1831, as we have repeatedly shown, utterly refuse to decide on a series of specifications, in which the Presbytery of Philadelphia had found a printed sermon of Mr. Barnes' to be in pointed conflict with certain portions of our Confession of Faith and Catechisms, which were quoted in contrast? Did not that Assembly refuse to bring a trial, formally and orderly commenced, to a constitutional termination, that they might evade a decision on the specifications of the Presbytery—thus most injuriously depriving the Presbytery of a constitutional right? Did not the same Assembly, when constituted as an ecclesiastical court according to our constitution, convert itself into a Congregational Association, and in this form sanction the report of a committee, in which the whole concern at issue was disposed of, in a number of faltering and insipid generalities, not satisfactory to any body—as a leading member of the committee declared to us, immediately after the transaction? And yet, was not this strange procedure followed with an act of professed thanksgiving to God, for the harmonious and happy manner in which the whole case had been issued?

It has not been, we confess, without a degree of impatience, that we have lately heard it repeated and inculcated, over and over again, both by peace men and New School men, that unsound doctrine may and ought to be censured, and put down, by a *regular process in our ecclesiastical courts*—as if this course had not been tried, and found to be utterly unavailing and abortive. We do verily believe, that no one of the last four General Assemblies of our church, would have sanctioned



any decision of an inferior court, by which Arminian and Pelagian heresies had been condemned—provided those heresies had been expressed with that degree of art and address, with which they are at first usually broached; and provided, also, the party implicated had been backed and aided by one-half the improper influence, that was exerted in the case to which we have referred. We have not a doubt that there has been a prevalent belief of this fact, and that it has encouraged and emboldened errorists on the one hand, and enfeebled and discouraged the orthodox on the other. Both parties have thought, and justly thought, that in the court of the last resort, to which all cases of the kind contemplated are sure to go up, there was little probability that any Arminian or Pelagian error would meet an award that a heretic needed to fear. We regard it, therefore, as perfectly idle, to talk of the effectual correction of heresy, by a regular process in our ecclesiastical courts, till the court which is supreme, shall consist of men possessing a different spirit from those which have composed its majority for the last four years.

We have *hitherto* spoken only of *doctrinal* errors, and shall not dwell on those affecting our ecclesiastical and constitutional order. We shall only say, that when the violation of the constitution in the Barnes' case is taken into view, and the unconstitutional formation of an elective Presbytery is considered, and the compromise of 1833, in disregard of the representatives of the Synod of Philadelphia, and the remonstrance of two other Synods, is recollected, we think that the *connivance*—if it may not more properly be called the *patronage*—manifested by our supreme judicatory, in the matter of constitutional prescription and right, has borne all the features of the same countenance that has been shown to unsound doctrine.

We now pass from what preceded, to what took place at the last General Assembly. The Act and Testimony says, that "the errors which have *hitherto* been connived at, have *now at length* been countenanced and sustained by the acts of the supreme judicatory of our church." The reference here is doubtless, *principally*, to the doings, and not-doings of the last General Assembly. 1. In regard to the continuance of the elective Presbytery of Philadelphia, and the formation of the elective Synod of Delaware. It was believed by the minority of the Assembly, that the *principle* of elective affinity, as a ground of action in the formation of both Presbyteries and Synods in our church, was—so far as the Assembly could do it—*settled* by the decisions which were made, in disposing of the appeal and complaint of the affinity Presbytery of Philadelphia. The Presbytery was sustained, in opposition to the repeated and continued remonstrances and acts of the Synod from which it had been severed, enforced by the remonstrance of two other Synods; the undeniable constitutional right of the Synod of Philadelphia, to unite and divide its own Presbyteries, was overruled, by contravening an act of that Synod in the exercise of this right; and thus the rights of all Synods were put in jeopardy; and hence the power of the Assembly to form elective Presbyteries and Synods at their pleasure, was, as we have stated, established—so far as precedent could establish it. For, although it was declared that the principle of elective affinity ought not to be called into exercise, except in *extraordinary cases*, it was too evident for disguise, that this declaration afforded no security whatever; since it would remain with every Assembly to decide when an *extraordinary case* had occurred; and many cases, quite as *extraordinary* as that in which this Assembly acted, might, and

probably would, occur. From all that we have heard and seen since the rising of the last Assembly, we should conclude that there is a general conviction throughout our church—always excepting New Lights, and New School men—that in this business of forming elective affinity Presbyteries and Synods, the last General Assembly did take a course which is in direct violation both of the spirit and letter of the constitution; and which, if persisted in, must destroy the unity and purity, and eventually, the very existence of the Presbyterian church.

2. By the rejection of the Western Memorial, marked by a manner the most repulsive, it seemed also to be finally decided, that it was in vain to petition or memorialize the General Assembly for a redress of grievances, the correction of errors, the reformation of abuses, and the restoration of discipline. No memorial that ever came before the General Assembly of our church, had possessed as high claims as this to a respectful notice. It spoke the voice, as we have seen, of eleven Presbyteries, or considerable parts of Presbyteries, several church sessions, and numerous individuals; and it related to many of the vital interests of the church. When such a memorial, not only fails of producing any salutary effect, but is treated with unmitigated indignity, what prospect can there be of any amendment of what is wrong? what hope of relief from any thing that is grievous?—by a continuance of this method of endeavouring to influence the General Assembly of our church.

3. The absolute refusal to entertain a motion to bear testimony against the most heretical and dangerous doctrinal errors, notoriously prevalent in our country, or so much as to allow any notice of the motion itself to appear on the minutes—in violation, unquestionably, of the usage of all respectable deliberative bodies, whether civil or ecclesiastical—afforded unequivocal evidence, both of a fixed determination to take no measures to repress or discountenance heresy, and of a very high degree of sensitiveness in relation to the whole subject.

We can regard the *substitute*, which was offered for the motion to bear testimony against prevalent errors, and which was adopted after the original but *unrecorded* motion was postponed, in no other light, than as purely an evasive manœuvre; or else as an indication of a felt sense that the Assembly had done something which might justly render their orthodoxy suspicious. Had not every member of the Assembly *individually* avowed his attachment to the Standards of the church, under all the solemnity of an oath, at the time of his ordination? And did not this afford a far better security for fidelity, than any cursory vote given as one of a numerous Assembly? Or did the majority really feel, that in first rejecting the memorial, and then refusing to bear testimony against fundamental errors, they had rendered themselves justly suspicious of an *abated* attachment to the Standards of the church, and therefore thought proper to vote that their attachment was *unabated*? If such were the feeling of the majority on this occasion, we frankly confess that we think it was natural, and perfectly just and proper; and yet we must say, that the method taken to remove the suspicion apprehended, was marvellously weak and inefficient. The public always did, and always will, judge men by their *actions*, let their professions, and declarations, and votes, be what they may.

That when men have it in their power to prevent evil, and do not prevent it, they are highly criminal; that even the forbearance of an attempt, or effort, to prevent it, although success be doubtful, involves a degree of guilt; and that when men are appointed as watchmen or

sentinels to give warning of approaching or existing danger, and do not give the necessary warning, they may be justly condemned as traitors to their trust—these are positions which are sanctioned by the common sense of mankind, by the usages of civil society, by the Standards of the Presbyterian church, and by the word of God. Is there a man in the world who will not say, that he who sees a fellow man approaching a precipice of which he is not aware, and does not warn him of his danger, if that fellow man plunge down the precipice and perish, he who forbore the warning that would have saved a human life, is accessory to its destruction? Do not the usages of all civilized nations treat as participators in the guilt of evil deeds, those who witness them, without interposing, or expressing disapprobation, or using remonstrance, to prevent them? Is not a military sentinel treated as a traitor, who sees the approach of an enemy, and does not alarm the army; and a city watchman punished and displaced, when known to have seen robbers breaking into a house, and yet did not interfere—did not even arouse the family, or spring his rattle? Does not our Larger Catechism place among the sins forbidden by the ninth commandment, “an undue silence in a just cause, and holding our peace when iniquity calleth for reproof from ourselves, or a complaint to others?” Is it not a divine injunction, that “thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him?” Does not our blessed Saviour teach, that we are not “to leave undone” certain duties, because we perform others which are incumbent? Is not *neglect* the soul-destroying evil against which we are cautioned, throughout the whole of the New Testament? Do not the epistles of the apostle Paul abound with warnings against false doctrines and false teachers? Does he not command Timothy to “reprove and rebuke,” as well as to exhort with all long suffering and doctrine? Let it now be observed, that all the guilt which these interrogatories serve to bring into view, rises to its highest point of aggravation, when chargeable on men, who by office and oath, are bound to perform certain duties in the prevention or correction of evil, and yet entirely neglect those duties. For such neglect, civil magistrates are impeached and deprived of office, and naval and military commanders are cashiered, and sometimes punished with death. Now the ministers of the gospel and ruling elders, are officers in the church of Christ, and are required to act as “good soldiers” under the great Captain of salvation, and as watchmen on the walls of Zion. And is there in the whole book of God, a more fearful denunciation for a minister of the gospel who neglects to warn the guilty, than that which applies to him in the character of a watchman, in the prophecies of Ezekiel—“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand.” With all this in view, let our readers open the constitution of the Presbyterian church, and read in chapter XII., section 5, of the Form of Government, that “to the General Assembly belongs the power of—reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, Presbytery, or Synod”—let them keep in mind that these words were quoted as the basis of the motion which was made, that the Assembly should bear testimony against the specified and notorious errors that abound in our land and in our

church; and that the majority of that body seemed as anxious to escape from all connexion with this motion, and to exclude it from their minutes, as if it had contained the most contagious and deadly pestilence—and then let justice and candour say, whether the Act and Testimony affirms too much, when it states that the alarming errors which had before been connived at, had “*at length* been sustained and countenanced by the acts of the supreme judicatory of our church.” To illustrate, and, if possible, to enforce the truth, we have presented it under a variety of aspects; but the question which contains the whole matter, is short and simple—It is, whether existing error is not sustained and countenanced by those whose official duty binds them to warn and bear testimony against it, when they utterly refuse either to warn or testify? On this question we affirm—who denies? All the attempts we have seen to justify or palliate the *not-doing* of the Assembly on this occasion, are in our estimation so weak and abortive, that it requires a stretch of our charity to believe that they satisfied the minds of their authors; and if the publishers of the Act and Testimony, who were in the minority of the Assembly, had forborne to issue this paper, or to take some equivalent measure, we deliberately think that they too would have been chargeable with the weighty guilt of unfaithful watchmen: for the Assembly would not receive their Protest, nor permit their opposition to the course pursued, to appear in any form whatever on the minutes of the house—Thus constrained, they made their appeal to God, and to the church at large; and left the guilt of neglected duty to rest on those to whom it belonged. The appeal would have been fully *justified*, by the unconstitutional and injurious proceedings which led to, and terminated in, the establishment of an elective Presbytery, and the formation of an elective Synod; and by the deaf ear which was turned, and the indignity that was heaped on the memorial; but it was rendered *indispensable*, by a stern and unprecedented refusal to suffer to appear on the record, an orderly and constitutional motion to bear testimony against fundamental and prevailing error. The bitter cup of suffering, sorrow, and oppression, of which the minority had been made to drink for years in succession, had been replenished to the full, before this last act; but in passing this, the Assembly threw into it an additional ingredient, more immediately deleterious and revolting than any of the rest—Thus the cup was made to overflow, and the minority dashed it from their lips.

(To be concluded in our next No.)

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We gave a pledge in our last number, that if we should find, on the publication of the corrected minutes of the last General Assembly, that we had made any misstatement, we would not fail to correct our error. The corrected minutes have not yet appeared; but by a more accurate inspection and comparison of what was published in the religious newspapers, during the sitting and shortly after the rising of the Assembly, than we had time and opportunity to make when we published our last number, we are satisfied, that the motion to postpone indefinitely the consideration of “the Memorial from the West,” ought not to be charged to the majority of the Assembly. We have not changed our opinion, that this motion was, in its character and import, contemptuous of the memorial, but we believe it was made, in the first instance, by an indiscreet and unreflecting friend; and that the single and unwavering purpose of the majority was, to pass the resolutions of

their committee, and thus give the memorial a death blow at once, and prevent its ever being called up at a future time.

Further—In our last No., page 466, line 19, from bottom, for *in analogous cases*, read *in ascertaining the character of a publication*.

We hope we shall never fail to correct any error that we find we have made in a public statement—sensible that this is demanded by imperious duty, and believing that the doing of it will not weaken, but confirm our other statements. On a careful review of what we have written, we recognise no other error in sentiment or remark, than those we have now mentioned.

## Literary and Philosophical Intelligence, etc.

**Optical Experiment.**—Place on white paper a circular piece of blue silk, about four inches in diameter; place on this a circular piece of yellow, three inches in diameter, on this a circle of pink, two inches in diameter, on this a circle of green, one inch in diameter, on this a circle of indigo, half an inch in diameter, making a small speck with ink in the centre—look on this central spot steadily for a minute; and then closing your eyes and applying your hand at about one inch distance before them, so as to prevent too much light passing through the eyelids, you will see the most beautiful circles of colours the imagination can conceive, not only different from the colours of the silks we have mentioned, but the colours will be perpetually changing in kaleidoscope variety as long as they exist.—*London Courier*.

The Baltimore United Fire Department have resolved that the use of ardent spirits shall be entirely discontinued, and that every company infringing on the resolutions shall be fined five dollars for each offence. We would be glad to see our fire companies follow the excellent example of our Baltimore brethren. No measure could be adopted, better calculated to elevate the high character of our firemen still higher, and to render their exertions still more efficient.—*Commercial Intelligencer*.

**To Astronomers.**—The attention of astronomers is respectfully directed to the phenomenon called *Zodiacal Light*, which is now exhibited in the morning sky; It extends, in the form of a luminous pyramid, along the Zodiac, resting its broad base on the horizon, and having its vertex near the star Regulus, in the constellation Leo. It becomes faintly visible as early as 3 o'clock, and increases gradually in brightness until 5 o'clock, when it is lost in the dawn. It has been observed by the writer since the first of October, (when not prevented by the presence of

the moon) at which time it reached as high as the nebula of Canes.

Has this light any connexion with *falling stars*, and will it assume any remarkable appearance on or about the 13th of November? O.

Yale College, Nov. 4.

**Meteorological Stone.**—A Finland journal gives an account of a singular stone in the north of Finland, where it answers the purpose of a public barometer. On the approach of rain, this stone assumes a black or dark gray colour, and when the weather is inclined to be fair, it is covered all over with white specks. This is, in all probability, an argillous rock, containing a portion of rock salt, ammonia, or saltpetre, and absorbing more or less humidity in proportion as the atmosphere is more or less charged with it. In the latter case, the saline particles, becoming crystallized, are visible to the eye as white specks.

[There are several kinds of flagging stone on our streets that undergo similar changes, and never fail to indicate a change of weather.—*N. York Gaz.*]

**Chenam.**—Our merchants are indebted to Captain Thomas Bennett, of the New York and Liverpool packet line, for the introduction of this article into use here. Chenam (the East India name) is made by mixing slaked and fine pulverized lime with whale oil, to the consistency of mortar. It is so tenacious, that it adheres immediately wherever applied, and is entirely impervious to water, and becomes perfectly hard in it.

It is laid on ships' bottoms with trowels, sometimes under the sheathing, and sometimes between the copper and sheathing; and, in some instances, in both places. The copper is put on while the Chenam is soft, and adheres to it so completely that no water passes between them; and it is said that copper in vessels which have a coat of Chenam, wears nearly double the usual time.



Whale oil is used here in making it, because it fully answers the purpose, and is two-thirds cheaper than vegetable oil—but vegetable oil makes much the best Chenam, becoming after a short time as hard as a stone. It is suggested that the celebrated mortar of the ancients was made of lime and vegetable oil.

I understand that some experiments will be made here on roofs and outside of houses, with Chenam, as it is believed it will effectually resist the fogs and frosts of our climate, which the common rough casting does not.—*New Bedford Gaz. and Courier.*

*Mode of making Sheet Lead in China.*—The Chinese, in manufacturing the thin sheet lead in which their teas are imported into this country, conduct the operation in an exceedingly simple manner. The laminæ are not rolled, as from their extreme thinness might be supposed, nor even hammered, as the appearance of the surface might indicate, but actually cast at once in the state in which we see them. Two men are employed; one of them is seated on the floor, with a large flat stone before him, and with a moveable flat stone standing at his side. His fellow-workman stands beside him with a crucible containing the melted lead, and having poured a sufficient quantity on the slab, the other lifts the moveable stone, and placing it suddenly on the fluid lead, presses it out into a flat and thin plate, which he instantly removes from the stone. A second quantity of lead is poured on in a similar manner, and a similar plate formed, the process being carried on with singular rapidity. The rough edges of the plates are then cut off, and they are afterwards soldered together for use. Mr. Waddell, a Scotchman, who witnessed the operation in China, applied a similar method with great success in the formation of thin plates of zinc for galvanic purposes.—*Lardner's Cyclopædia.*

*Heat produced by Friction.*—Some Yankee has invented a method of warming factories, mills, and large public establishments, without the use of wood, coal, or fuel of any kind. It is done by friction produced by a machine. This warming machine the Northampton paper describes as consisting of two horizontal circular plates of cast iron, enclosed in a brick oven, about four feet in diameter, and weighing 1600 pounds. They operate upon each other precisely like a pair of mill-stones, except that the upper one is stationary, and the lower one revolves. The ordinary speed is eighty revolutions a minute, and the velocity is sufficient in two hours to raise the thermometer in the oven to 500 degrees. The heat is conveyed from the oven by means of a fun-

nel, the same as in the use of ordinary furnaces.—*N. Y. Transcript.*

*The late Dark Day in Canada.*—The following chemical analysis of the substance which coloured the water on the dark day of Friday, the 17th of October, is from a communication in the *Mercury* by a well known scientific officer of the engineers.

It is not at all likely we think that such phenomena take their origin in volcanoes. We already know that the darkness commenced and terminated at nearly the same moment of time in Quebec and Montreal, and it will no doubt be found to have extended more widely than this even. It is therefore very likely to be owing to an atmospherical change. The combustion of woods and earth which goes on every year so largely in the clearing of lands, or from accidental fires in swamps, &c., particularly on a dry and unusually warm summer, is very great, and it is well known that common smoke contains a variety of substances in suspension, which rise. The analysis alluded to has shown the existence of carbon and ammonia, the chief constituents of soot and smoke.

The only thing requisite to explain the phenomena, is an atmospherical change which would precipitate these substances held in suspension, and a certain state of the electric fluid, or a sudden change of temperature might produce at once those great changes, which are known to extend over the greater part of the continent, in the case of storms, winds, and rains:—

“Mr. M'Donald, of the deaf and dumb institution, having collected a small portion floating in his water tub, it was first observed to communicate to the water it was in, the blackness of weak ink, although it did not appear to increase its specific gravity, equal measures, to the amount, by weight, of 154 grains, of both pure rain water and of this blackened fluid, weighing the same or nearly so; indeed it was afterwards found that the amount of colouring matter in this weight did not exceed half a grain.

“From the above facts it is inferred that the substance is in a highly levigated state, and of very low specific gravity. Below the blowpipe, on platina foil, it instantly burns away with smoke, but no flame, and little odour, leaving a reddish ash; it was desirable to have treated this ash with a flux of borax, in order to ascertain if any metallic oxide were present, but the smallness of the quantity prevented it. Submitted to heat in contact with nitrate of potass, (saltpetre) it detonates. After drying on its filter of blotting paper, it causes the paper to burn with a sparkling scintillation. It communicates when

moistened a blue colour to test paper previously reddened by an acid. These facts are not critically conclusive, but they render it highly probable that the substance in question is for the most part a highly levigated charcoal or coke, containing a small proportion of ammonia."

The rattle snake in East Florida, attains a much greater size than at the north. It is sometimes as large in circumference as a man's thigh, and seven or eight feet in length. The virus is much more fatal during the month of August, than in the early part of the season. Its colour is a lively green, and in very hot weather I have seen it trickle down in copious drops, when I have irritated the animal with a stick. There are times when the whole body seems to be surcharged with the virus, and he may be seen for hours together biting at every object, and enraged at the rustling of every leaf.

The rattle snake finds a superior foe in the deer and black snake. Whenever a buck discovers a rattle snake in a situation which invites attack, he loses no time in preparing for battle. He makes up to within ten or twelve feet of the snake, then leaps forward and aims to sever the body of the snake with his sharp bifurcated hoofs. The first onset is most commonly successful; but if otherwise, the buck repeats the trial until he cuts the snake in twain. The rapidity and fatality of his skilful manœuvre, leave but a slight chance for his victim either to escape or to inject

its poison into its more alert antagonist. The black snake also is more than an equal competitor against the rattle snake. Such is its celerity of motion not only in running, but in entwining itself round its victim, that the rattle snake has no way of escaping from its fatal embrace. When the black and rattle snakes are about to meet for battle, the former darts forward at the height of his speed, and strikes at the neck of the latter with unerring certainty, leaving a foot or two of the upper part of his own body at liberty. In an instant he encircles him within five or six folds; he then stops and looks the strangled and grasping foe in the face, to ascertain the effect produced upon his corsetted body. If he shows signs of life, the coils are multiplied and the screws tightened—the operator all the while narrowly watching the countenance of the helpless victim. Thus the two remain thirty or forty minutes—the executioner then slackens one coil, noticing at the same time whether any signs of life appear; if so, the coil is resumed, and retained until the incarcerated wretch is completely dead. The moccasin snake is destroyed in the same way.

There are in the United States, 21 Theological Seminaries—58 Professors—842 Students, and 58,680 volumes in their libraries. 23 Medical Schools—118 Professors, and 207 students. 64 Colleges—537 Instructors—5518 students, and 328,470 volumes in the libraries.

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## Religious Intelligence.

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### DEPARTURE OF MISSIONARIES.

On Sabbath evening, Nov. 2d, an interesting meeting was holden at Park street church. There were present, Rev. James Wilson and John Newton and their wives, and Miss Julia Davis, Missionaries of the Western Foreign Missionary Society, for Loodianeh in Northern India; Rev. Alanson C. Hall and wife, missionaries of the A. B. C. F. M. for Ceylon; Rev. John Brooks and wife, missionaries of the General Baptist Missionary Society in England, for Cuttak, in Southern India. The exercises commenced with prayer, by Rev. Dr. Jenks. The occasion of the meeting and order of exercises were stated by Rev. R. Anderson, one of the Secretaries of the American Board. Rev. E. P. Swift, Secretary of the Western Foreign Missionary Society, then addressed the audience, and after singing, Rev. Amos Sutton, of the English General Baptist Mission at Orissa, addressed the missionaries. The exercises were closed by singing a hymn composed by Mr. Sutton, and prayer by Rev. Dr. Sharpe.

On Tuesday morning, the missionaries went on board the ship Georgia, Capt. Spalding, for Calcutta, and favoured by a fine breeze and pleasant sky, soon left the harbour. Prayer was offered at embarkation, by Rev. Mr. Swift.

Loodianeh is an important station. It is more than one thousand miles from Calcutta, near the borders of Persia, or rather of Afghanistan, and Thibet, and near the southern base of the Himmaleh mountains. The Seik nation, to whom the mission is sent, has a religion of its own, composed of selected parts of Hindooism and Mohammedanism. This religion is but a few centuries old, and has, it is thought, a slighter hold of its votaries, than most other eastern creeds. The Western Foreign

Missionary Society has already sent out one detachment, a part of which is supposed to have arrived in Loodianeh.

Cuttak is comparatively near Calcutta, and not far from the celebrated temple of Juggernaut. Mr. Sutton gave an account just received, of the conversion of a native of a noble family, residing in that city. It was highly interesting, and we hope will soon be published entire.

This harmonious mingling together of different societies and denominations, in one great work, and yet without any sacrifice of principle on the part of either, was truly delightful. Well might Mr. Sutton feel, as he said, more and more as he grew older in missionary life, that to be a *Christian* missionary, is much more honourable than to be a Presbyterian, or a Congregational, or a Baptist missionary.—*Boston Recorder*.

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The three following articles are from the Western Foreign Missionary Society for the present month.

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EXTRACT OF A LETTER FROM THE REV. JOHN C. LOWRIE TO THE  
CORRESPONDING SECRETARY.

*Howrah, March 25, 1834.*

My dear Brother Swift,—It is always with pleasure I sit down to write to you. Many of my fondest recollections of friendship, and of my most hallowed remembrances of religious devotion, are associated with your name, in connexion with duty toward the society of which you are the *Corresponding* officer, and amply repay the drudgery of letter-writing. I had hoped, when I wrote last, to send by the next a statement, jointly with brother Reed, of some of the details respecting our future proceedings which you will naturally expect to receive. For a reason to be mentioned, it seems necessary to defer that statement a while longer, and perhaps there is no immediate necessity to send it.

The field we contemplate appears even more and more important, and our arrival seems to be at the very moment best suited to enter on its cultivation. Had we come one year sooner, the door would not, to human view, have been nearly so widely open, or had we come a year later, undoubtedly it would have been occupied either by other missionaries, or, which is more probable, by some secular system of education which might have materially impeded the progress of any effort to introduce Christian instruction. But it will be more satisfactory to send you some of the facts which led to this opinion. In regard to the *importance* of that region, I hope you will have been fully persuaded, by our former statements, long before you receive this letter. Mr. Trevelyan (whose name we have several times mentioned, and who continues to be a very warm friend) has made a present of two copies of a map, pretty large and mounted on rollers, of India and the countries of Central Asia, viz. Afghanistan, Persia, part of Africa, Syria, and then the Tartar regions north of all these—one for our Mission Library, and one to be sent for the use of your Executive Committee, in order to show you, as he says, what an extensive field Providence is spreading before you, “even all Central Asia.” And it is literally true; all *Central Asia* is perfectly unoccupied. The most eastern mission, as you proceed from west to east, above the parallel of 28° latitude (the latitude say of Delphi) is the new mission of the American Board on the other side, from us, of Persia. To the northward of us the two or three brethren in Siberia are our nearest missionary neighbours. To the eastward, we should have actually to pass over Thibet, China, the islands of the Pacific (so far as my knowledge extends, passing 10° north of the Sandwich group) and the Pacific itself, until we should enter our own beloved continent and cross the Rocky Mountains, before we should reach any missionary station. While the nearest missionary southward, is Mr. Thompson, at Delhi, 200 miles distant. And my full conviction is, that hardly another spot could be selected commanding so extensive a connexion with these central regions, by means of commerce and travelling. If the people would receive them (and that time *will come*) you might from Loodianeh send tracts and the Sacred Scriptures southward, along the Indus river; westward, to Persia; northward, throughout Tartary; and eastward, into Thibet; and thence into China: while, south and eastward, you have a range of countries unexplored, and of course unoccupied, stretching along the southern base of the Himmalaya range until you reach Birimah, the northern part of which is *terra incognita* also. And this is all in addition to the importance of the field itself; and the connexion between it and Hindostan. But, not to enlarge on this point, our arrival appears to be most opportune. This point has also been noticed in former letters, and I only refer to it again, to send two or three facts addi-

tional. You must know, that in those remote stations very much of a missionary's comfort and usefulness would depend on the countenance of the Government Political Agents. They have much more influence than the governors of *our* territories. A year ago, none of these felt any interest even in the education of the natives; at most, very little; and very indefinite, if any. (I suppose they do not now care about religion.) But, within the last year, government has abolished Persian, and substituted English, as the language of *its* business. Of course, English is the court-language, and a great desire has been diffused to acquire it. A year ago, we do not know now that there would have been any person to give *letters* of recommendation. (By the way, always furnish your missionaries to this country with as many letters as practicable. Much depends on it. We are not wanting in this respect.) Within that period, the Lord has converted, we trust, our friend Mr. T. who has himself lived in that country, and is on terms of most intimate friendship with the several Political Agents, and is in such a situation that they of course will wish to oblige him. I love to notice these things. May we not thus trace the hand of the Lord, opening up the way? Possibly the results may not equal our hopes; yet appearances certainly are encouraging.

I wish now to send two extracts of letters from *Political Agents*. The first is from Mr. Clarke, at Ambala; the second from Mr. Kennedy, at Subatoo—both to Mr. T. —Mr. C. wishes to know whether he can receive any government aid, (the government expends \$50,000 per year to promote native education,) to assist in preparing Goormookhee school books; (Goormookhee is our future language) and after saying that such assistance is there wanted, he adds, "Any one, who knows the natives, cannot expect them *at first* to support such establishments. A branch school at Jagadree, Nahung Mujra, and Rudhaur, and Head Quarters at Ambala, and we should make considerable progress in a short time." Mr. K. writes from Subatoo, the chief place in the Protected *Hill* States, (not the Seik, but resembling them) and where Lady Bryant, an English lady, established a small school, which is prospering. In that region infanticide is still practised, as Mr. Kennedy himself has stated in his official reports to government. We will send you an extract from one of his reports concerning that subject, perhaps by the next ship. And, throughout that region, he states in this letter to Mr. T. there is not a single printed book! He supposes, however, that books would be most acceptable, there being little, if any, prejudice; and then referring to an opinion he had long entertained, that the employment of the Moravians would do good there, he says, "The more I see of the Hill people, especially those in the interior, the more I am confirmed in the opinion of the good that would arise from the employment of a few of these pious labourers." It is true, his notions of missionary operations are not very evangelical; for he goes on to say, "I do not allude to their preaching, or attempts at first to convert to Christianity;" and then refers "to the introduction of a system of education, to manufactures, machinery," &c. How grateful, that there is a common ground to stand on with these persons which yet can be made to sustain, by prudent management, *all* that the missionary wishes! You will be ready to suppose, of course, these men know of *our* intention to go there. But no, they do not, though Mr. T. and Lady Bryant both intend to write soon.

I have another letter written by a native who has learned English, which I will send perhaps by the next vessel. It is too long to copy, but one paragraph is, "There are several persons, Sirdars and Nawabs (high military and civil officers) both in the Punjab and Afghanistan, as well as at Loodianeh and its vicinity, who are extremely anxious to bestow on their progeny an English education; but, unhappily, they are prevented in the execution of their designs by want of means, viz. there are neither materials nor instructors to teach them;" and then he recommends an English school at Loodianeh! I think we formerly adverted to the connexion between teaching English and our labours; and, at least, it will require to be fully explained in the letter we wish to send.\*

I suppose, dear brother Swift, when you sent us forth, you of course, kept in mind that we might soon be removed from this scene of existence. Hence, when you receive the news of my dearest Louisa's departure, you will not feel surprised, however you may sympathize with me in sorrow. And should one and another of us, who are yet spared, be called away, while it might increase sorrow, it would neither increase surprise nor induce discouragement. I used to be considered the next on the list; but we have too much reason to apprehend that even I may live to see our little company still less in number. During the last month, brother Reed has had a bad cough and fever, which too much resemble the symptoms of impaired lungs. We do not cer-

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\* The letter here referred to has been received, and was published in the *Missionary Chronicle* for October, and in the last last No. of the *Christian Advocate*.

tainly know that it is so; and, during the last four or five days, he has been better in every respect. Yet I have to confess, I fear more than I hope. Probably we shall know pretty certainly by the sailing of the next ship. But, my dear brother, *do not*—not even for an hour—indulge disheartening fears. I cannot doubt the Lord will yet smile on this mission, in regard to the health of its agents, as he does in reference to every thing else; and this I believe, whatever may become of us. Recollect the early history of the London Missionary Society; of the Serampore Baptists; of the American Board, &c. and then *take courage*. Though the Lord call us hence, he will call others here. Though he try your faith, will he not also strengthen it? Though he purify you, will he not also increase your graces and your usefulness? Yes, he will. Let us not, therefore, be “faithless, but believing.”

Mrs. Reed enjoys very good health; and I am, as usual, pretty well. I have less reason to think my liver affected now, than some time since; which is, of course, a favourable symptom. I do not feel much solicitude, however; “for me to live is Christ, but to die is gain.” So I think it is, and will be, through infinite grace.

#### MISSION TO THE WESTERN INDIANS.—JOURNAL OF REV. J. KERR.

The following are extracts of the Journal of Mr. Kerr, addressed to the Corresponding Secretary. The writer appears to feel an interest in the work in which he is engaged; and it is hoped, that his efforts and those of his companions in labour among the heathen will be blessed of the Lord.

*Indian Reservation, August 29, 1834.*

Very dear Brother,—I send you again a portion of the Journal which I have kept. The first minute refers to the old chief of whom I have frequently made mention. His age, as nearly as he can ascertain, is ninety.

*May 27.*—I called upon the old chief in order to enlist him more efficiently in the school. He said, he would be glad we could teach the young people on paper. After conversing with him some time about the improvement of his people, I informed him I wanted to say some things which concerned himself. He was an old man, and was our friend; and I wished to tell him some good things. He appeared thoughtful, and fixed his eyes on the ground. I gave him, in a few words, an outline of the gospel—man's apostacy, and his hopeless condition; the coming of a Saviour for the redemption of sinners, and his commission to his ministers to proclaim the good news to all people. I asked him whether it was not important for him to know these things, and what he thought would be his condition in the world to come. He listened attentively, and his only reply was, “I will come to meeting next Sabbath, and then will tell you what I think.” I had taken with me a present, which was given us last fall, for him, by Mr. Joseph Turner, of Alleghenytown. It was a watch-seal, enclosing a little compass. His attention was at once taken with the turning of the needle. I explained its use, and had Mr. Turner's letter to him interpreted. The old man's mind is of a sedate mould; and his admiration of the present was not so enthusiastic as would have been that of some of the younger men. I asked what I should tell Mr. Turner from him. He said, he thanked him for his present, and he would be a friend to the missionaries.

*Friday, June 6.*—We have daily evidence that these Indians are the subjects of silly and criminal superstitions. For the last hour, numbers have passed our house under full speed, on their way to the Peoria Village, for the purpose of attending a funeral dance. They, on such occasions, wear all the trinkets they can collect, and, in passing our dwelling, appeared to give themselves trouble to make a display. The road winds at some distance; but, on this occasion they were careful to pass immediately by the door. The woman, for whose sake the dance is held, has been dead for a number of weeks, and will remain unaffected by all their noise and ceremony. Her immortal spirit has, ere this time, become familiar with other scenes. Dark, impenetrably dark, is the veil which heathenism throws around the tomb. I know not how they conduct the dance. We have merely been told, that they all feast at one time, all weep at another, and fill up the interval with noisy action.

*July 5.*—Yesterday, I presume, many of our friends were enjoying the exercises generally connected with the anniversary of American Independence. Our situation was different. We were nearly all on sick beds. Mr. and Mrs. Bushnell, Mrs. Kerr and myself, and a young man hired, were all confined. Miss Henderson and Mr. Bradley have been mercifully spared, so that they could take care of the sick; and we feel grateful for their kind and unwearied attention. We have sent for a physician; but he has not yet arrived. It is about a week since I was taken; the others, two before, and two since. We are all this morning, in some measure, convalescent, ex-



cept Mrs. B. I think the Lord is sanctifying this affliction to us, and hope, if he spare our lives, he will bring us from the furnace purified and fitted for his use.—But writing is too great an effort. I must, at present, desist.

*Friday, July 11.*—In the kind providence of God, all of us, who have been tried with sickness, are still living to praise him, and have a prospect of speedy restoration to health. We have needed affliction; and O that it may constrain us to walk more tenderly and circumspectly before him, and prove a means of detaching our hearts from earthly things! We are frequently reminded, that we are strangers and pilgrims; but, amidst all remembrancers, I, for one, am prone to let my thoughts run too much on some earthly good.—("Lord, turn away mine eyes from beholding vanity!")

*Saturday Evening, July 20.*—This day I have had more than ordinary liberty in religious services; and I pray God, that while I humbly attempt to water others, my own soul may be watered! I find that *a place on mission ground, and growth in grace, are not necessarily connected*, as is often imagined by those who view the mission field from a distance. A soul may *famish* when *actually engaged* in handing the *cup of salvation* to others, and *inviting* them to *come and drink at the fountain of life*. I have preached, or rather talked, to five little companies to day; four of them heathen, the other our own dear little circle—the mission family, and those connected with our household. And could some of the ministers who enjoy the *privilege*—I would call it the *delightful privilege*—of preaching to large and listening audiences in the heart of Christian society, have been with me, they would have concluded it was yet a "day of small things" among the Wea Indians. And they would also have thought the way of collecting a little congregation a *strange* one—that of going round to each wigwam and inviting the inmates to come to meeting. This morning early, I rode to the village, and had the interpreter to accompany me to a little settlement of four families, three miles further; then to another settlement, one and a half mile still further. In these I had three congregations, neither of them embracing more than ten persons; then returned to the principal village, and rode round to each family, requesting them to attend service at the mission house. About thirty came. The interpreter is to go with me to-morrow morning, to visit two or three little settlements in another direction. We would feel much more encouraged were he like Brainerd's interpreter, capable of weeping tears of genuine penitence for his sins. Brother Bushnell, and Miss Henderson, are absent to-day on a visit to the Methodist mission station among the Peorias.

*July 24, 3 o'clock, P. M.*—I have stopped to get some refreshment at the house of a Shawnee woman; and, while she is preparing it, I write this note. I have had a wearisome day's travel, the weather being warm; and I lost a good part of the day in consequence of the trails being covered with grass. I left home this morning at one o'clock, and came on comfortably by the light of a clear moon, until the return of day. We are compelled, during the summer months, to perform most of our travelling at night, or on cloudy days, as the prairie flies are so numerous and troublesome, that a horse cannot endure the extreme suffering which they occasion. They do not greatly molest the rider; they are green, and about the size of a bee. The object of my journey is to attend a missionary convention at the Baptist Shawnee mission house. Brother Bushnell and myself have been pressed to attend, and I feel it a privilege to do so. I hope the meeting may be profitable, and contribute to the increase of missionary zeal. Mr. Bushnell's health did not permit him to go, as he had last evening a partial return of the intermittent. But my meal is nearly prepared, and it promises to be a good one, consisting of a pan of coffee, a corn cake, and fried pork. It will be served up in the corner of the porch, the woman having no table. This would be an uncommon treat among the Weas.

*Monday, August 4.*—The forenoon of this day we have employed as a season of humiliation, fasting, and prayer, in relation to ourselves as a mission family. Yesterday, we for the first time on heathen ground, celebrated the Lord's supper. It seemed truly to be a little feast of love; and, I trust, most of us had a view by faith of that goodly land which is afar off, and obtained strength to proceed on our pilgrimage yet many days. A multitude of thoughts, during this time, pressed upon our minds, too numerous to be uttered—the amazing love of Jesus—our obligations of gratitude, that we, as individuals, were made sharers, as we trust, in the blessings of salvation—the cheering reflection, that though so few as to make only half the number of those who were present at the institution of this ordinance, we still belong to the *great company* of believers, some of whom have gone to their reward—the hope, that ere long many of these benighted people, in whose country we are stationed, will take their seats by our side in commemorating the death of Christ. All these things pressed upon our attention, each claiming a place in our meditations. This being concert day, we will meet in the evening our missionary friends throughout the Christian world, in prayer

for the advancement of the Redeemer's kingdom. *This evening*, there will be *no prayer meeting* in the little missionary band sent to Africa. Most of them have gone to the land where there is *no need of prayer*. As these beloved brethren, whose memory we will ever cherish, sank into their graves, the *Gospel standard*, which they had reared on the coast of Africa, *fell* with them. *Who will go and lift again the fallen banner?*

I have almost filled my sheet with extracts, and have little room for any thing more. Some things among these Indians are discouraging, but it is evident this station must not be abandoned. A good deal has already been expended on it, and the presumption is, that a *full* experiment has not yet been made. Time enough has not yet elapsed, since operations were commenced here to call for much discouragement on the part of either the committee or others. Brainerd laboured two years without any *apparent* success, and the London missionaries at the Society Islands, a much longer period. We must not *yet* hang our harps upon the willows. I hope to see the day when some of these people will "sit at the feet of Jesus, clothed, and in their right minds." I want, if possible, with such helps as we have, to learn so much of the language, that I can bring the new system, invented by Meeker, to bear upon this people, hoping it may excite in them a thirst for instruction. Of this system, I wrote to you in a former letter.

I must mention one other subject. The committee wish the village system of teaching to be carried into effect, if possible; and I think, by another season, this can be done to a greater extent than it can at present; as I hope we will then possess the confidence of the Indians, and have things in readiness. In the mean time, there are settlements too remote to be profited by the operation of that system, as the children cannot attend. We have thought it would be desirable to get a few from those out-settlements, to become constant residents with us; but whether they can be induced to do so, is at present doubtful. Should we succeed, however, it would increase the expense. Miss Henderson visits the children from house to house in the village, with her cards (such as are used in infant schools). This course appears to conciliate, and promises good results.

#### ATTACK ON THE MISSIONARIES AT THE SANDWICH ISLANDS.

The Philanthropist copies from the Calcutta Courier a second letter from Richard Charlton, British Consul at the Sandwich islands, vituperative of the American Missionaries; charging them with encouraging the chiefs of those islands to send away the Jesuits, who had become obnoxious to the islanders. The editor of the Philanthropist highly disapprobates the conduct of the consul in this affair, and admits into his columns a communication of a correspondent, in which the writer defends the missionaries against the injurious charge, and makes three extracts from papers in his possession, which shed light on the subject. The first is from the joint letter of the missionaries to their society. The second is a paper in which the chief, Kuakini, assigns the reasons for sending them away, which is as follows:—

"This is our reason for sending away the Frenchmen. In the first place, the chiefs never assented to their dwelling at Oahu, and when they turned some of our own people to stand opposed to us, then we said to them, "Return to the country whence ye came." At seven different times we gave them that order; and again in speaking to them, we said, "Go away, ye Frenchmen: we allow you three months to get ready." But they did not go during the three months: they remained eight months, saying, "We have no vessel to return in." Therefore, we have put them on board our own vessel, to carry them to a place where the service is like their own. Because their doings are different from ours, and because we cannot agree, therefore we send them away."

The third is a statement made by the Board in the United States, which, some time since, was published in the Missionary Herald. The writer (who is supposed to be our missionary, Mr. Lowrie,) makes remarks on these extracts, and closes with the following paragraph:—

"This is not by any means the first attack made on those missionaries. In regard to the former charges, the Christian world, it is believed, is fully satisfied that they have only testified the truth of our Lord's declarations, "He that doeth evil hateth the light." Whether this be true in the present instance, also, the writer does not mean to infer, as concerning this consul, he knows nothing, excepting this letter, and wishes to exercise that "charity which hopeth the best;" but charity is also *just*, and justice to the missionaries requires us not to condemn on the testimony of *one* witness, even were his testimony liable to no exception, and counterbalanced by no opposing evidence.

J. C. L."

## View of Public Affairs.

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Advices from Europe are as recent as to the 21st of October.—They are of considerable interest, and yet no occurrences that materially change the former state of things have taken place within the month past. What is technically called *solemn war*, or that which takes place between independent nations, does not exist at present in Europe, nor, as far as we recollect, in the world at large. *Civil war* still rages in Spain, and we believe in Syria, as well as in Southern America. When the *British Parliament* is in recess, as it is at present, there is commonly a dearth of English news. But the last arrival has brought intelligence which deeply interests the whole island of our ancestors. The edifice in which both houses of Parliament were accommodated, was consumed by fire on the 16th of October. Thus that venerable pile of buildings in which more talent has been displayed, and more transactions have transpired, that have affected the world for good and for evil, than have taken place perhaps in any other human structure that has been raised on the surface of our earth, has met the destiny of all sublunary things—in a few brief hours, and in defiance of all efforts to prevent it, it has been reduced to dust and ashes. The origin of this conflagration was not fully ascertained, but it was not imputed to design in any one, and the most probable account is, that it was occasioned by burning a large quantity of refuse paper, in a chimney which had some communication with the wooden parts of the building. The fire commenced at about 7 o'clock in the evening.

We have no news of importance from *France*. The nation, as such, is tranquil; and our claim of twenty-five millions of francs to indemnify our merchants had not been admitted. In *Spain* the civil war in the northern part of the kingdom, called the Basque Provinces, was carried on with unrelenting fury and cruelty. The opposing armies, indeed, were both enfeebled for the want of means to act with decisive vigour. But no quarter was shown on either side. Even women and children were immolated in the sanguinary conflicts which were taking place on a small scale. The interposition of other nations was talked of, to stop this horrible carnage. At the date of the last accounts the Carlist party were thought to be gaining some advantage. In the mean time the Spanish Cortes had passed an act, banishing Don Carlos and his adherents forever from the soil of Spain. *Portugal* has lost her liberator. Don Pedro died of a complication of diseases, terminating in a fatal dropsy, on the 24th of September, and on the 27th his mortal remains were deposited in the monastery of St. Vincent at Madrid. The crown was immediately assumed by Donna Maria II., previously declared Queen by the charter, and she issued her proclamation requiring the execution of the laws relative to her formal investiture with royal prerogatives. She is, it appears, soon to be married to the Duke de Leuchtenberg the grandson of Napoleon's first empress Josephine. An insurrection which had taken place in Arcadia and Messina, in *Greece*, has been suppressed. The revolt is said to have been occasioned by the Russian party; but the insurgents, after a long and sanguinary conflict, were overcome, and their leaders conveyed in chains to Nauplia. The *Turkish* Grand Sultan has ordered his fleet to be dismantled, leaving another conflict with his rebellious Egyptian Pacha, Mahomet Ali, to a more convenient season.—The cholera is still prevalent in several parts of Europe, and is extremely fatal in Sweden, in Spain, and in Ireland—its desolations in the latter place are truly awful.—We have nothing particular to state in regard to *Asia*, *Africa*, and *Southern America*. In the latter country things remain *in statu quo*—Our Congress is to convene on the first Monday of December, which will be the first day of the month. If ever it was an incumbent duty for Christians to pray earnestly for grace, and wisdom, and fidelity, to be imparted to their rulers and legislators, it assuredly is so now, in a pre-eminent degree.

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\* \* The late appearance of our present No. has been occasioned by the editor's absence, for a fortnight, in attending to his duty as a member of the Synod of Philadelphia, at 114 miles distance from his residence.

# THE CHRISTIAN ADVOCATE.

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DECEMBER, 1834.

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## PREFACE.

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### RETROSPECT AND VALEDICTORY ADDRESS.

We commenced our editorial labours with a Prospectus and a solicitation of patronage; and we think it not improper to conclude them with a Retrospect, and a Valedictory Address to our readers—Let these be considered as the preface to the whole of our editorial publications, which will terminate with the issuing of our present number.

Twelve years have elapsed since the first appearance of the *Christian Advocate*. The editor being then more than threescore years of age, and in very infirm health, there was, to human view, little probability—and in his own estimation none at all—that his life would be prolonged to the present time. Yet a desire to be useful while life should continue, and to render, if permitted, some further service, not only to the cause of our common Christianity, but especially to the church in which he was born and educated, and in which he had long sustained the ministerial office, added to the necessity which he felt of doing something to increase a scanty pecuniary income—had prevailed with him to yield to the urgent solicitations of friends, whose opinions deserved his respect, and to undertake the arduous and responsible business of conducting a monthly religious publication. Of the manner in which he has performed the duties of the office he assumed, the readers of the *Christian Advocate* are the rightful judges. Their decision is doubtless already formed; and the editor is as destitute of inclination as he is of power, to effect a change. He will only say, that while he is deeply sensible of the imperfection of his work, he is still conscious of having laboured faithfully in his vocation—diligently endeavouring to render his publication profitable to his readers, and especially subservient to the best interests of the Presbyterian church. For a considerable time after the appearance of the *Advocate*, there was not another publication in which the institutions of this church, and her distinctive doctrines, discipline, and order, were professedly defended and unequivocally lauded. The events which have more recently occurred, rendering it impracticable for the editor, with a safe conscience, to forbear censuring certain proceedings in the judicatories of this church, and to raise his feeble voice to give warning of impending dangers, have been to him the cause of deep and constant regret. He, however, has no regret at the course he has pursued; verily believ-

ing that to promote the best interests of his beloved church, and to avert evils which threaten, not her prosperity only, but her very existence, he has still been using his honest and earnest endeavours.

No language can adequately express the gratitude which the editor is sensible he owes to God, for the continuance of some capacity of active service in promoting the cause of his blessed Master, so far beyond his expectations; and that he terminates his editorial cares and labours, with better health than he possessed at their commencement. He affectionately and earnestly asks of his Christian brethren, that their prayers may be offered up with his own, to the throne of heavenly grace, that the remnant of his days may be devoutly and devotedly employed in the discharge of every duty that may yet be incumbent, while he is preparing and looking for the hour (certainly near at hand) when he must give an account of his stewardship—that he may be enabled to do it with joy, and not with grief. The editor also offers his sincere thanks to his subscribers generally, and especially to those who have contributed to sustain his work, from first to last, amidst the numerous publications to which some who were once his patrons, have thought proper to give a preference. While he neither censures nor complains of the use which any individual has made of his unquestionable right, to give or withhold his patronage as to himself seemed meet, it may still be allowable to express grateful feelings to attached, though they be partial friends.

To those who have contributed a portion of literary labour to the pages of the *Christian Advocate*, a peculiar acknowledgment is due, and is most thankfully offered. Whatever is valuable in itself, is enhanced in value, when the article is unusually scarce. It is believed to be questionable whether any monthly miscellany of 48 octavo pages, has been continued for twelve successive years, in this or in any other country, with so little assistance to the editor, as that which has been received by the present writer. To this is fairly attributable much of that want of variety, in too many of the numbers of this *Miscellany*, which its editor has perceived and lamented, but which no talents, however superior to his own, if left unaided, could prevent. Great variety of literary excellence can be furnished, only by the productions of a number of minds of different construction, attainments, propensities, and habits. If the gigantic intellect of the author of the *Rambler*, could not save that work from the just complaint of a wearisome sameness, what may be expected from the unassisted labours of inferior writers?

It is not, however, to be supposed from any thing that has been said, that the *Christian Advocate* expires because subscribers enough have not remained to defray the expense of its publication. Such is not the fact. A clear surplusage of some hundred dollars remains, beyond the amount of the printer's and publisher's demands, from the pecuniary avails of the present year; and the number of unsought subscriptions within the year, authorize the belief that, by effort, this number might be considerably increased. But it is admitted, as one cause of the cessation of this publication, that no efforts seemed likely to render its circulation so extensive as to answer a leading design of its publication—the benefiting, extensively, of the members of the Presbyterian church. The irresistible torrent of the popular taste and demand, is for religious newspapers; and however this may be lamented, yet the fact is so, that whoever expects greatly and speedily to influence the popular mind, on religious as well as on other subjects, will be disap-



pointed, unless he attempt it through the medium of newspapers. In the mean time, the editor, by the kindness of Providence, is not now dependent on this or any other publication, for a comfortable temporal support; and at his age, he wishes to be freed from a burden, which although he would be willing still to bear, if by doing so he could greatly profit others and himself, yet when neither of these objects appears attainable, he feels at liberty and sincerely rejoices to throw it off\*—especially as he contemplates for the little that remains to him of life, if that little shall suffice, the performance of other services, which he hopes may be of some use to the church, but from which he has long been reluctantly withheld, by his indispensable editorial engagements.

“I will endeavour,” said the great apostle of the circumcision, “that you may be able, after my decease, to have these things always in remembrance.” It has been the earnest desire of the editor of the *Christian Advocate*, that his humble labours might not be entirely useless to survivors, when he shall have “gone the way of all the earth;” and he has been ready to flatter himself that this might not prove wholly a vain desire, since the form in which the numbers of his *Miscellany* have been issued, admits of their being bound in convenient volumes, and preserved for family reading; and inasmuch as a large part of their contents is not of an ephemeral character, but may be as useful to the next, as to the present generation. “Posthumous reputation!—said the dying Dr. Thomas Scott—Posthumous reputation! the veriest bubble with which the devil ever deluded a wretched mortal. But posthumous *usefulness*—in that there is indeed something.” To these sentiments the editor subscribes with all his heart. In hope, therefore, that when he shall sleep with his fathers, what he now writes, as well as much that is contained in the whole of his twelve volumes, may gain the attention of a number, though that number should be small, he solicits attention to the following

**VALEDICTORY ADDRESS TO EVERY READER OF THIS MAGAZINE.** “Can ye not discern the signs of the times?” was a question which our blessed Saviour put to those who attended on his ministry; and he pointedly inculcated the carelessness and blindness of those, who did not notice and regard the plain fulfilment of Scripture prophecy, in his own person, character and work. That the prophecies relative to the latter day glory of the church are at this time visibly advancing to their full accomplishment, in the events which are constantly taking place, no reflecting individual, who believes and is well acquainted with the Bible, can, it would seem, refuse to admit. Meanwhile, and as a part of the evidence that the Millennial age is not far distant, the whole world is in commotion. Society, both civil and religious, is in a state of agitation, flux and change. In these circumstances, it becomes Christians to bethink themselves seriously, and to be aware of the importance of holding fast their profession—peculiarly careful of not falling from their steadfastness. In order to this, the following particulars appear to be worthy of special regard—

1. Not to undertake to decide that any passing event is certainly the

\* Many numbers of the *Christian Advocate* have been prepared for publication in a state of much bodily indisposition, and sometimes under a most oppressive lassitude and feebleness, which seemed to be all but irresistible. Yet the editor reflects with satisfaction, and with gratitude, he trusts, to Him who “giveth strength to the weak,” that in a period of twelve years, this *Miscellany* has not, in a single instance, failed to be published within the month in which it was due—generally in the first part, and rarely after the middle of the month.

fulfilment of a *particular* prophecy. This has been the source of innumerable errors and mistakes, which have caused infidels to triumph and Christians to lament. We are prone to attach an undue importance to occurrences which take place in our own day, and in which we are personally interested. It should be recollected that it is not at all necessary, for any practical purpose, that we should decide how much or how little of prophetic declaration meets its fulfilment, in any event or change that we witness. Our concern is to do obvious duty, in the circumstances in which we are placed; and leave it to time and future manifestations, to make evident the connexion between what we observe and do, and the accomplishment of the divine purposes.

2. Let it not be forgotten that truth is immutable. Error may vary and fluctuate infinitely, and may be renounced for the sake of embracing the truth; but truth itself can be changed by no change of time and circumstances—What is once true, will be true forever. If, therefore, the principles we have embraced as articles of our religious faith and practice are the truths of God's revelation, (and we should look well that they be so) the occurrence in our day of the Millennium itself, would not alter them. We should view them as possessing the same character, then as now. We should probably see them more clearly and impressively, but with no variation of any essential or important feature. One truth, indeed, may be added to another, and this to an indefinite extent; yet every step of the progressive series must still remain immovable. This is not sufficiently considered. It seems to be the favourite notion of some, that the whole system of religious faith and practice is to receive an overturning, that shall entirely change its character. Nothing can be more enthusiastic and fanatical. Let those who would be steadfast Christians consider and keep in mind, that the great doctrines of the gospel which they have received, and are resting on as the ground of their faith and hope, are the truths of God, and that they are as unchangeable as their author. Let them neither be given up nor modified, in compliance with any of the solicitations or reasonings of the innovators of the day—men who are “ever learning and never able to come to the knowledge of the truth.” In like manner, if our ecclesiastical order, or form of church government and discipline, be truly founded on the word of God—and if it be not, let us renounce it at once—no circumstances in which the church can be found, will call for any material change. Some modifications may be admitted, as urgent circumstances may render expedient, but radical principles are not to be surrendered, whatever may be the pretended necessity of the case.

3. As every truth and duty is consistent with every other truth and duty, it follows from what has already been stated, that all the truly benevolent enterprises of the day—all the well concerted plans and operations for extending the gospel of Christ, meliorating the condition of mankind, and co-operating in the great and glorious work of evangelizing and converting the world, may be carried on by the Presbyterian church, without any important change of system; and without any amalgamation with any bodies not homogeneous with our own. What is there in the principles and organization of the Presbyterian church, (supposing the strictest adherence to both) to prevent the most vigorous action of all the members of this communion, and of all the judicatories that it embraces, in promoting every pious and benevolent design?—What is there in our church order, to hinder the most

efficient agency in sustaining Bible, Tract, Temperance or Educational Societies—Missionary Boards and operations, both for foreign and domestic action—Sabbath School and Bible Class institutions—or any enterprise or undertaking whatsoever, by which the souls or bodies of men may be benefited? It is believed that the constitution of our church, so far from offering any impediments or hindrances in prosecuting the charitable and pious designs and operations of the day, is as happily adapted to facilitate them, as if all its provisions had been devised and adopted for this very purpose. It is also believed that our church never will be brought up, in all her strength and energy, to these various blessed works of Christian charity, while she is little more than an appendage and subsidiary to other bodies or denominations; or while more than half her means and exertions are bestowed in aid of foreign associations, organized among her people and supported by them—To put forth all her force, she must act independently; feel that her reputation as a church is at stake; be deeply sensible of her responsibility to God for a large portion of the sacred work of sending the gospel to the destitute; and have the undivided affection and undiminished contributions of her own children and household. Till this is effected, rely upon it, our church will be divided, and will languish and decline—Till we are free from the embarrassing connexions which have been inadvertently formed with a sister church, be assured that nothing effectual can be done to restore our peace and prosperity: For so long as these connexions exist, the radical evil will remain; and all measures that can be taken to remove disunion and its endless train of attendant mischiefs, however they may seem to promise relief, will eventually prove that they have no more permanent efficacy than the attempts that are made to give correct motion to a time-piece, while the mainspring is out of order. Is this the language of bigotry and contracted views? It is not—He who thus addresses you, has only to appeal to the feelings of his own heart, for proof that it is not. He is conscious, before the Searcher of hearts, that he rejoices to witness the spirited and successful operations of all the religious denominations that hold and teach the essential truths of divine revelation, in the propagation of the gospel among the heathen, and among the destitute of every name; and that he frequently and earnestly prays for their still greater success—He only grieves and is ashamed, that the church to which he belongs is so far in the rear of other churches, in the noble march of Christian benevolence. The writer also counts some of his dearest Christian friends, among the members of churches not Presbyterian; and cherishes a fervent charity for additional thousands, among several denominations different from his own. But while they are not, and with their views cannot be Presbyterians, he is deeply convinced it is best for them, and best for us, that we should not attempt an amalgamation. True charity itself forbids it; for this most excellent grace is least endangered, and can best be exercised, by the parties concerned remaining as they are. It is a gross error, and yet seems to be prevalent among many, that we cannot be free from bigotry—cannot be truly liberal—unless we renounce all our distinctive peculiarities. The very reverse is the truth. While we hold our peculiarities—and it is believed that all truly conscientious men must hold them—and yet make allowance for errors not essential, and embrace those who hold them in warm Christian brotherhood, it is then that we cherish the most genuine charity, and are free from all just charges of bigotry. Then too we adopt the best

means for the prevention of collision, and of eventual discord and alienation, among those who differ in non-essentials—believing that we all love and hold “the truth as it is in Jesus,” in all that is indispensable to the salvation of the soul, and an exemplary Christian character. Let the Presbyterian church then keep *exclusively* to her own forms and institutions, in missionary and all other benevolent enterprises, in which any of her peculiarities are concerned. Let her do this, just as other denominations are doing it; and let her have the undivided support of her own members, and show a kind and neighbourly regard and treatment to all sister churches, engaged in the pursuit of objects similar to her own, and she will take the course which duty and interest dictate, and which her safety, union, purity, and peace, imperiously demand. A course, too, in which it would be easy to show, beyond reasonable controversy, that the greatest amount of efficient effort, in doing good to the world at large, will be the certain and happy result.

4. Although it is implied, and has been intimated, in the last particular, yet its importance demands a special notice, that there is a loud call, in the providence of God, to the Presbyterian church, to be far more active and zealous than she is at present, in every well devised measure for the conversion of the world to God. It is the solemn conviction of the writer, after no small deliberation, that the righteous displeasure of heaven is now resting on our church, in the permission of the evils which so lamentably divide and distract it; and this as a punishment for our guilty neglect in sending the gospel to the heathen, and to the destitute in our own land; and for our criminal omission to purge our church, by salutary discipline, of the false doctrine and the pernicious measures, which cause and constitute its corruption. Reformation, in these particulars, so far as it is practicable, ought immediately to commence. The Foreign Missionary Board at Pittsburg, and the Domestic Missionary Board of the General Assembly ought, with as little delay as possible, to receive four-fold as much patronage, in funds and in zealous efforts and prayers for their success, as they have ever yet obtained. In those sessions and Presbyteries also, which have not yet been corrupted by the progress of error, there should be an immediate waking up to the important concern of Christian discipline. It ought to be vigilantly, and impartially, and discreetly exercised, for the correction of doctrinal error, as soon as it is promulged, and of all visible immorality of practice. And if it shall please the great Head of the church yet to restore the whole, or a large and commanding part, of our beloved Zion, to a state of healthful purity, union and order, by delivering us from unconstitutional and injurious connexions, and giving to our superior ecclesiastical courts a disposition and determination no longer to frown on reformation, but to encourage, sustain and promote it, by a prompt exercise of their constitutional authority—then will the Presbyterian church at large be put on a new probation. Her glorified Head will be trying her, to see whether she will be suitably thankful for her deliverance; and whether, as the just expression of her gratitude, she will in future watch against the degeneracy and decline she has suffered—watch against all the causes of the evils she is now experiencing—and especially whether she will come up with all her energies to the help of the Lord against his enemies and her own; whether instead of falling behind others, she will rather endeavour to take the lead of every denomination in our land, both in foreign and domestic missions, and in every other good work of Christian benevolence, by which the

present age is laudably distinguished—Whether her men of wealth will contribute liberally of their abundance, and her poor of their pittance, for the support and extension of the gospel, and the furtherance of all well devised plans for the advancement of knowledge, truth and piety—Whether her ministers will be distinguished by their well furnished minds, ardent piety, and entire devotedness to their work—Whether her private professors will be shining examples of holy living—of eminent prayerfulness, family piety and edifying deportment—Whether many of her pious youth will offer themselves willingly, to be properly qualified for missionary labour, and when thus qualified, will go on missions whithersoever they may be called—to healthful or unhealthy climates, even to the ends of the earth. If something like this shall, in a good degree, be realized, then will the Presbyterian church continue and prosper, till her happiness and glory shall mingle with that of the Millennial age. But if through unwatchfulness and inaction, this church shall again relapse into a state of corruption and disregard of duty, it requires no spirit of prophecy to predict, that **LOHABOD** will be finally written upon her. She will, like some that have been called by her name in Europe, become the nurse of heresy and infidelity—a curse instead of a blessing to the world.

5. The true ground on which the maintenance of sound doctrine in the church is to be contended for, and to be regarded as of the very first importance, ought to be clearly perceived and constantly kept in view—It is, because the preaching, and receiving, and holding fast of such doctrine, is essentially connected with the conversion of sinners and the edification of saints. It is admitted that men may contend for the truth of the gospel without feeling its power—contend for it with the same spirit, and in the same manner, that they dispute about political opinions, or controvert questions of mere science. It is also admitted that there may be undue importance attached to some speculations in theology, and that an improper warmth and zeal may be indulged, about unessential things in the system of gospel truth. But while these admissions are freely made, they are not to become a shield to protect the guilty. At the present time, as in all former times, the advocates of error and innovation, endeavour to represent those who manifest any zeal in withstanding them, as disputers about *words*, rather than *things*—that in reality there is little difference, or none at all, except in the mode of statement, or the language that is used, between them and their opponents. Be it then our care sedulously to guard against the indulgence of an improper spirit, to avoid contention about trifles, and to advocate minor truths with less zeal than those that are primary or essential—remembering, however, that all truth is worth something, and ought to have its proper defence—but let us not be deluded or blinded by the arts and insinuations of those who teach and endeavour to propagate principles and opinions, which really go to the sapping and subversion of the very foundation of our faith and hope. Against these we have a divine warrant “to contend earnestly;” and let us not be withheld from this contest, by being charged with the sin and folly of mere logomachy, or “striving about words to no profit;” or with exciting contention when there ought to be nothing but harmony, peace and concord; or with giving our attention improperly to doctrinal differences, when we ought to lay out all our strength and influence in promoting practical religion. Real practical religion, be it remembered, never can be promoted by error; nay, it never can exist, unless it have the truth of God for its foundation. While the



Holy Spirit is the great efficient agent in the regeneration and sanctification of all who are saved, he invariably makes use of the truth which he himself hath dictated, as an instrument, in the whole process and accomplishment of his work. The word of God, we know, is "the sword of the Spirit;" we are "begotten by the word of truth;" we are "sanctified by the truth." Here is the reason why we are, and must be, "valiant for the truth,"—the truth in its purity. It is because we love the immortal souls of our fellow sinners, and know that they never can be saved, but by the knowledge, and belief, and holy influence of "the truth as it is in Jesus." But for this, we would leave all controversy to those that love it: and we would let errorists and heretics take their course, without interruption from our interference. Were not the souls of men at stake, no one who is duly influenced by the principles of the gospel would ever be a polemic. But as the matter stands, silence is unfaithfulness; and a fearful responsibility rests upon us if we hold our peace—if we "cry peace, peace, when there is no peace." We look over the world, and we see that it is full of false religion—We look around us, and we see spurious conversions, and spurious revivals of religion; and we tremble when we think how many are in danger of going into eternity "with a lie in their right hand." Let it be repeated then, and kept in mind, that a lively apprehension of the infinite worth of immortal souls, and a knowledge that if they are saved it will be by the instrumentality of truth, in the hand of the Holy Ghost—are to be the great moving cause of our zeal for the maintenance of sound doctrine, and gospel order. No farther than we are influenced by such considerations, can any *very ardent* controversy about matters of faith and practice be justified. But when these considerations really call us to controversy—even earnest controversy—provided earnestness be mingled with Christian meekness—we are criminally unfaithful if we refuse the call, and are laying up for ourselves a fearful account to God.

6. The true nature and proper treatment of revivals of religion, deserve a very serious consideration. This indeed is a copious topic, and happily it has lately received, in our country, the full, and able, and pious discussion, which it merits\*—A few leading thoughts are all that can now be suggested. A genuine revival of religion is nothing else than the occurrence of many sound conversions to God of impenitent sinners, in a short period, and in the same place, or in contiguous places. That an occurrence of this kind must be greatly desired by every minister of the gospel, who deserves the name, is manifest at once; and that when it takes place, it must produce the most lively joy and gratitude to God, in every pious mind that witnesses it, is equally evident. At the same time, all experience shows, that great care and much discretion are necessary, to preserve even genuine revivals of religion from abuse, perversion, and decline. The great adversary of souls will, so far as he is permitted, use all his art and activity, on such occasions, to prevent his subjects from escaping from their thralldom. The feelings of the human mind, moreover, when much excited, and especially when a multitude feel the excitement at the same time, and freely communicate with each other, are almost certain to run to excess; unless this be prevented by great vigilance, and great prudence and firmness, mingled with great tenderness and forbearance, by persons of experience, influence and piety—The worst consequences

\* See Lectures on Revivals of Religion, by WILLIAM B. SPRAGUE, D. D.

of all ensue, when those who take the lead in seasons of revivals, are themselves indiscreet, rash, and heedless. To cherish, promote, deepen, and extend good impressions, or, in other words, to *keep up the revival*, and give right directions to the awakened and inquiring; and yet to restrain excesses, and keep all within the bounds of sobriety and good order—this should be the object aimed at, but, as already observed, it is indeed a difficult object to compass. We know it required the authority of an inspired apostle, to correct the abuse even of miraculous gifts; and effectually to inculcate the truth that the spirits of the prophets are subject to the prophets; that God is not the author of confusion, but of peace; that women are to keep silence in the churches; and that all things are to be done decently and in order.\* It must be remembered, that if the excesses that take place in revivals of religion are to be corrected at all, it must be at an early period after their first appearance; for when they have proceeded to a certain length, they become a conflagration which nothing can stop, till it has burned itself out. In the 10th volume of this Miscellany—the June number for 1832—there is a pastoral letter of the General Assembly, addressed to the churches under their care, which was drawn up by the present writer, and adopted without alteration or addition, to which, and to the excellent work already noticed, the reader is referred, for a detail of dangers to be avoided, and of duties to be performed, in revivals of religion. The sum of the whole matter is, that all scriptural methods are to be used, that the Spirit of grace may not be grieved away, either by resisting his work, or abusing his gifts, or perverting his operations—The less of noise, and of all ostentation, in revivals of religion, the better. It would seem that on such occasions God often deals with his church and people, as he did with Elijah in Mount Horeb—"Behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord: but the Lord was not in the wind: And after the wind an earthquake, but the Lord was not in the earthquake: And after the earthquake a fire: but the Lord was not in the fire: And after the fire a still small voice: And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out and stood at the entering in of the cave." The consciences of careless and impenitent sinners, in a time of general awakening, may be awfully alarmed by the truths of God's word; but this is to gain their attention effectually to the still small voice of his Spirit, by which he shows them their duty, and melts and changes their hearts. Perhaps the most general and fruitful revival of religion ever witnessed by the writer, had not, for several months after it commenced, been heard of, at the distance of ten miles from the congregation in which it occurred. One additional remark must not be omitted, in closing this particular—It is, that in place of hurrying the supposed converts, made in a time of revival of religion, into the communion of the church, they ought, in most cases, to pass a longer period of probation, than those who are apparently converted at other times; because in the former case, there is more reason than in the latter, to apprehend that human sympathy has been mainly influential in producing the favourable appearances, and if so, that those appearances are likely to vanish, when the mind returns to a state in which the effects of sympathy are no longer felt.

\* 1 Cor. xiv. Chapter throughout.

7. Finally—The importance of early religious education, rightly conducted, and of the preaching of the gospel and the administration of its ordinances, regularly and faithfully dispensed, can scarcely be overrated. Here, after all, are the sources to which the church of God must look for her permanent support and prosperity; for the supply and increase of the members of her household—of members (not indeed exclusively, but yet generally) of the greatest steadfastness, maturity of enlightened piety, exemplary deportment, and preparation for active usefulness in every good work. A knowledge of human nature, the word of God, and the experience of the church in every age, concur in teaching, that in religion, as in every thing else, early and well conducted instruction, and regular, skilful and uninterrupted training, must be chiefly relied on, for forming men of the best qualifications, both for exemplifying and extending the influence of the gospel. Some exceptions there certainly are, of men of shining piety and prominent talents and usefulness, who lacked an early religious education, and were not pious, perhaps were vicious, till they were considerably advanced in life; but these are exceptions to a general rule—So they regard themselves, and so others should regard them. Revivals of religion, and extraordinary means, instruments and efforts, may, also, at times, greatly increase the members of the church militant. Still, we must look to early religious education in the families of the pious, and to the stated and faithful ministrations of the word and ordinances of the gospel, to prepare and keep up *the standing army* of the faithful—the veteran and well trained host, to whom the others may rally, and from whom they may take lessons of experience, and learn perhaps to excel their teachers, in the spiritual warfare, under the great Captain of salvation. Indeed there seems reason to hope, that if early and well conducted religious instruction, and devoted fidelity in ministerial labour, were carried to a *practicable*, but alas! indeed to a very *unusual* extent, a *perpetual revival of religion*, (if this language be proper in such a case) might be witnessed, in congregations where these efficient means were employed. Baxter, without intending it, seems to have drawn his own character, in his Gildas Salvianus, or Reformed Pastor. His labours in his parish at Kidderminster, were so remarkably blessed, that before he left it, there was not a household in his whole charge, in which family worship was not regularly maintained. This probably occasioned his memorable remark, to this effect—that if suitable pains were taken in the religious instruction and discipline of children, the preaching of the gospel would not be the *ordinary* means of converting sinners—meaning that they would generally be converted, before they were of age to receive their first saving impressions from public discourses. Without adopting this opinion in its strictness, what Baxter found, will, on experiment, doubtless, be found by others, that family devotion and government, catechetical instruction, reading and studying the word of God, conference meetings conducted with prayer, tender and judicious personal addresses to individuals by their pastor, and abundant labour in preaching the gospel publicly, and from house to house, in family visitations—will never fail, in a greater or less degree, to be attended by the blessing of God—will *generally* be accompanied with such a blessing in a *pre-eminent measure*, and be productive of what may, in the now current language of our religious community, be called a *constant revival*. The conversions, also, that take place under the employment of such means will, in almost every instance, *wear well*; there will be few apostacies, and little demand for

the discipline of the church. Whatever extraordinary means, therefore, may be used for the promotion of religion—and till our churches are more fully and extensively supplied by stated pastors, such means must be used—let the Presbyterian church look eventually to such an order of things as has been here indicated, as that which is, of all others, the most desirable—Let this system be acted on without delay, in every congregation that is blessed with a faithful pastor. Let the ruinous plan of being, by voluntary choice, served by *transient*, instead of permanently *settled* labourers in the vineyard of the Lord, be utterly abandoned; and in the religious instruction and training of children and youth, let no fancied improvements, or substitutes, ever be permitted to exclude the catechisms of our church—the sheet anchors of the minds in which they are fastened, to save them from the rocks and whirlpools of error, and from being carried about with every wind of doctrine.

Such are the valedictory suggestions, counsels and monitions of the editor of the Christian Advocate; the result of much reflection, attentive observation and long experience, and offered to his readers, in all sincerity and affection, in the near view of his last account. May He who alone can give to truth its desired efficacy, condescend to bless what has now been written, and all that is contained in the work which now terminates, so far as it is accordant with his holy revealed will; and may every error and oversight be graciously pardoned, and their injurious tendency be prevented: And O, most merciful God and Father! may the church in which thy unworthy servant has long imperfectly ministered, be effectually and speedily reformed; and be most abundantly blessed and prospered, when the dust which now writes shall have returned to the dust as it was, and the spirit by which it is now animated, shall have returned to God who gave it, and shall have been admitted to the rest which remains for his people, through the atoning death, finished righteousness, and prevalent intercession of the Lord Jesus Christ—to whom, with the eternal Father and the Holy Spirit, the one living and only true God, be glory and praise, dominion and power, both now and ever. Amen.

*Philadelphia, Dec. 10, 1834.*

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## Religious Communications.

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### A CHRISTMAS SERMON.

#### *Christ the Desire of all Nations.*

HAGGAI, ii. 7, middle clause.—“The Desire of all nations shall come.”

The occasion on which these words were uttered by the Prophet was as follows:—After the return of the Jews from their captivity in Babylon, they began to rebuild the house, or temple, of Jehovah, the God of Israel. Before they had proceeded far, their undertaking was interrupted by a prohibition from the Persian monarch, to whose authority they were still subject. It was not long, however, that this obstacle needed to have hindered their proceeding in their design. But in the mean time their inclination to proceed had subsided; and it was not till several severe judgments had been inflicted on them for their negligence, and the prophet on whose words I discourse had been sent to awaken them to a sense of their duty, that they could be induced again

to engage in the work which they had relinquished. At length, however, it was resumed with spirit; and yet it was soon after retarded, anew, by another discouraging circumstance. Some of the persons concerned in rebuilding the temple were old enough to recollect that which had been destroyed; and all of them, no doubt, had been informed of its magnificent appearance and costly furniture; and it was obvious, at once, that the edifice they were engaged in erecting would be far inferior, in point of splendour, to the one in place of which it was to stand. This thought damped the ardour of all those who were concerned in building it; for nothing is more discouraging than to know that after every effort, we must rest far short of what others have performed, and of what we ourselves are desirous to achieve. To remove this new difficulty, the same prophet who had been employed to stir them up to the enterprise, was sent with a new message to encourage them in its prosecution. He, accordingly, informed them, by the command of Jehovah, that although the temple they were erecting would, in external grandeur, be inferior to that which had been built by Solomon, yet, in another, and far more important particular, it should be superior—That a great and glorious personage, who should be emphatically “the Desire of all nations,” should enter and make his appearance in it; and by his presence there, put an honour upon it, unspeakably greater than any which had been conferred on Solomon’s—“I will fill this house with glory, saith the Lord of hosts—The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.”

In discoursing farther on the passage, thus illustrated, I will endeavour to show,

I. That our Lord Jesus Christ is the personage here spoken of, as the Desire of all nations.

II. In what respects he might with propriety be thus denominated, or described.

III. Improve the subject.

In showing that our Lord Jesus Christ is the personage intended or described in the text as the Desire of all nations, the chief consideration is—that the truth of the whole passage with which these words are connected, is incapable of vindication, unless we admit that the Messiah was the subject of the prediction; and this being admitted, it must appear incontrovertible that our Lord was the only person, during the period to which the prophecy refers, who can be imagined to have possessed that character. If the advent of the Messiah, so long expected by the Jews and foretold by their prophets, was not contemplated in the text, as the circumstance or event which was to render the second temple more glorious than the first, it is impossible to say what was intended, or to clear the prediction from the charge of falsehood. For in every respect, except the presence of the Messiah, the glory of the latter house was not greater, but incomparably less, than that of the former. The nation and the individuals who respected and offered their devotions in it, were less important in the eyes of the world, and much more inconsiderable in number, than in the days of Solomon. The temple itself, although very much enriched and adorned in the time of Herod, yet never was, at any period, either as large or as magnificent, as that which preceded it: And as to that which might be called the spiritual furniture, the first temple possessed the honour and advantage, probably of the Urim and Thummim, certainly of the ark of the covenant, the fire from heaven, and the glorious Shechi-



nah, or visible manifestation of the presence of Jehovah; all of which were wanting in the second.

The prophecy, therefore, that this house should be more glorious than the former, has not been and never can be verified, unless the presence of the Messiah, was the circumstance to which it referred as that which should give truth to the declaration. The presence in the second house of the incarnate Son of God, would completely and most signally verify the prediction; because, as he was the great object to which every symbol, and indeed the whole Jewish dispensation pointed, his coming into this temple would make it as much superior to the former, as the substance is superior to the shadow—the thing which is signified to that which is only a faint emblem of it. There was moreover, no other person or thing, so far as we know, that could with any show of propriety be denominated the Desire of all nations; so that it seems impossible not to believe that it was the Messiah, to whom the prophet here referred: And if the Messiah was really the object pointed at, our Lord Jesus Christ must unquestionably be he. For although there were others who laid claim to this character during the existence of the second temple, yet they have long since been considered as impostors, both by Jews and Gentiles; and from the nature of the case can never hereafter be considered in any other light. Christ Jesus, therefore, is the only individual who can ever be supposed, with any degree of probability, to have possessed the character of the Messiah, the anointed of the eternal Father, and Immanuel, God with us, during the period of which I speak; and he, consequently, must be the illustrious personage whose presence in this temple was to do it an honour, with which nothing that belonged to Solomon's could pretend to vie. In this temple he, accordingly, did make his appearance—In this temple he was presented to the Lord, while an infant, according to an established ordinance; and was, on that occasion, solemnly recognised as the Messiah, by holy Simeon and Anna, acting under the influence of divine inspiration. He honoured the temple by his presence again, when he visited it with his parents, at the age of twelve years: And he purified it from the abuses that were practised in it, when, after his triumphal entry into Jerusalem, he scourged from it those who pursued an unlawful merchandise there. Nay, we are told that he daily preached in the temple; and that after his crucifixion and resurrection, the apostles began to publish the gospel here. This it was that eminently constituted the glory of the second temple. It was from this, as from its central point, that the rays of the glorious gospel began to dawn on the benighted world. Here first broke forth that fountain of living water, whose salutary streams shall never cease to flow, of which whosoever drinketh shall never thirst, in which whosoever washeth shall be cleansed and healed from every spiritual pollution and malady, and from the efficacy of which all who drink of it imbibe the principles of eternal life. This was an honour infinitely transcending all the pomp and splendour of the world—And thus was the prophecy most illustriously and strikingly fulfilled in Jesus our Saviour; and thus evident is it that he is the glorious person spoken of, as “the Desire of all nations.” Let us now consider, more particularly,

II. In what respect he might, with propriety, be thus denominated or described. Here I begin with remarking, that if we take the word *all*, as we often must, in a qualified rather than an absolute sense;—as implying *many* nations, and these contiguous or known to the Jews, rather than every tribe, or community of men who inhabit the earth, Christ might with literal propriety be called “the Desire of all nations.”

From the fall of man to the time of his appearance in the world, he had been the object of esteem and love, of hope and trust, to all the faithful, not only among the Jews, but among other nations who had heard of his name; and they looked forward to his advent with great desire and expectation, as a period at which much light and spiritual advantage and consolation should be conferred on the world. Some knowledge of his name and character was, no doubt, handed down by tradition from Adam to Noah. They had at least heard of the promise, that the seed of the woman should bruise the serpent's head. Of this knowledge the descendants of Noah would, we may be sure, scatter some remnants in the various parts of the earth which were populated by them. The more distinct predictions of the Messiah which were given to Abraham, would be made known by him among the nations of the East where he dwelt; would be carried by his posterity into Egypt, which was then the school of science to the world, and augmented by the memorable prophecy of dying Jacob, in regard to the posterity of Judah, would be widely diffused. The nations bordering on the land of Canaan, after it was possessed by the Israelites, and many of whom became proselytes to the Jewish religion, would acquire and disseminate the information on this subject which the Hebrews possessed during the whole period of their judges and their kings. The same information would be carried by the Jews to Babylon, when they were led captive there, and be communicated freely in the capital, and throughout a considerable part of the Assyrian empire. In particular, the clear revelations of the Messiah which were made to the prophet Daniel, would be likely, from the influence and high station which he possessed, to be heard with reverence and regard, and to be extensively circulated.—In addition to all, there seems to be some reason to believe that the heathen oracles themselves, were made instrumental in publishing that a Saviour should one day come into the world. We, at least, know, that the soothsayer Balaam, was made to utter an unwilling but very remarkable prophecy, of the coming and character of Christ. From the causes now cursorily noticed, it is certain that there was some knowledge of the Messiah among almost all the Eastern nations, even from the remotest periods of time, and that this knowledge gradually increased and became more precise, till at length the very time of his appearance was generally understood, and as it approached, excited much attention and expectation.

The sacred records give us, at a very early period, a short but very interesting account of Melchisedeck, who, as he was an eminent type of our Redeemer, we may reasonably conclude possessed some information of his character. Abimelech, the king of Gerar, flourished nearly at the same time, and as he appears to have been truly pious, was certainly not altogether ignorant of the Messiah. Job, who probably lived not long after this, and who appears to have been an Eastern prince, had such clear views of Christ, and such a lively faith in him, that he could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." The case of impious Balaam has already been stated: And we know from the records of the evangelists, that when our Lord actually assumed our nature, and was born in the land of Judea, such was the expectation and desire of his appearance, not only there, but among the surrounding nations also, that wise men from the East were deputed, and actually came, guided miraculously by a singular star or meteor, and paid their homage and made their offerings to the infant Saviour. With strict propriety, then, might he be

called the Desire of all nations, when his advent was so long and so anxiously desired, contemplated and looked for, by them.

2. Christ might with propriety, be called the Desire of all nations; by a very common figure in which the abstract is put for the concrete—that is, the circumstances and necessities of those nations were such, that his coming and the consequences of it were *very desirable*, a thing which might well be earnestly wished for by them.

Although there was, as you have heard, some general knowledge, among the nations contiguous to the holy land, that a Saviour should arise, yet this knowledge was imperfect in itself, it was not possessed by the great mass of the people, and it had little or no practical influence on their moral and religious character. This character, indeed, was truly melancholy and shocking. “Darkness covered the earth, and gross darkness the people.” The multitude, at least, possessed no knowledge of the true God. Their worship was in exact opposition to the command of Jehovah to his chosen nation, relative to idolatry, and no doubt was the ground of the prohibitory precept—The likeness of every thing in heaven above, and in the earth beneath, and in the waters under the earth, was the object of their adoration. Nay, vices and passions of the most abominable nature, were treated by them with religious reverence, and imputed to their imaginary deities—In a word, their whole religion was a degrading compound of ignorance, error, impurity, cruelty, and impiety.

Even among their philosophers, where notions of the great First Cause of all things, in some measure just, were possessed, at least by a few, difficulties of an insurmountable kind still existed. Although some of them hoped for a future state, none of them were sure or satisfied about it; for after all the reasonings on this subject, *certainty* can only be obtained by an express revelation from God. They were, moreover, in much doubt and uncertainty whether the Deity could consistently, or would in reality, forgive the sins of men.—The circumstances which excited their hopes and their fears on this topic, seemed to be equally balanced; and one of the wisest and best of them declared, that no one could decide with certainty, unless God should please to reveal it. Among the Jews themselves, although a much better state of things existed, yet their knowledge of a future state, and of the way of pardon, was imperfect and obscure; and the ceremonial part of their religion had, in practice, almost absorbed its spiritual and moral design. The church of God, moreover, was, at this time, confined to the Jewish nation. The whole Gentile world, with the exception of a few proselytes, was excluded. The breaking down of the middle wall of partition between the Gentile and the Jew, was not to take place till the advent of the Messiah. How inexpressibly desirable, in this state of things, was the coming of Christ? How desirable that the church of God should be opened for the entrance of the whole world? How desirable was it that the clear knowledge of the unity, spirituality, and holiness of his nature, and of his other glorious attributes, should chase away that awful ignorance, which had debased and sunk the greater part of mankind, in point of knowledge, almost to a level with the beasts that perish. How desirable that a just system of instruction, in regard to the divine character, should raise the human mind from its prostrate subjection to superstition, immorality and vice, and teach it wherein true piety consists? How desirable that life and immortality should be brought to light by the gospel, and mankind, be assured, by their Creator himself, that he had formed them for an endless existence, and that they should live eternal-

ly beyond the grave? How desirable that he should inform them that he had provided a way in which he could consistently, and in which he was ready actually, to forgive the sins of every penitent offender? How desirable that this way should be explained, both to Jews and Gentiles,—that the great atonement and finished righteousness of the Redeemer should be presented to their view, as the unfailing foundation of their hopes;—that thus they might see *how* it is that God is just, while he justifieth the believing sinner? How desirable to know that the Holy Spirit should also be given, to renew and sanctify the human mind, to quicken and comfort it, and to prepare it for glory? A general diffusion of the knowledge of these things depended on the coming of Christ. By his coming these truths were actually published, first in Judea, and then, in a very short space, to all the neighbouring nations; and finally they will be published to all the nations of the world. In this view of the subject, where shall we find language that shall express, with sufficient energy that Christ was, at the time the prophecy was uttered, the Desire of all nations.

3. Christ Jesus may be called the Desire of all nations, as he hath been, in all ages, the object of the highest esteem and affection to the people of God, and will eventually be so to all the kindred of the earth.

That our Redeemer is “all the salvation and all the desire” of those who are saved by him, is a truth to which each of his sincere disciples will most cheerfully subscribe. It is the language of his church, as dictated by the spirit of inspiration in an early age, that he is the chief among ten thousand—yea he is altogether lovely. From the first promise that was made of his coming after the fall, till his Archangel shall call the whole human family to judgment, he was, and is, and shall be, the “corner stone” on which the hopes of his people rest,—the source of their purest and sublimest joy. They look to him as the great Captain of their salvation: They view him as their Almighty friend: They see that if it had not been for his work they had been undone forever: They see in his obedience and death, the only ground of their pardon and justification: They see in his infinite fulness, the fountain from which all their spiritual wants are supplied: They see, in his faithful promises, the food, and support, and consolation of their souls: They perceive, in his intercession, the only medium of an acceptable approach to God: And from the infinite efficacy of all, they expect the heavenly inheritance to be conferred upon them. He is therefore dearer to them than all earthly friends and possessions. Rather than renounce his friendship, they are ready to forsake father and mother, wife and children, yea and life itself. “His favour is life, and his loving kindness is, in their esteem, better than life.” In one word, he is their “all in all.” As soon as they begin to see their need of him they desire, and seek, and esteem his favour beyond all that the world calls good and great—Thrones and empires, if they possessed them, they would cheerfully give for a saving interest in Christ; and when they obtain it, the dominion of the universe would not tempt them to give it up. In this high and emphatic sense is Christ the desire of all his real disciples, among all the nations that ever did, or that ever shall, people the earth.

And swiftly is the period advancing, when all the nations of the world shall, in this manner, be his people,—be “the nations of our Lord and of his Christ.” He shall reign on earth a thousand years, and during this period, he shall be the Desire of all nations, in all the extent and strictness of the statement you have just heard; for he shall be “king of

nations as he is king of saints." To him "every knee shall bow and every tongue confess;" and this guilty world, so long the theatre of crime and carnage, and of aversion to the Saviour, shall lay its homage at his feet; and its inhabitants shall turn their eyes on him as the highest desire and delight of their souls, become the subjects of his peaceful kingdom, and most cheerfully consecrate themselves to his glory and praise.

Thus, then, it appears that Christ may with propriety, be denominated "the Desire of all nations"—1. Because, in a qualified sense, all nations desired his coming: 2. Because the spiritual necessities of all nations rendered his coming, in the highest degree, an object of desire: 3. Because he hath ever been the desire and delight of his faithful people, in every nation and age, and will eventually be so, in the strictest sense, to all the nations of the earth. It remains,

III. Briefly to improve the subject.

First, then, from what has been said we see in a striking light, the blindness and obstinacy of the Jewish nation, in rejecting the Saviour; and we should be led to pity their unbelief, and to pray and labour for their conversion to the faith of the gospel. In the preceding discussion it has been shown, that a plain and express prediction of one of their acknowledged prophets, and of one who lived nearest to the time of the Messiah, is incapable of explanation; and must absolutely be given up as false, unless it be confessed that Jesus was the Christ. For the temple of which the prophet spake, and in which he declared the Messiah should make his appearance, has long since been destroyed; and consequently, if he hath not actually appeared—if he did not appear in that temple—this prediction never can be fulfilled. The same thing, indeed, is true of several other prophecies. Yet such is the effect of obstinate prejudice—or such, rather, is the consequence of that awful imprecation "his blood be on us and on our children," that no arguments or circumstances have hitherto prevailed to convince them as a people, that Christ Jesus was the Messiah promised to their fathers. They look, and wait, and wish, and pray, for a Messiah yet to come. Unhappy people!—he will never come, till he come the second time, to judgment. Blessed be God! he has come already. On this morning—if this be his natal day—On this morning, near eighteen hundred years ago,\* Messiah became incarnate. The angelic host, in "choral symphonies," filled earth and heaven with hallelujahs at his birth. This Saviour—seed of Abraham—is your only hope; for it was inspired and eternal truth which his dauntless apostle proclaimed to your persecuting priests and rulers—"This is the stone which was set at nought of your builders, which is become the head of the corner. Neither is their salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Brethren, let us pity and pray for the descendants of the ancient Israel of God, and use every means in our power to bring them to the knowledge of the truth that they may be saved. We have reason to believe that we press hard on the time; when they shall again be grafted into the church, from which they have so long been broken off by unbelief. Let us earnestly, and frequently, and perseveringly beseech of God, that he would hasten the accomplishment of this glorious event; and that with it, he would also bring in the fulness of the Gentile nations, that there may be one sheepfold and one Shepherd, that all Israel may

\* This discourse was delivered Dec. 25th, 1797.



be saved, and that our Redeemer's name may be precious from the rising to the setting sun.

2. From what has been said, we may perceive—and we should observe it with the liveliest gratitude to God—how much higher our religious privileges are, not only than those of the heathen world, but than those of the most favoured people of heaven, before the coming of Christ. Like the heathen, we are not left to an utter ignorance of the true God; to dark and doubtful conjectures about a future state; to perplexed and inconclusive reasonings whether sin be pardonable. On us “the true light hath shined.”—On us the sun of righteousness hath risen, and the gloomy mists of error are chased away. Nay, we have that which none of the ancient patriarchs possessed. Not even Abraham, David, or Daniel, had as complete and extensive a knowledge of salvation in all its parts, as we possess. Of this it may be truly said—

“Prophets and kings desired it long  
But died without the sight.”

Let our hearts overflow with thankfulness to God, whose indulgent providence has so highly distinguished us,—has cast our happy lot under a dispensation of divine grace, the fullest and richest that the world has known: And let us remember, too, that this will awfully and justly aggravate our condemnation, if we perish amidst such advantages. Therefore—

3. Finally—Let us be urged, on this occasion and by this subject, to inquire most seriously of our own hearts, whether Christ has ever appeared above all things desirable to us; and whether we have by faith appropriated him as our Saviour, and embraced him as our all in all. The word of life assures us, that “to those who believe,” in a saving sense, “Christ is precious;” and christian experience will inform us, that the reason of this is, that those who thus believe, have had such views of their need of a Saviour, to deliver them both from the condemning power and polluting dominion of sin, that when they find and appropriate such a Saviour—full and complete in Christ Jesus—he is truly and inexpressibly precious; his name is “like ointment poured forth,” and they can scarcely repeat it, without calling him *precious Christ*. Have we, then, my brethren, had these views of our necessity, rendering the Redeemer thus desirable, and issuing, at length, in that hearty closure with him, which has made him the supreme delight and joy of our souls. If this be the case, Christ is truly ours, and we are his; and we have reason for humble and constant praise to God, who has made us “accepted in the beloved.”

But if the Saviour has never appeared, in the manner just explained, *desirable* to us, and we have not, in this view, embraced him, we are yet in our sins—We are forbidden to speak peace to ourselves for a single moment, in this state; For though the benefits of Christ's purchase are infinitely great in themselves, they will profit us nothing, unless they be applied to our souls. Therefore let me say to every individual present, who is conscious that he has never seen in Christ Jesus “one altogether lovely,” to whom his soul has been drawn in faith and love—you are yet in a state of unpardoned sin, and that from this state you must be delivered, and that speedily, or perish, with a far more aggravated condemnation than that which will be experienced by either Jew or heathen. Your education has not imbued your mind with an early prejudice against the only Saviour; you have heard of his name and of his great salvation, and he has been recommended to your acceptance, trust and love, by the

most powerful considerations—the most constraining motives that can be addressed to a rational being. In opposition to all these, you have hitherto practically rejected Christ; for remember that in this great concern, *neglect is rejection*. You are perishing; Christ Jesus calls to you and says, “come unto me and be saved.” If you do not obey the call, you refuse, you reject it. And little as you may think of it, this refusal of the invitation of a bleeding, dying, redeeming, incarnate God, is the great damning sin of *unbelief*, committed by every impenitent sinner under the light of the gospel. Bethink yourselves seriously, I entreat you. View your guilt; be deeply abased for it before God; implore the aid of his Holy Spirit to enable you to repent of it unfeignedly; and to help you to exercise that faith in Christ Jesus, with which alone the salvation of the soul is connected. And I repeat, that if this is ever done, it must be done *speedily*. If you do it to-day, this will be indeed to you a *happy Christmas*, in a far better sense than that of the world’s empty compliment. It will be the happy day to which you will look back with unutterable joy, in the ages of eternity. That so you may *now* act as that you may *hereafter* eternally rejoice, may God of his infinite mercy grant, through Jesus Christ our Saviour, and our only hope. Amen.

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We know not that we have ever seen or heard the expression of views and feelings, in the closing scenes of a Christian’s life, that we more approved, or would more desire that they might be our own, than those which appear in the following obituary article, which we extract from the Episcopal Recorder of November 29th.

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OBITUARY.—GENERAL WILLIAM H. BRODNAX, OF VIRGINIA.

*To the Editor of the Episcopal Recorder.*

Rev. and dear Sir—Although the name of Gen. Wm. H. Brodnax, may be unknown to many of your subscribers, yet throughout most of this state, his death has produced among all classes a sensation of deep regret. Unimpeachable integrity—undeviating consistency—untiring industry, and a high order of talents—had stamped his character with a value, in the estimation of his fellow citizens, which has caused his loss to be deeply felt and deplored. Every thing, therefore, which relates to his life and death, will be read with interest by those who knew him. And as he himself ascribed all that was valuable in his own character to the influence of Christianity, and especially as the scenes of his last illness and death afforded a most happy exemplification of the reality and efficacy of a Gospel faith, I am induced to send you the following sketch, in the hope (as your paper circulates extensively among his acquaintances) that some who read it may be induced to seek for the blessings of a like precious faith.

It is about ten years since the subject of this notice was induced to enter upon a full and serious examination of the claims of Christianity; the result of which was, such a conviction of the truth and importance of the gospel plan of salvation, as constrained him to surrender his heart, in submissive and grateful obedience, to the Lord Jesus Christ, as his Redeemer and God; and about eight years ago he united himself regularly with the Protestant Episcopal church. Since that event, the glory of God and the good of his fellow men, appear to have been the prominent objects of his desires and efforts. The ambitious hopes of

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worldly preferment and political honours, which had been inspired and encouraged by the unequivocal marks of general admiration bestowed upon his talents and character, were supplanted by a nobler ambition; and although he was subsequently induced, by the solicitations of his friends, and by a sense of duty to his country, to serve as a delegate in the convention called for altering the constitution of the state, and in the succeeding sessions of the legislature, yet he always entered upon such duties with reluctance and self-distrust; expressing his apprehensions of the dangers to which a Christian was exposed in mingling in scenes of political excitement and party strife; and exacting from his pious friends a promise to pray that he might be preserved from evil, and to watch over and faithfully warn him whenever they discovered any symptoms of departure from the spirit of the gospel, or the path of Christian duty. He was constitutionally of a high spirit, and impatient of opposition; but the pride of nature had so far yielded to the meekness of grace, that he received with thankfulness the reproofs of pious friends; and on his deathbed expressed, in terms of the warmest gratitude, his obligations to those who had plainly and faithfully rebuked him.

In the discharge of his public, his professional, and his personal duties, Gen. Brodnax was influenced by the conviction, that "he was not his own, but being bought with the price of the precious blood of the Son of God, he was bound to glorify God in his body and spirit, which were his." He was "diligent in business"—industriously devoting his time and his talents to the improvement of his heart and mind, and to the duties of his calling,\* in order that he might enjoy means and opportunities for usefulness. The mere desire of gain had long ceased to be his motive to exertion; he felt that he was but a steward, and accordingly distributed with expansive liberality, the means which God bestowed. His unwillingness to appear ostentatious in his charities, sometimes induced him to employ the writer of these remarks as the almoner of his bounty, and the discoveries thus afforded of the extent of his benefactions has often occasioned surprise. But in him was verified the truth, that "he that hath pity on the poor, lendeth unto the Lord, and that which he hath given, will he pay him again;" for as the charities of his heart expanded, the labour of his hands was blessed with a proportionate increase. His aid was expected, and cheerfully afforded to almost every enterprise of private benevolence or public convenience, which was undertaken in the four counties he professionally visited. And the number of the poor and unfortunate whose wants he supplied, and whose sufferings he relieved in secret, will be known only when hidden things are brought to light, and the deeds of the righteous revealed. The Bible, Missionary, Sunday School, Education, Temperance, and other benevolent institutions of the present day, have lost in him a zealous and liberal friend. But a detail of the fruits of his faith, would occupy more space than you can probably appropriate to such a subject: and, in fact, it is only necessary to refer to some of the scenes of his deathbed, for an ample illustration of his religious character. Such a faith as was there exhibited, must necessarily have produced good works.

Gen. Brodnax had for several years been labouring under disease, and his acquaintance with his own constitution led him, some months since, to express the conviction, that the tone of his physical organs was im-

\* The profession of Gen. Brodnax, was that of the law.—Ed.

paired, so irrecoverably, that the animal machinery was wearing rapidly away. When compelled, therefore, by his last sickness, to desist from the labours of business, he pronounced with confidence, that his days were numbered, and his work upon earth at an end. On the sixth morning of his illness, he requested that I should be informed of his situation, and I immediately hastened to him. On my entering his chamber, he expressed his joy that I had arrived in time to hear from himself something of the goodness God had manifested towards him; informing me, that although just then in comparative ease, his bodily pain had been greater than he could have supposed it possible for man to have endured, but that through the whole period of his sickness, he had been supported by so sweet a sense of the mercy and grace of God, as had rendered him almost unmindful of his sufferings; and that for the sake of retaining this enjoyment, he would cheerfully consent to endure, were it necessary, all the bodily sufferings that human nature could sustain. On that occasion, he conversed for more than an hour, without intermission: and the views he expressed of the world—of himself—of death; and of his hopes and prospects, were solemn and impressive beyond any thing that my pen can even faintly describe. He spoke of the world as a general illusion; of its pleasures, and riches, and honours, as the veriest emptiness, and as being altogether undeserving of the regards of an immortal being, save only as they ministered to us occasions for glorifying God, and doing good to man. "What," he inquired, "could the world now do for me? or what is now to me all that it has done? All that it has or can afford, can profit a dying man nothing. What, then, must be the feelings in a dying hour, of those who have sought their portion only in this world, and have no hope in Christ? It is indeed astonishing, that the horror of despair does not drive such persons to madness." He referred to himself in terms of the deepest contrition and self-abhorrence, as a guilty, vile, and helpless sinner before God, and as deserving only of condemnation and woe; described his own heart as being by nature utterly depraved; ascribing it wholly to the grace of God, that he had not been left to act out all the depravity of his nature, and fill up the measure of his guilt and ruin—and expressing the deepest shame and humility at the unprofitableness of his past life. But he often declared that such views of himself, though humiliating, were accompanied by such a sense of the pardoning mercy of God in Christ Jesus, and served to magnify so gloriously the riches of God's grace and the wonders of his love, in plucking so vile a sinner, "as a brand from the burning," that he could dwell on them with delight. He alluded to death as an event which he had long contemplated with so much seriousness, that he had learnt to view it without fear; "and that at length, it had come stripped of every terrifying feature;" (for it was at that time the expectation of himself and of his friends, that he could survive only a few hours;) that it had pleased God to give him the *full assurance of faith*—that he was enabled to see in the plan of redemption by Jesus Christ, so much of fulness and sufficiency, such a suitableness to all the necessities of a guilty, sinful creature, and such a pledge of God's truth and power; and that hereby God had displayed so graciously towards man, and so gloriously to himself, his wisdom, and justice; and mercy, and love, that he could not entertain a doubt or a fear of his own salvation; that he saw in the Lord Jesus Christ all that could supply his wants, cover his deficiencies, satisfy his desires, and fix his confidence; and his soul was occasionally warmed by the view into a rapture of wonder

and love, which no power of language could express. Such was the substance of his conversation on my arrival, and it affords a very imperfect specimen of the many others in which he was engaged during three succeeding nights and days. From this time he was in hourly expectation of death until it arrived; and many beautiful allusions which he made to that event, expressive of his hopes, his joys, and his submission, might be repeated, did space permit.

Immediately after the above conversation, he sent for, and with perfect composure took leave of such of his children as were at home, and of some of his servants; and a more affecting and impressive scene can hardly be imagined. His anxiety for the spiritual welfare of his fellow creatures, and particularly of some of his connexions and friends, was often most pathetically expressed; and he omitted no opportunity for urging upon those who visited him, the importance of "seeking first the kingdom of God and his righteousness." He was much engaged in prayer, delighted in hearing God's word, and frequently requested those around him to sing such hymns as he would designate, and several times endeavoured to unite, as far as his strength would permit, in uttering the praises of God. His faculties continued unimpaired to within about two hours of his decease; and there were frequently indications of such unusual strength and vigour of intellect, as not only surprised his surrounding friends, but led even himself to notice it as a remarkable feature in his case, and one which called for increased gratitude. And it was further remarkable, that the brightness of his hopes, the fulness of his joy, and the strength of his confidence, continued unclouded and without the appearance of interruption, even to the end. "His path indeed was that of the just, shining brighter and brighter to the perfect day." For in the closing scene, when the power of articulation seemed to be lost, and reason appeared to have yielded up its empire—when no external object attracted his notice, and no ordinary topic could arouse him to attention—on being asked, if his confidence in the Lord Jesus Christ was still unshaken, the name of the Saviour operated like an electric charm—his eye, already dimmed in death, rekindled with lustre—his languid features beamed again with animation, and in a tone, distinct and articulate, he exclaimed—"Jesus Christ! Yes, in whom can the vilest of sinners trust, but in the Lord Jesus Christ? He is my *Almighty* Saviour. He is the pivot on which my mind can turn with ease; amidst all its wanderings it turns instinctively to Him as its rest." And a few minutes before he expired, on a promise of scripture being suggested to him, he repeated distinctly the words, "They that trust in the Lord shall *renew* their strength, they shall mount up on wings as eagles;" repeating again with emphasis, "they shall mount up on wings as eagles." These were the last words that he uttered. In a few minutes nature ceased her strife, and the happy spirit, released from its prison-house of flesh, soared away to its home on high.

This scene was indeed one of the deepest solemnity, and of the highest moral sublimity. His manner throughout was calm, dignified, and impressive; betraying nothing of the impassioned ecstasy of a heated imagination, but exhibiting invariably the fervid warmth of a soul kindling with the glories of the eternal world. It was good to be there, for we felt that we were near the gate of heaven. And may those who witnessed the scene, and all who read this imperfect description, be induced to exercise the same faith, that they too "may die the death of the righteous, and their last end be like his."

J. G.

*Dinwiddie County, Virginia, Nov. 1834.*



*From the Religious Souvenir.*

DEATH OF BEDA.

"This learned and venerable monk, though his last illness was severe, spent the evening of his death in translating the Gospel of St. John into the Saxon language. When told by his amanuensis that there remained but one more chapter, he urged him to proceed rapidly, saying that he had no time to lose.

" 'Master, there is now but one sentence wanting.'

" 'Hasten to write it,' said the dying man.

" 'Master, it is done.'

" 'Thou hast spoken truth—it is done. Take now my head between your hands, and move me, for it pleaseth me to sit over against the place where I was wont to pray, and where now, sitting, I would yet invoke the Father.' Being seated, according to his desire, on the floor of his cell, he said, 'Glory be to the Father, to the Son, and to the Holy Ghost.' And pronouncing the last word, he expired."

Northumbrian breezes freshly blew  
Around an ancient pile,  
And Tyne, high-swollen with vernal rains,  
Was murmuring near the while;  
And there, within his cloistered cell,  
The man of mighty mind,  
His cowed and venerable brow  
With sickness pale, reclined.

To give the Book of God a voice  
To bless the British isles,  
He laboured, while inspiring faith  
Sustained the toil with smiles;  
And o'er the loved disciple's page  
His studious spirit hung,  
Regardless though the grasp of pain  
Each shuddering nerve unstrung.

"Speed on!" Then flew the writer's pen  
With haste and fear perplexed,  
For Death's sure footstep nearer drew  
With each receding text.  
The prompting breath more faintly came,  
"Speed on!—his form I see—  
That awful messenger of God,  
Who may not wait for me."

"Master, 'tis done." "Well hast thou  
spoke—  
Life with thy lines kept pace"—  
They bear him to the place of prayer,  
The death-dew on his face;  
And there, while e'er the gasping breath  
The last keen torture stole,  
With the high watch-word of the skies,  
Went forth that holy soul. L. H. S.

Miscellaneous.

AN APPEAL TO THE PUBLIC, IN BEHALF OF THE THEOLOGICAL INSTITUTE OF CONNECTICUT.

(Concluded from page 502.)

We wish it to be distinctly understood, that we do not charge the Professors with admitting the consequences which we have deduced from their principles; but we cannot conceal our solemn conviction, that the principles, which they have advanced, do necessarily lead to these consequences, and that were we to adopt them, we should feel ourselves compelled to renounce the distinguishing doctrines of the Calvinistic creed. Nor are we alone in this conviction. It is a conviction which exists extensively in the Christian community, and in the minds of a large portion of the most distinguished divines in the country. We might add, also, to some extent in Great Britain.\*

4. Another ground of dissatisfaction is, the great importance which the Professors have attached to their peculiar views, and the charges of dangerous error, which they have brought against their brethren. They have charged their brethren, (whose views have been shown to harmonize with those of the standard orthodox writers of New England,) with having advanced theories which lead to the most shocking and blasphemous errors—theories, which involve the positions, that 'sin is a good thing:' "good in itself"—"the only real good to man"—that "when men sin, they do the very best thing they can do"—that

\* See an article in the Eclectic Review, from the pen of Dr. John Pye Smith.

"God is the responsible author of sin"—that "the terms of salvation, and the exhibition of motives to comply with them, are a delusive mockery"—that "God is a criminal tempter" that "in no respect is Satan more truly criminal as a tempter than God is"—that we ought to praise God for all the sin which we and others have ever committed"—that "to sin and be damned to all eternity, is the result, and the sole result, in respect to the greater part of mankind, designed, preferred and purposed by the Maker"—that "the worst kind of moral action is the best"—and that "mankind are bound to believe that they shall please and glorify God more by sin, than by obedience, and therefore to act accordingly." They have also alleged, that nothing but the inconsistency of their brethren, saves them from being "*the very worst of heretics*;" and that their theories "if carried out into their legitimate consequences, lead to *universalism, to infidelity, and to atheism*."\*

We do not complain of the Professors for bringing these charges, if they sincerely believe there is a foundation for them; but we do utterly protest against the assumption, that there is no important difference of opinion between them and brethren against whom such charges are preferred.

In view of the foregoing facts and considerations, we appeal to a candid public, whether there is, or is not, any ground for the dissatisfaction which exists in relation to the New Haven school, and whether we are engaged in an enterprise for which no justifiable reason can be assigned.

While we have felt it our duty to speak thus plainly of the doctrines inculcated in the New Haven school, we wish it to be distinctly understood, that we entertain none but the kindest feelings towards the Professors, and those who accord with them in their theological views. We concede to them the right, to maintain and defend their own opinions: and we ask them to allow us the privilege of maintaining and inculcating what we believe to be the faith once delivered to the saints. To say that the founders of this seminary, "had a right to form, and publicly to avow their own religious principles; to say, that they had a right to consecrate a portion of their property to the defence and diffusion of these principles, and to guard the sacred deposit against perversion, as they have done in their statutes, is only to claim in their behalf, a participation in the privileges common to every Protestant, and to every citizen of a free country."

We utterly disclaim every thing like hostility to Yale College. That venerable institution is, and ever will be, dear to our hearts; and while we deeply lament the existence of evils which seem to us to threaten its best interests, we shall not cease to pray, that its usefulness may be perpetuated, and greatly enhanced.

We disclaim all intention to render the seminary under our care, a party institution. We have no peculiar views to inculcate, no party purposes to subserve. We mean not to assume a belligerent attitude, or to array ourselves against any other institution. While we maintain what we believe to be the truth, our intention is, so far as in us lies, to live peaceably with all men. In proof of our pacific intentions,

\* All these quotations, and much more of a similar character, will be found in the Review of Dr. Tyler's Remarks in the Christian Spectator, for September, 1832, and in Dr. Taylor's communications in the Spirit of the Pilgrims. It should be remembered, that none of these charges, nor any of the statements of the Professors, which have produced so much dissatisfaction in the public mind, have ever yet been retracted.

we appeal to the testimony of the very men who have arraigned us before the public. The Professors say, "Had the articles of the New Seminary been framed expressly as articles of peace and concord, designed to exclude as unessential, all the points which have been so long in controversy, they could hardly have taken a better form for the attainment of so desirable an end."

By this declaration, they "are forever precluded from saying or insinuating," that the new seminary is intended to be a party institution. If they can, *ex-animo*, and without qualification, or reservation, subscribe these articles; and if they intend to teach nothing inconsistent with them, we sincerely rejoice in the fact. But that they can subscribe them *consistently*, in the sense in which we receive them, and in the sense in which the language has heretofore been generally understood, we shall find it impossible to believe, till they have retracted some of their published statements, or explained them in a manner more satisfactory, than they have hitherto done.

But while we frankly acknowledge, that the facts which we have stated are among the reasons which led to the establishment of the Theological Institute; we wish the public to understand, that there are other considerations by which we are influenced in the prosecution of our enterprise.

The growing demand for ministers of the gospel, and the rapid increase of theological students, occasioned by the efforts of education societies, and by frequent revivals of religion, seem to us to call for an increased number of Theological Institutions.

We believe also, that as there is a liability in such institutions to become corrupt in doctrine, their number ought to be so increased, that they shall operate as a check upon each other, and that no one shall become overgrown. If there were but one such seminary in New England, and if, with its large endowments, and extended patronage, it should become the seat of heresy, who can estimate the evils of which it would be instrumental? And here we cannot but advert to the fact, that the history of all past ages admonishes us, that large and overgrown institutions are peculiarly liable to corruption. By increasing the number, we diminish the dangers arising from this source, and throw around the churches additional safeguards against the inroads of destructive error.

There is still another consideration which has had no small weight in our minds. Until recently, the subject of physical education has received but little attention; but its importance is beginning now to be deeply and extensively felt. Facts have been disclosed, which go to show, that the destruction of life and health, in our literary and theological seminaries, occasioned by the neglect of systematic bodily exercise, is truly appalling.

It appears from the testimony of a large number of the most respectable teachers in our own country, that "of those who deserve the character of close students, full one-half, if not more, injure themselves by an injudicious neglect of exercise; and that of these, full one-fourth, if not a third, lay a foundation for feebleness and disease which go with them through life, and greatly diminish both their usefulness and enjoyment." This evil surely calls for a remedy; and we know of no remedy which promises to be more successful than that provided by manual labour institutions. Such is the institution under our care; and if the plan shall succeed according to our wishes, it will possess the two fold advantage, of contributing to preserve the

lives and health of the students, and of enabling them at the same time, to defray, in part, at least, the expenses of their education. Is not this part of the plan worthy of encouragement?

We would add, in conclusion, that the enterprise in which we are embarked was not undertaken, without much deliberation, and earnest prayer to Almighty God. The convention which met in East Windsor, September 10, 1833, and which resolved on the establishment of this Seminary, spent two days in prayerful consultation. It was a season of peculiar interest. Deeply impressed with a sense of the responsibility under which they were acting, they looked to the Great Head of the church for direction: and unless they were greatly deceived, they enjoyed special tokens of his presence. Nothing like party feelings seemed to characterize their deliberations. The great and all-absorbing inquiry was, what do the honour of God and the interests of his kingdom demand? They were unanimous in their result. Fully satisfied that they had discovered the path of duty, they resolved to go forward in the strength of the Lord. Hitherto he has seemed to smile on the enterprise, even beyond our most sanguine expectations. Friends have appeared, both in and out of the-state, who have aided us by liberal donations. A commodious building has been erected, and is now prepared for the accommodation of students. An excellent farm has been purchased, and a workshop will soon be completed. A respectable library has been collected. Teachers have been provided, who are on the ground, and ready to enter upon their labours. A respectable number of students have already expressed a desire to enjoy the benefits of the institution. In view of these tokens of the divine favour, we would desire to be humble, and unfeignedly thankful. But our Seminary is still in its infancy; and a much greater amount of funds, than has yet been received, will be needed to carry into full execution the plans which we contemplate. We cannot doubt, however, that He to whom the silver and the gold belong, and who has the hearts of all men in his hands, will raise up patrons and benefactors. To him we still commit our cause, sensible, that *except the Lord build the house, they labour in vain that build it*; feeling assured, also, that if He shall smile upon our enterprise, it cannot be overthrown; and being willing, if our hearts deceive us not, that if it does not meet with His approbation, it should come to nought.

East Windsor, October 14th, 1834.

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#### PROTRACTED MEETINGS AND NEW MEASURES.

We did not read the following paper till we had finished and sent to the printer our Valedictory Address—Then we took it up, and our gratification was not small, to find our sentiments, on several points, and in their general tenor, sustained and enlarged on, by the judicious author of this publication, sanctioned by his brethren, at whose instance it had been prepared. We had previously perused with much satisfaction, a piece entitled *New Measures*, from the Vermont Chronicle; and written, as we understand, by the editor of that paper—This we had destined to a republication in our pages; but on reading the more extended article, which we now introduce, we found that *New Measures* had received a portion of attention, in treating of protracted meetings, with which they have always been connected; and that many of the

same ideas were contained in both publications—We can afford space but for one of these papers, but we cordially agree, in nearly every opinion and remark contained in both. In retiring from our editorial labours, it gives us unfeigned pleasure, to observe that just and sober views of evangelical truth and piety, seem likely to prevail, before long, against that spirit of fanaticism, which has recently threatened their entire subversion. The following article will, we apprehend, occasion many reflections, and excite not a little surprise, in any reader who may peruse it half a century hence.

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*From the Boston Recorder.*

### PROTRACTED MEETINGS.

At a meeting of the Berkshire and Columbia Ministers' meeting, at Spencertown, New York, on Wednesday the 5th of November, a statement and remarks were presented by Rev. D. D. Field, of Stockbridge, on the following subject, previously assigned to him: "The evils of hasty and extravagant accounts of the results of Protracted Meetings." After free remarks upon the subject, it was voted unanimously by the ministers present, that Mr. Field be requested to forward this manuscript to the Boston Recorder for publication—that the clerk of the meeting forward to this paper a record of this vote—with a request also to the editors of the New York Observer, to insert the same in their paper.

Attest, E. W. DWIGHT,  
*Scribe of the Meeting.*

### THE EVILS OF HASTY AND EXTRAVAGANT ACCOUNTS OF THE RESULTS OF PROTRACTED MEETINGS.

Beloved Brethren,—It is well known to you that I have collected, for a number of years, the statistics of the churches connected with the Berkshire Association. From this circumstance I have been led to notice, beyond what I might otherwise have done, the discrepancies between the reported results of protracted meetings, at and about the time of their close, and the more accurate results, as they have afterwards appeared, when the supposed converts came to make a profession of religion. These discrepancies, sufficiently great and appalling, from the time these meetings were introduced among us, have recently become so, beyond all former examples. This is so well known to persons in this region, that nothing need to be stated in the way of proof to satisfy them of the fact. For the information of others, some few statements may be needful. The disposition to calculate upon slight appearances, so common and so mischievous in many other cases, has been exhibited here to an alarming extent. We cannot indeed assume it as true, that all who profess godliness are godly persons: but it is safe to affirm, that the mass of those who truly experience the grace of God, will, in the course of a few months, connect themselves with some church, especially where circumstances are favourable for their making a profession, and where they are encouraged in thus doing. As the last of the meetings to which I shall more particularly refer, was held as long ago as last February; and as the others were held at previous times, the first as far back as May, 1833, it must be supposed that the body of those savingly affected by the meetings have been for some time in the bosom of the church.

Now as to statements: these meetings, seven in number, all held in



Berkshire county, among the Congregationalists and Baptists, were conducted by the same individual, a clergyman from abroad, assisted more or less by clergymen and laymen belonging to Berkshire and from a distance. From these seven meetings reports went out, in one form and in another, of marvellous displays of grace, and of conversions to the amount of sixteen, eighteen, or twenty hundred. I mention these several numbers, because some concerned in originating and propagating the reports may have placed the numbers higher than others. Sixteen hundred is the lowest aggregate of which I have heard. Three of the meetings were held between the 25th of August and the 1st of November, 1833, (including in all about thirty days,) within six miles of any house. At the close of the first, the conductor proclaimed that one hundred and fifty converts had been made during the meeting, and actually took a vote of the people present, that the excitement produced during its progress was the work of God. At a neighbourhood meeting the evening following, in an adjoining town, where his second protracted meeting was held, he counted a number of converts; and a number of persons are said to have been converted the next morning at a prayer meeting held by him in another neighbourhood in the same town. On several days, in the second protracted meeting, he counted and proclaimed large numbers of converts; and on the second of November it was published, in an article written by one of his assistants, in a paper widely circulated in the country, that "on one day over sixty were numbered, who professed submission to God," and that, "in nine or ten days it was reasonably hoped, between four and five hundred were brought to bow to Christ as their King and Lawgiver." A greater number of conversions was sometimes spoken of. At the close of the third meeting, the conductor proclaimed two hundred converts; and the revival was represented as progressing, days and weeks afterwards. Here, then, we have at three meetings, omitting all appendages, between seven hundred and fifty, and eight hundred and fifty conversions. One of the seven meetings was held before the three just mentioned, (for twenty-four days from the 12th of May:) the three remaining were held afterwards. In an account of the one held before, dated June 18th, and published in the paper already alluded to, it is said, "The work continues increasing: from twenty-five to thirty have professed to submit to Christ since the close of the meeting, making, it is believed, not far from two hundred hopeful conversions." For a time the conversions connected with this meeting were put as high as two hundred and forty. At one of the three remaining meetings, the conductor proclaimed one hundred and seventy converts, and in a published account, dated February 5, 1834, about two weeks after its close, "several conversions" in addition, are said to have occurred. At the other meetings, it is not known that any public proclamations were made; but the representations were of a smaller number of converts at one of them, and of a larger number at the other. Concerning the revival at the latter meeting, it was written and published: "It is truly a great work." The accounts of the meetings, whether more or less formally given at first, lost nothing as they circulated. Not only the places where they were held, but the places about them were described as moved by the power of God, beyond any thing ever before known in the country.

Within the limits of the town where the last of the three meetings first mentioned was held, a protracted meeting was held immediately afterwards, thought to have been greatly blessed. Others were held

from time to time among the Congregationalists and Baptists, believed to have enjoyed tokens of divine favour. It should be added, that the Congregational churches, now 26 in number, received all along the stated labours of more than 20 ministers, and contained nearly 5,000 members. The Baptist churches, 18 or 19 in number, had as many as 16 ordained ministers and licentiates, and in 15 of their churches about 1200 members: how many in all I am not informed.

From all the meetings, therefore, which these denominations enjoyed and from all efforts among them, special and common, occasional and stated, we should naturally expect the admission of unprecedented numbers to the churches. What then must be our surprise, when we find that the admissions to the Congregational churches in 1833 were small, and are likely to be so in 1834, and that the admissions to the Baptist churches are far from being large.

To be more particular, the admissions to the Congregational churches, in 1833, from the world, according to the Minutes of the General Association of Massachusetts, (just published,) were 208. And it is worthy of remark here, that it is ascertained that scarcely any of these obtained their hopes at the *seven protracted meetings* more especially noticed. As one of these churches, however, was formed near the close of 1833, and as 18 of the members were taken from the world, it is proper these should be added, making 226. This is a greater number than was added in some preceding years; but going back six years, as far as full statistical tables will carry us, it is less by almost one-third than the admissions yearly, taken on an average, and far less than in some years. Still farther back, it is well known, some churches were blessed with great revivals, and much enlarged.

Some time since, an effort was made to ascertain the admissions to these churches for the first half of the present year, up to the first of July, and they were found to be about 230. Since that time the admissions have been very few, and the year is now drawing towards a close. Perhaps some would claim that the admissions from the world to a *free church*, formed at the commencement of this year in the town where the most remarkable of all the *seven meetings* was held, being 48, (including the admissions at the formation, and since,) should be added to the 230, making 278. It may be proper to observe that many of the members of this church have removed from the town, and that the remainder have come to the determination to have their ecclesiastical connection speedily dissolved. This is stated merely as a fact.

So far as the Congregationalists are concerned, it is certain, that in stiller times, when the pastors managed their concerns more in their own way, and performed most of the ministerial labour themselves, many more were received into the church of God. In 1831 the admissions were 661; and in 1827, 288. A revival pervading 14 churches in 1821, resulted in the admission of about 900 souls. Precisely, how soon these were admitted, I cannot say, as returns altogether regular are not preserved. Formerly individual ministers, with scarcely any aid, gathered more into the church, than any minister in the county has recently gathered, with all the help of protracted meetings.

As to the Baptist churches, they make up their statistics from the close of May in one year to the close of May in the succeeding year. The last Minutes of the Berkshire Baptist Association report 104 admissions to 13 churches in the county. The admissions to their other churches (in the county,) during the last statistical year, are believed from circumstances to have been very few. I have ascertained that the

admissions to one of them were only four. This too was a church in which the protracted meeting was held, at the close of which 150 converts were proclaimed. There may have been some conversions at this meeting among people belonging to the vicinity: but four was the number admitted to that church, and some of these, if not all, were admitted on old hopes. How many the Baptist churches have admitted in times past from year to year, I have not at present the means of ascertaining.

Truth requires me to add, that in former times, when there were not so many crying; *Lo! here is Christ, and lo! there*, there were more, certainly among the Congregationalists, who not only felt the kingdom of God within themselves, but more who furnished evidence that this kingdom was a *kingdom of righteousness, and peace, and joy in the Holy Ghost*. The late strong winds, earthquakes and fires, have been more agitating; but it was the still small voice of former years more especially, which caused the people to cover their faces in holy reverence before God, and to enter upon the self-denying and unostentatious, though kind and benevolent duties of the gospel. In those years, the doctrines of grace were intelligently and cordially received, and the churches, while they were increased in numbers, were increased in union, strength and effort. Recently, supposed converts have hesitated more about yielding to the great truths of the gospel: and the usual blessings attendant on admissions, it is painful to say it, in some instances at least, have not appeared in an equal degree.

Something like what has been experienced in Berkshire has occurred in some towns in the vicinity. How far any thing similar has taken place in distant parts of the country, those who have the requisite information can judge. Facts enough have been stated to show, that a spirit of exaggeration and extravagance has arisen here, the evils of which on the community generally, and on particular classes of people, are very great. These evils should be seriously considered.

1. It is morally wrong to originate and propagate reports, which there is no good and substantial reason for believing to be true, or true to the extent represented. It is an offence against the God of truth, and an imposition upon his creatures; an imposition the more gross and mischievous, in proportion to the greatness of the interests affected by it. Now there never was any good and substantial reason for the "huge reports" that went forth from the *seven protracted meetings*, concerning the number of converts. Nor is the offence much mitigated, by alleging that the converts were spoken of as "hopeful" converts. They were spoken of as such converts as ought speedily to seek admission to the church, and such as it would be very criminal to delay approaching to special ordinances, with the view of testing their experiences. It was, in fact, daring presumption to pronounce persons converted so hastily and confidently; for the exercises of holiness, where they exist, are not at first so clearly and strikingly exhibited, that uninspired men can safely pronounce upon their existence. If the Saviour, knowing what is in man, could pronounce persons converted immediately upon their becoming so, or if the apostles could, having the gift of discerning spirits, or being specially assisted from above, we, of necessity, must arrive at the knowledge of characters by a slower process, having neither the attribute of omniscience nor miraculous powers. After the lapse of weeks and months, and even years, the ablest divines and the most advanced Christians, are liable to mistake. How much more so, upon a single transient interview with entire strangers, and

where the surrounding circumstances are of a very exciting and agitating description? It is unspeakably safer and better, even after successive interviews, and with those with whose previous habits of thought and action we are best acquainted, to specify the evidences of conversion, and to send them away to their closets, with the Bible in their hands, to reflect, and pray, and judge for themselves; or with Doddridge's *Rise and Progress of Religion in the Soul*, Flavel's *Touchstone*, or Edwards on the Affections, if they have capacity and leisure to examine and apply a work of such research. But in inquiry rooms connected with some of the "seven meetings," persons were counted as converts, merely upon their saying or signifying that they had made up their minds to be religious, upon their repeating the publican's prayer, or upon something else equally inconclusive, and a few hours afterwards were proclaimed as such in the most public manner. If the "wayside hearers" were not counted, the "thorny and stony ground hearers" were, and without waiting to see even whether the blade would spring up from the seed sown in their hearts. On such slight grounds as these, who could be justified in pronouncing persons qualified for any responsible business or employment on earth? But here they were pronounced as the hopeful subjects of grace, meet for the church on earth, and fair candidates for the church in glory. What a solemn trifling with souls! And why was this course pursued by the conductor and his associates? We are not required to express an opinion at once of the state of others, even if appearances are the most favourable, by any existing and weighty considerations. Why then, I ask again, was this course pursued? Was it to make people think the Lord was with them, and that they had wonderful skill in instruction and management? If so, the design was objectionable. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Was it to raise an excitement all around, and to bring multitudes under their influence, and in the hope too that they might be converted? They were "not to do evil that good might come."

2. Proclaiming persons hastily converted is dangerous to the persons themselves. If really converted, the fact will appear in due time, on better evidence than our proclamation can furnish. But suppose they are not, (and there is great reason to fear that very many are not, where hasty proclamations are made,) they may be infinitely injured by the proclamations. There is unspeakable danger that they will rest upon the opinions thus expressed. The danger is the greater, in proportion as they regard the ministers and Christians expressing them, as experienced and skilful judges. Relying unduly upon this, they may go immediately forward and profess religion, and be the advocates of a false experience, and the opposers of real godliness all their days; or by heresy and apostacy may merit and receive the discipline of the brethren. Whether in the church or not, their hope will be likely to shield them from the arrows of conviction. Be it that they give it up; it is by no means certain that they will not resume it upon the recurrence of religious excitement, and thus go on abandoning and resuming it, until probation is over. If given up finally, they may regard all religious experiences to be delusive, because they have found their own to be so; and may become scoffers, errorists, infidels, and blasphemers. The very bitterest opposers of the religion of Jesus, are found among those who were once awakened, and did not attain to a change of heart. The "last state" of such "is worse than the first. When God riseth up, and when he visiteth," who shall answer for this?

3. Hastily proclaiming men converted, often subjects their pious relatives to bitter disappointment and grief. Longing and labouring for the conversion of their kindred, they are prepared to catch at any thing in them which savours of seriousness, and hearing them at such times proclaimed converts, trusting too much to the proclamations, their souls leap for joy. But finding afterwards the proclamations premature and unfounded, their spirits sink within them; and their tears of anguish and blood are more profuse and constant than their tears of joy. Tales might be told on this subject from Berkshire, which would make the ears tingle of those who should hear them.

4. By these proclamations, the more sensitive and excitable members of our churches are greatly injured. They receive the proclamations with scarcely any inquiry or scruple; first impressions sink deep into their souls, and they feel that if they only could have continued meetings and warm addresses, converts would "roll in by scores and fifties, and hundreds and thousands," and the kingdom of God come. Their thoughts are turned off from the ordinary and stated means of grace, which God has appointed as the great means for the production, as well as growth of religion in the soul, to novelties and experiments. Thus they are prepared to run to protracted meetings, if repeated, for weeks and months in succession, even leaving their own churches on the Sabbath, with which they have covenanted to worship; but as for neighbourhood meetings and preparatory lectures, and things of that kind at home, they are too trite and uniform for their elastic spirits. At least, this is the case in many instances. Religion becomes in appearance a matter of excitement rather than of principle, periodical and spasmodic, rather than habitual and stable.

5. These proclamations are far from being harmless upon more discerning, judicious, and uniform Christians and ministers. They do not credit the proclamations altogether at first, and they discredit them the more, as they become acquainted with the defective views, exercises, and habits, of many who are thus proclaimed converts. They are almost led to doubt whether any genuine conversions take place under such circumstances, are afraid of efforts which would produce much excitement, lest the excitement should be perverted, and are in danger of contenting themselves with services almost void of life and energy. They have been so often deceived by oral and printed accounts of extraordinary doings and wonderful revivals, that an air of suspicion is thrown over all accounts of such doings and revivals. The time was, some 30 or 35 years ago, when accounts of revivals, soberly written, six or twelve months after their occurrence, were read by ministers and private Christians in the closet, family, and conference room, with more avidity than almost any thing else after the Bible, and occasioned many thanksgivings to God. Now, accounts of revivals are scarcely read at all, by many excellent ministers and Christians.

6. These proclamations have an unpropitious bearing upon the best interests of the church. Along with them, the usual accompanying effort is to have the converts speedily make a profession of religion. Suppose they do, and a large proportion of them are found afterwards to be destitute of godliness, the church is weakened and deformed, rather than strengthened and beautified. The real strength and beauty of the church does not depend so much upon numbers, as upon union; upon soundness in the faith, deep experience, vital piety, and concentrated effort.

7. There is a pretty numerous class of men in society, of generally



correct moral habits, and it is to be feared that not a few of them are in the church, who have long been in doubt about experimental religion, the new birth, as it is taught in the Scriptures, and other connected subjects, and about all extraordinary and vigorous efforts to promote the cause of God at home and abroad. Nothing strengthens their doubts so much as the things of which I have been remarking.

8. These things are the fruitful occasion of sneers, and ridicule, and blasphemy, among the grossly unprincipled and wicked. Condemnable as they be for their conduct, the occasion ought not to be given.

But without enlarging further on these evils, let us inquire whether there are no remedies. It appears to me there are.

If the evils of hasty and extravagant accounts of the results of protracted meetings are many and great, such accounts ought to be withheld, most assuredly, from the public papers. The enumeration of supposed converts in times of seriousness, may be safely delayed until they make a public profession. Then it may be innocently and usefully said, that so many, or about so many souls were added to the church; and it will be happy if years afterwards it can be recorded in history; "And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers." But as to the remedies:

1. The Christian public need to be told, that it is possible for excitements to be excessive in religion, as well as in politics, and in the affairs of the world. This should be told them, without giving countenance to mere speculative orthodoxy, and cold formality. There is a happy medium between wild fanaticism and death-like stupidity, marked by sobriety, gravity, simplicity, and godly sincerity, which ought to be pursued. Were the people generally well apprized of this, few would dare to originate and circulate such reports as have been disapproved in this paper. There would be an antidote for them in public sentiment.

2. Thorough, scriptural views of experimental religion, should be given. In the pure revivals at the commencement of the present century, great attention was paid to doctrine. In the seven protracted meetings, little, comparatively, was said on this subject. Some truths were inculcated; but those who heard the discourses over and over again, (for they were often repeated,) probably will admit that not much was said about Christ crucified, the dependence of sinners upon grace for salvation, and kindred subjects, nor about those exercises and duties, to which the beatitudes are assigned; exercises and duties which adorn private character, sweeten domestic life, and promote happiness in society, as well as entitle to the rewards of heaven. Such was the tenor of the instructions that the impression was extensively made, that it is an easy thing to be religious, and that regeneration is nothing more than a change of purpose. On these two points, a few observations may be useful.

As to the idea that it is an easy thing to be religious, it is contrary to the word of God, and to the experience of all his people. The exhortation to "strive to enter in at the straight gate," "to work out our salvation with fear and trembling," with numerous other similar exhortations, obviously imply that there are great difficulties in the way of attaining eternal life. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "Can the Ethiopian change his skin, and the leopard his spots? Then may ye do good who are accustomed to do evil." If the difficulties be-

fore those classes of men directly referred to in these passages of Scripture, be greater than those before many others, they are still great in all instances. Who ever found it as easy to act against their natural reigning propensities, as to yield to them, being "drawn away by their own lusts and enticed?" to resist the course of this world, as to follow it? to be spiritual as to be earthly? to be disinterested as to be selfish? What Christian is ignorant of "the flesh lusting against the Spirit?"

As for the pretence that a change of purpose is a change of heart, Scripture facts, without going into any metaphysical reasoning, show the contrary. The people of Israel formed the purpose of being religious at Sinai, when they said, "all that the Lord hath spoken will we do;" but they did not fulfil it. They proposed to be religious at Carmel, when they shouted as fire came down from heaven and consumed the sacrifice of Elijah, "The Lord, he is the God; the Lord, he is the God;" but they hardly retained their seriousness until they returned to their dwellings. The disciples of John formed the purpose of being religious more deliberately. They were "baptized with the baptism of repentance, confessing their sins." Had John counted all these as converts, he might have proclaimed immense numbers. Instead of this, he told them to "bring forth fruits meet for repentance;" not to "think within themselves, we have Abraham to our father;" and to discharge faithfully the various duties incumbent upon them. He left it to be determined by their lives whether they were converts or not. And it is melancholy to reflect, that the mass of them proved to be hypocrites. "He was a burning and a shining light, and they were willing for a season to rejoice in his light," and there their religion generally ended. But, were a change of purpose a change of heart, all these persons at Sinai, Carmel, and Jordan, would have practised holiness to the end of their days, and secured salvation. Between this change and admission to the kingdom of heaven, there is an established and indissoluble connexion.

Whatever may be said about ability to do our duty, and about obligation, in point of fact, none do their duty and meet their obligation, without the Holy Ghost. The greatest of all teachers said to the unconverted, "no man can come to me, except the Father, who hath sent me, draw him." May we not warrantably utter the same truth, though some claiming to be disciples should say; "This is an hard saying, who can hear it?" and should go back and walk no more with Jesus? He said also to his true disciples, "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Were the truth clearly and harmoniously exhibited and understood, few would dare to count and proclaim men hastily converted, and they would not be willing to be thus converted and proclaimed. Without the application of given principles, we can arrive at no certain conclusion in the arts and sciences. Truth also is the standard by which characters are to be tried. "He that is of God, heareth God's word."

3. The peculiar work of the Holy Ghost in the salvation of sinners, needs to be explained and realized in the religious community. Recently, men and measures have been exalted, and that blessed personage, who is the efficient author of all the holiness of this fallen world, has been dishonoured. Individuals and churches, favoured with the best instructions, have thought that sinners could hardly be born again,

and revivals of religion promoted, unless preachers of a new and peculiar cast were introduced among them. The great fact has been comparatively little regarded, that no instrumentalities nor means, whether common or special, can be effectual, without the agency of the Almighty. Instead of thinking so much of men, we all need to think more of Christ, and of that Spirit which he has purchased for the sanctification of his people. "Who then is Paul? and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The time has come, I apprehend, my brethren, in which an unusual responsibility rests upon us to keep the church, so far as our influence extends, pure in doctrine and pure in practice. The times in many respects are difficult; and we need, as the apostles did, to be wise and harmless. We need the presence and Spirit which the Saviour promised them when he ascended up on high. We are called upon to "contend earnestly for the faith which was once delivered unto the saints," but to contend with a right temper. While we cheerfully receive all ministers who come to us in a Christian manner, bringing with them the doctrines of the gospel, we have a warrant from inspiration for avoiding and rejecting those, who, by their sentiments, or measures, or manners, "cause divisions and offences contrary to the doctrine we have learned" from the Bible. The angels and members of some of the Asiatic churches were reprov'd for suffering erroneous teachers to seduce numbers away from the truth and simplicity of the gospel. No principle of duty nor expediency can justify settled pastors in giving up the control of religious services in their congregations to strangers, nor to admit of questionable experiments. According to the constitution of the New Testament, the great duties of the ministry are to be performed by pastors, and the people are to look to them as their guides and teachers. If they cannot perform in given circumstances all the labour that is needed, it is far safer securing the temporary aid of known, tried and approved brethren in the immediate neighbourhood, than to send abroad after strangers. From their increased information, their instructions would probably be much more appropriate and happy. Ministers at a distance have work enough to do in their own churches and vicinity. It appertains to spiritual husbandmen to keep their own vineyards. They would be more likely than nearer brethren, to advocate the introduction of proceedings, which could not be kept up after their departure without alienation and strife, and there would be more delicacy in resisting their wishes. As for a class of ministers who hold themselves in a state of readiness to attend protracted meetings, and do not expect to settle, they are an anomaly in the institutions of the church. "My brethren, be not many masters, knowing that ye shall receive the greater condemnation."

There is no class of persons who deserve more kindness and encouragement from ministers, and from the churches of the Redeemer, than modest, humble, devout, docile youth, who are looking forward, through a course of thorough preparation, for the sacred office. But different treatment is due to those forward, rash, superficially educated young men, who run before they are sent, and go where they are not desired. "A bishop must not be a novice, lest being lifted up with pride he fall into the condemnation of the devil."

My brethren, we are to "watch for souls as those that must give account." Next to the glory of God, and the general interests of reli-

gion, we should be most solicitous for the prosperity of the churches with which we are connected. "Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy."

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### Review.

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#### PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, IN MAY AND JUNE, 1834.

(Concluded from page 511.)

We are saved the trouble of replying to a number of the objections made to the Act and Testimony, by the solid answers these objections have received, from other writers. In addition, however, to what has appeared in our last No. we shall make a few remarks on some objections in the "Biblical Repertory and Theological Review," of October last.

"In the first place, (says the reviewer in the Repertory) this document has been perverted from its true and legitimate purpose, as a Testimony, into an invidious Test Act." The document, it is affirmed, has been perverted—We ask, by whom? If not by its authors and friends, they are not responsible—The Scriptures themselves are often perverted. In our judgment, this reviewer himself is the perverter of the Act and Testimony. He has given it a character, and imputed to it a design, that its framers never thought of. He charges the Act and Testimony with being an *invidious* Test Act: and we must say, that whether he deliberately intended it or not (for when the heart is full it often overflows, in a manner that its possessor is not aware of) the reviewer's whole argument, on this point, appears to us to be exactly of that character which logicians technically call *argumentum ad populum*. "Names are things," said the sagacious Mirabeau, when he recommended certain appellations, with a view to produce a great popular effect. *A Test Act* has long been a short sentence which, whenever uttered in the hearing of the descendants of the old Puritans and Presbyterians, has never failed to excite feelings of aversion and abhorrence. Only get these descendants to believe that the Act and Testimony now abroad in our church, is of the nature of a Test Act, and its condemnation is sealed at once. But it seems that it is not only a Test Act, but "a new League and Covenant." Yes, lest this appellation should not be sufficiently noticed by a single use, we have it twice in a page. Now the attempt to introduce a new league and covenant, in this country, can be associated with nothing but bigotry and weakness, as the characteristics of its authors. Such is the kindness and consistency of the reviewer, when speaking of a document, which he says, "it is impossible to read, without being deeply impressed with respect for the authors."

But we affirm, and think we can prove to the satisfaction of all who are not blinded by prejudice, that the document in question has no resemblance to a *Test Act*, in the usual acceptation of that phrase, nor to "a league and covenant," either new or old. It is simply a publication, intended by those who issued it, to ascertain how many ministers and elders in the Presbyterian church entertained the same views as themselves; without at all denouncing those who should not sign it, or subjecting them to any other consequence of a refusal, than the know-

ledge, by the public, that they differed from their brethren, as to the propriety and necessity of this measure. The sixth article, under the title of "Recommendations to the Churches," stands thus—"We recommend that all ministers, elders, church sessions, presbyteries and synods, who approve of this Act and Testimony, give their public adherence thereto, *in such manner as they shall prefer*, and communicate their names, and when a church court, a copy of their adhering act." Agreeably to the clause which we have italicised, a large number, both of ecclesiastical bodies and individuals, have freely made their communications, according to the opinions and views that they severally entertained. A much larger number, we are glad to say, than we expected would do this, at so early a period, have communicated their adherence to the Act and Testimony, in *an unqualified manner*. A very considerable number, also, have communicated *a qualified* adherence—some adopting more, and some less, of the document in question. Many, likewise, who have made no formal communication, have declared, in the discussions that have taken place in the judicatories of the church, or by articles in the public prints, that they approve of certain parts of the Act and Testimony, while they cannot adopt or approve of it, as a whole.

Now, among all, or nearly all, who have taken these different methods of expressing their sentiments, the original signers of the Act and Testimony see brethren, whom they believe to be sound in the faith—many uniting with them fully, in thinking that the measures proposed in this paper, for securing soundness in the faith, and a restoration of constitutional order and discipline, in the Presbyterian church, are, in substance, the proper measures—measures which may indeed be modified, and which they hope will be modified, so far as they may need it, in the Convention expected to meet in May next, for this purpose, and for agreeing on what is proper and necessary to be further done, in prosecution of the one great object—the restoration of the Presbyterian church to its primitive principles and constitutional action. Others of these brethren, go only to a certain length, and there choose to rest for the present. Do we denounce them? Show us a word in the Act and Testimony that looks like it. Do we exclude them from our charity or our fellowship? By no means. Whoever asserts it slanders us. Nay, we believe, that there is, beside all to whom we have yet referred, a host of *peace men, moderate men*, or by whatever other designation they would like best to be known, who are sound in the faith, and who would be right glad, if the Presbyterian church were now what it once was. But they do not think that the Act and Testimony proposes the best method of arriving at the object, which both they and we sincerely desire to reach. Do we denounce *these* brethren as heretics? Do we say that they ought to be suspected? No such thing. We say the very contrary. We say that in doctrine and wishes they are with us. We reckon much on this; we ground on this fact much of our hopes that our church will be reformed, without an injurious schism. But in one thing we do differ, and differ widely. These *peace men*, and *moderate men*—we do not use the appellations *invidiously*, but because we know of none better or more agreeable to themselves—think that our church may be restored to soundness and order, by other measures than those adopted and recommended by the signers of the document which they dislike. They think that the object in view may be obtained by writing in favour of orthodoxy, by using private influence in its favour, and by resorting to



our church courts as they are now conducted, for the suppression of heresy and the exercise of all necessary discipline. The advocates of the Act and Testimony say—"No—we have tried this course, and have found it leads to nothing salutary—Do you not see, brethren, that those who really differ from you and us in doctrine, and in regard to genuine Presbyterianism, and who have brought into our church the corruption that defiles and the divisions which distract it, care not a rush for all you write, and all you say, while you do nothing else? Do you not see, that while we have been pursuing this course for several years past, things have been constantly growing worse and worse? That the mischief-makers avail themselves of *your forbearance* to take an *active* stand against them? Nay, that they actually take you along with them, so as to overwhelm us with their majorities; and that in this way they have already filled our church with confusion, discord, and unconstitutional proceedings and measures, and are fast leading it to the gulf of ruin?" Here we differ, and as we have said, differ widely. And here exactly—if we at all understand the nature of the case—here is to be found all the *Test* which can be charged on the document, which is so obnoxious to the reviewer in the Biblical Repertory. The signers of the Act and Testimony did intend to put it to the *Test*, that is, to make a fair trial or experiment, to ascertain how many of the officers of the church, lay and clerical, should be found to think as they thought, and to act as they believed the safety of our beloved church indispensably required; but without denouncing or proscribing a single orthodox man in our whole communion. They have found, as we have already said, a far greater number than *we* expected to find at the period at which we write, *substantially* of the same mind with themselves; differing only in some circumstantial points, which it is hoped may be so arranged as to unite a large majority of those who are sound at core, in one great effort to restore the Presbyterian church to the ground it has lost, and to save it from the ruinous perversion which it has nearly reached. The adopters of the Act and Testimony do rejoice, yea, and will rejoice, to see that our church is roused; that in all directions the sound part of it is waking up; that judicatories and individuals are coming out, and issuing Acts and Testimonies in accordance with their own views; some in one way, and some in another; some going to one extent, and some to another, in their approximation to the ground taken by those who issued the document so abhorrent to the Biblical Repertory reviewer. This "numbering of the people," it seems, is the great grievance—*hinc illæ lachrymæ*.\* But let him show,

\* The reviewer whom we are reviewing, says, (p. 506,) that "if any individual of a body thinks that errors and disorders are gaining ground among his fellow members, it is more than a right, it is a duty, for him to say so, provided he has any hope of making his voice effectually heard. If such be the case with an individual, it is equally obvious that he may advise as many as he can to join him in his warnings and counsels, that they may come with the weight due to members acting in concert." It may be owing to the obtuseness of our intellect, or to our not understanding the paper which we have subscribed, and which we a little assisted to prepare, but we do honestly say, that we can see no material difference between what is here admitted to be "more than a right, a duty," and what has been actually done by those who issued the Act and Testimony. How could we know how many were "prepared to join us in our warnings and counsels," and who were ready to unite with us, that they and we might "come with the weight due to members acting in concert," unless we "advised" all those who should be found to think with us, after carefully examining our paper, to send forward their names to be added to ours, and published, that the church at large might see the number of those who were of one mind? The reviewer may, and in

if he can, any such blaming of brethren, in our Act and Testimony, as he has inflicted on the authors and signers of this paper, in his Review. We are bold to say he cannot do it. He is the party chargeable with an "invidious Act." He represents us as the censurable disturbers of the church. He says—"We confess we are more disheartened by the efforts which this untoward step is likely to produce, than by any thing which has occurred for a long time in our church"—Yes, reader, more disheartened by this, than by all the heresy that has been preached and published, and by all the unconstitutional measures which have taken place in judicatories, subordinate and supreme. Again—"Had the ingenuity of man been taxed, for a plan to divide and weaken the friends of truth and order in our church, we question whether a happier or more effectual expedient could have been devised." What! divide and weaken the friends of truth and order in our church, when the Act and Testimony has already brought out more than fifteen hundred of the officers of this church, many of them certainly among the best members which it embraces, to show that they are substantially *united* for the maintenance of truth and order—a fact which neither friend nor foe was prepared to assert, till this document ascertained it. But this is not exactly the point to which we were looking, in making our quotations. We produce them as proof that the article in the Repertory may, with far greater propriety, be denominated an *invidious* Act, than the Act and Testimony, to which the reviewer has been pleased to apply this odious appellation. Without one word of censure on those who should refuse their signatures to the Act and Testimony, its authors attempt to "number the people," who think, and are prepared to act, with them. But the article in the Repertory holds up to public view, in the most explicit terms, the authors and signers of this paper, as taking an "untoward step," which is "likely to produce worse effects than any thing that has occurred for a long time in the church"—Nay, that "if ingenuity had been taxed for a plan to divide and weaken the friends of truth and order in our church," it is questionable "whether a happier or more effectual expedient could be devised." Here, surely, is *denunciation* without disguise or qualification. Its objects are before the world, invested with their proper names, so that there can be no mistake as to the individuals thus severely criminated. On the other hand, whatever can be conceived as injurious to the character of those who have withheld, or who shall withhold, their signatures from the Act and Testimony, is only by *inference*—and an inference which we have shown ought not to be made, to the disadvantage of those whose soundness in the faith is

the subsequent part of his publication does, take exception to a part of what is stated and recommended in our paper; but admitting, as he does admit, in addition to the foregoing quotations, that our document "carries to every heart the conviction of our sincerity, and of our sense of the importance, as well as the truth, of the sentiments which we advance," we think he is plainly inconsistent with himself, in the censure he bestows on us for "numbering the people," whose opinions should be found to coincide with our own. As to his charge of making a subscription to the Act and Testimony "a test of orthodoxy," it is utterly groundless—if by orthodoxy is meant soundness in the faith, and an honest and full attachment to the standards of our church. We believe, and have never ceased to believe, that there are hundreds who have not subscribed the Act and Testimony, and probably never will, whose orthodoxy is unimpeachable. They think our method of endeavouring to produce a reformation in the church, which they as truly wish as we, inexpedient and precipitate. We think otherwise, and cannot in conscience continue in that state of inaction, which we deeply regret to see our brethren disposed to prolong. We hope to serve them in a way which, for the present, they do not like—an occurrence by no means uncommon.

not otherwise implicated. In a word, the Act and Testimony mentions no names, and censures no individuals, not already well known as heretical, and as regardless of the constitutional provisions of the Presbyterian church. Let candour and impartiality now say, whose publication is most *invidious*—that of the reviewer, or that of the publishers of the Act and Testimony. We say it, far “more in grief than in anger,” that in our judgment, the reviewer in the Biblical Repository is himself chargeable with arraying the friends of truth and order into parties among themselves. He, we question not, thought that it was incumbent on him to write as he has done; but as he thinks that we have mistaken our duty, we take the liberty to say that we are well satisfied he has mistaken his. Be it so then, if it must, that parties are formed. We are not anxious for ourselves. We expected to meet with reprehension, though certainly not from the quarter from which, in this instance, it has been administered. But unexpected as it is, our motto shall still be—*Amicus Socrates, amicus Plato, sed magis amica veritas.*

We do think, and sincerely regret, that the reviewer, throughout the whole of his publication, subsequent to the parts we have already noticed, presents himself as the excuser and extenuator of evils in our church at large, and especially in its judicatories, which called, we believe, for unqualified condemnation; and against some of which, if there is not a mistake in regard to compositions universally believed to be his, he has heretofore written and remonstrated with ability—Indeed he explicitly admits, that he has generally agreed in opinion with those whom he now opposes. We had noted, as the subject of remark, a number of points in his review, in which we thought, and still think, we could show that he is altogether in error, either in fact or in argument. But we have been anticipated by the editor of the Presbyterian, and by the able author of the original draught of the Act and Testimony; and as the paper in which those responses have appeared, is, we believe, seen by nearly all our readers; we do not wish to repeat, what has already been well argued and conclusively proved by others. If the review on which we animadvert had nothing to sustain it but its inherent strength—if it had not derived an adventitious importance and influence, from the source from which it is known to have proceeded, we are persuaded that much of the effect it has had, would not have been witnessed; and that any it might yet have, after its mistakes, irrelevancy and inconclusiveness have been exposed, would not deserve regard. And indeed, take it with all its adjuncts and connexions, we believe it has nearly spent its force. We suppose its author will probably attempt to reinforce it; but the really orthodox members of our church have been roused to think for themselves; and when they do so, although there will doubtless remain some difference of opinion, we have no fear for the general result—although another word should not be said in support of our cause.

In closing our review, we wish to offer a very few suggestions in regard to the Convention that is expected to meet at Pittsburgh, in the coming month of May. We deem it of much importance that the friends of that measure, should think very seriously and maturely on a number of points, a few of which we shall mention, without giving any decided opinion on them; and indeed we hope that all the brethren, while they reflect and forecast much, will keep their minds in a state of readiness to modify their judgments, so as to unite, as far as possible, in what shall appear to be the mind of the majority.

1. Ought the Convention to consist only of those who shall be delegated by Presbyteries, or parts of Presbyteries? Or may other brethren, not delegated, but known to be friendly to the general measure, give their attendance, and offer their opinion and advice, but without the right to vote?

2. What ought to be the leading measure that should be contemplated; provided the General Assembly shall do nothing in the way of reforming the church, or nothing that is efficient or satisfactory?

3. What ought to be done, if the Assembly shall attempt—we hold they can do no more than attempt—to cast out of the church the subscribers to the Act and Testimony?\*

4. Will it not be prudent for the Convention, after previous consultations and deliberations, to have an adjourned meeting, after the rising of the Assembly, that an opportunity may be had, then to act as circumstances may appear to dictate?

These are queries which have occurred to us in thinking on this very important subject, and we simply state them as subjects of meditation and reflection—perhaps as worthy of some discussion in the religious newspapers, friendly to our cause. In the mean time, let none of us forget or neglect, but daily and solemnly consider, the duty specified in the 7th article of the recommendations of the Act and Testimony—“unceasingly and importunately to supplicate a Throne of Grace, for a return to our church of that purity and peace, the absence of which we now sorrowfully deplore.”

### Literary and Philosophical Intelligence, etc.

During the last month, public attention has been much excited by an eclipse of the sun. We give below the best accounts we have seen of this phenomenon, as observed in different places—Milledgeville, Washington, Philadelphia, and New York.

#### TOTAL ECLIPSE OF THE SUN.

*Milledgeville, (Geo.) Dec. 2.*

*The Solar Eclipse.*—Having a perfectly clear sky last Sunday, we, at Milledgeville, in common with all others, we presume, in the track of the total obscuration, had the full enjoyment of that sublime phenomenon. Nor was the rare occurrence lost to science. Mr. Nicollet, a

distinguished astronomer from Paris, now on a scientific tour through the United States, took this place on his way to the West, and was assisted by Drs. Dugas and Ford, of the Medical College of Georgia. Being well provided with appropriate instruments, we doubt not, their observations were accurate and satisfactory, and will probably tend to advance several branches of science. Among which, one thing, interesting to the State, we presume, will be, the exact ascertainment of the latitude and longitude of its capital—This, and any other results that we may be able to procure, we shall of course be happy to communicate to our readers.

We were prepared for a magnificent

\* From being the depository of the records of the old Synod, that gave being to the General Assembly of our church, we have had it in our power to ascertain, very nearly, the precise number of ministers in our communion, when that event took place—The number did not exceed 190—The present subscribers to the Act and Testimony exceed this number, by more than 100; and probably they will, by May next, nearly or quite double it. If, therefore, we should be separated from the next General Assembly, we shall be in very favourable circumstances to begin the world anew—about twice as numerous as our fathers were in 1788, and like them, *all* sound Presbyterians, with no foreign admixture, and with a warning, which they had not, to take care never to form injurious alliances. In the event of an attempt to cut us off (which we sincerely deprecate) it will be for the public, possibly for the tribunals of our country, to decide who constitute the true Presbyterian church in the United States, under the existing constitution.

spectacle, but the event outwent our anticipations. With thousands of others, we watched the instant when the last beam was shut out, rendering the planetary motion visible. Then ensued an interval of more than a minute of indescribably awful grandeur. A pall of funeral black drawn over the sun, whose effulgence still broke off around it; and then the first gush of light as it opened but to us for that little instant, while the naked eye, not yet overpowered, could still be fixed on the whole orb of the moving moon. The universal twilight, the appearance of the stars, the rosy hue like morning, all around the horizon, the sudden chill of temperature, showed for the only time in most lives, how it would be, if the sun should be stricken out in mid-day. It was a spectacle that terrified the savage, and astonished the vulgar eye. It elevated and strengthened all human conception of omnipotent power, and showed forth, in the wonderful accuracy, even to a second, of the astronomical predictions of the event, another of the triumphs of that grandest and most exact of the sciences.

The line of total occultation, seventy miles wide or more, coming from the Pacific and crossing our western wilds, and the back parts of Mississippi and Alabama, took through the central region of Georgia, and thence to the Atlantic Ocean. Being visible in no part of Europe; Georgia, and a small corner of S. Carolina, was the only part of the globe at all favourable to observation; and we are rejoiced to learn that the opportunity has not been neglected. We hear of gentlemen from distant places, at Beaufort and at Ebenezer, near Savannah, and probably at other points, whose simultaneous labours will tend to correct or to corroborate each other.

P. S. Having called on Mr. Nicolle, he kindly furnished us with such of the results, interesting to this section of the country, as could be made out, without detailed and protracted calculation. They will be found below.

Mr. N. took occasion to remark on the great merit of Paine's American Almanack; the astronomical records of which, he says, are not surpassed in accuracy by the celebrated Ephemerides of England, of France, or of Germany.

*Astronomical Observations of the Total Eclipse of the Sun, made the 30th Nov. 1834, at the State House, Milledgeville, Geo.*

	H. M. S.	
Beginning of the Eclipse,	0 15 28	} Mean time at the St. House.
Beginning of total darkness,	1 42 53	
End of total darkness,	1 44 08	
End of the Eclipse,	3 5 42	

A difference will be perceived between these calculations, and those set down in Paine's American Almanack; but the latitude and longitude of the capital of Georgia, now ascertained, could not be accurately known to that gentleman. The Almanack is correct according to the best data then extant.—*Journal*.

WASHINGTON.—The Eclipse of the Sun took place yesterday, Nov. 30, as predicted by the Astronomers, producing a sensible diminution of light and heat, but not as great an obscurity as was generally expected, considering that, a few degrees south of us, the eclipse was total. The sky was clear, and without a speck to embarrass the observations of the scientific men, who had prepared themselves for the interesting occasion. The sight was thus far remarkable, that, besides demonstrating the accuracy of the science of astronomy, it is one which few, who are now of mature age, will ever have an opportunity of seeing again during their lives; it being calculated that the Moon's shadow will not again fall on any inhabited part of the U. States, for the long space of thirty-five years!—*Nat. Intel.*

*Observations on the Eclipse of the Sun which happened November 30, 1834. Made at Friends' observatory, Fourth street, Philadelphia—By Joseph Roberts, Jr.*—The morning clear;—without clouds till about 11 o'clock, when the east, west and southern sky became overcast, with thin white clouds moving from the west.

At noon determined the state of the clock by the fixed transit instrument.

The beginning of the Eclipse observed with an Achromatic telescope with a power of about 38,—happened at 1h. 0m. 15s. 85 mean civil time, corrected for the rate of the clock determined by transits both before and after the Eclipse—The observation of the beginning very good. But from a few minutes after the beginning, till some time after the end of the Eclipse, there was a constant succession of clouds between the sun and the observer, often so dense as to render the sun invisible.

At the time of the greatest obscuration the sun visible through thin clouds:—determined the magnitude of the Eclipse when compared with a measure of the sun's diameter taken with a Troughton micrometer near noon of the same days. The obscured part measured 10,755 digits, which differs from the calculation about a three-hundredth part of a digit, or 5 seconds—This observation made under unfavourable circumstances—The end of the Eclipse happened at 3h. 37m. 45s., mean time corrected: hazy about the sun—may have caused the disappearance of the moon a few seconds before the actual end of the Eclipse, in which case the latter



number should be increased a few seconds.  
—*American Daily Advertiser.*

NEW YORK.—*The Solar Eclipse.*—The weather on Sunday was unusually fine and clear, which afforded a good opportunity for observing the beginning and the end of this interesting phenomenon; and it gives us pleasure to know, that this very rare opportunity has not been neglected. We are assured that the computations of this eclipse, in that meritorious work, the American Almanack, made by Mr. Paine, have been found to be very exact. As navigation and geography will derive great advantages from correct observations made on this eclipse, we hope that the weather has been generally clear throughout the United States, particularly in South Carolina, where several distinguished gentlemen have gone to make observations. In this city, the planet Venus could be distinctly seen with the naked eye, and those who had good telescopes, could turn them towards her, and see her beautiful crescent form, which, by the by, was very similar to that of the sun at the greatest obscuration.—*N. Y. Adv.*

*Devoted Attachment.*—Habit and confinement will cause beasts and birds of the most opposite nature to herd together, and even become attached, but it is somewhat singular, to see a powerful sympathy exist between animals in a state of perfect freedom, who are almost as remote in their genus as the bird and the fish.

A singular instance, however, is to be seen any day in the third avenue, in the devoted attachment of a fine young Newfoundland dog, and an old worn out horse.

A gentleman of this city, among many horses, lately had one that served him

long and faithfully, and being past work, sent him down to Mr. Daniel Flynn's, near Yorkville, to wear out the little remainder of his life in good pasture. After being turned out for this purpose two or three days, a fine large Newfoundland dog, who had been accustomed to the veteran, missed his old friend from his accustomed stall, and by some strong instinct, traced him to his pasture field. No sooner had he found him than he seemed resolved they never again should part.

He immediately took up his quarters with him in the open field, and has never left him, morning, noon or night. This quadruped Damon and Pythias, may be seen together any day at Flynn's, and it is somewhat curious to observe the care and attention with which the dog watches and guards the old horse. While he grazes, his faithful friend lies down to rest, and when he has finished and reposes on the grass, the "watch dog" moves around him like a sentry on his post, nor will he allow any one to approach. For a time the dog was almost starved, for his faithful attendance was not observed by any who could cater for him; but when it became known, not only did his owner permit him to follow his inclination, but the horse's entertainer became the dog's provider, and now his daily meals are taken to him in the field, for no coaxing or entreaty can induce him to come within the house, or leave his ancient friend for even an hour. How few such disinterested attachments can be found among men—man boasts himself far superior to the brute, yet how often is reason thus admonished by instinct.—*N. Y. Traveller.*

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## Religious Intelligence.

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The first three articles which follow, are from the Foreign Missionary Chronicle, issued monthly by the Executive Committee of the W. F. M. Society, at Pittsburgh. We renewedly and earnestly recommend this publication, and the Society by which it is issued, to the liberal patronage of all our readers.

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### FOREIGN MISSIONARY CHRONICLE.

In pursuance of a resolution of the Executive Committee, announced in the number for August, page 287, the second volume of the F. M. Chronicle is now complete, containing as many pages as the first volume. And a title page and index to both volumes in connexion is furnished, that they may be bound together. The third volume will commence and close with the year 1835. The general diffusion of information

upon the subject of Foreign Missions, contributes greatly to excite an interest in their favour. Regular communications to the Christian public, through the agency of the press, tend happily to this result. The subscription to the Chronicle is on the increase. As it is the organ of intelligence respecting the operations and missions of the Western Foreign Missionary Society, and the medium through which the free-will offerings of its friends are acknowledged, it is desirable that the work should be well sustained, and its circulation more widely extended; that, while it is intended as a means of promoting the spirit and cause of missions, the patronage may be sufficient to defray all the expenses of the publication, and directly aid the funds of the Society. In view of these things, ministers of the gospel, students of theological seminaries, and of colleges, ruling elders in the church, post-masters who desire to advance the kingdom of Christ, and the active friends of the Society, male and female, are requested to aid in the diffusion of missionary intelligence through this medium of communication.

### MISSIONARY INTELLIGENCE.

*Mission to the Western Indians.*—By a letter from Rev. Joseph Kerr, we learn that the members of that mission, on the 1st Oct. were in good health, and cheerfully prosecuting their work. Mr. Elihu Shepherd has been appointed as an assistant to that mission, by the Executive Committee, and will, without delay, proceed to the place of his destination.

*A Missionary Convention*, embracing members of the Baptist, Methodist, and Presbyterian denominations, from the different stations among the Indians, was held, in July last, at the Baptist Shawnee station. It continued in session several days, and passed various resolutions in relation to the spirit and manner in which missions among the Indians ought to be conducted.

*Mission to the Pawnees.*—Mr. Dunbar, a missionary of the American Board, was present at the convention above mentioned. He and Mr. Allis, a layman, are two of the missionaries whom the church at Ithica engaged to sustain, and were originally designed for the Oregon Territory; but not being able to find a company in which they might proceed across the Rocky Mountains, they turned to the Pawnees.

*Philosophical Apparatus.* Hon. Walter Lowrie, with his usual liberality, has applied a portion of his funds to the purchase of a philosophical apparatus, for the use of a High School, established by the W. F. M. Society, and placed under the direction of their missionaries in Northern India. It consists of above forty articles, all of good, and some of excellent quality. They were obtained at moderate prices. The whole cost of purchase, packing, freight, &c., amounts to \$456.64. With the blessing of heaven, this apparatus may prove the means of undermining the false systems of philosophy adopted by the heathen, and consequently, their false systems of religion, with which their philosophy is intimately, if not inseparably connected.

*Ordination.*—On the 29th October, Mr. James R. Campbell was ordained as a missionary to the heathen, by the Philadelphia Presbytery of the Reformed Presbyterian church. The sermon was preached by Rev. G. M'Master, D.D., from John xvii. 21. The questions were proposed by Rev. J. N. M'Leod; the ordaining prayer was offered by Rev. S. W. Crawford; the charge to the minister was delivered by Rev. S. B. Wylie, D. D., and the address to the people by Rev. Wm. Wilson. The services were interesting, solemn, and impressive, and the audience numerous, attentive, and serious. A missionary spirit at present pervades the Reformed Presbyterian church. Her members are awake, and, with their purse and their prayers, embark in the glorious cause. —*Presbyterian.*

*Distribution of Books in China.*—An interesting letter of Rev. E. C. Bridgman, is just received by the American Tract Society, giving a history of six days' distribution of tracts in the interior of China, by Leang-Afa, the evangelist. He took with him 1500 copies of the Scripture lessons, having five volumes each, and 300 small tracts. At Chaou-king he distributed, on the first day, 1813 copies; on the second, 3731; on the third, 2752; on the fourth, 1200; on the fifth, 1000; and on the sixth, 550; when a greater number of persons came for books, than on any of the preceding days; but, alas! the books were wanting. All had been distributed. Mr. Gutzlaff still pursues his work, and says the demand for books is greater now than ever before. The missionaries of Canton are greatly encouraged by this success in spreading the knowledge of the truth. The American Tract Society are endeavouring to raise \$30,000 for tracts in Foreign and Pagan lands. Of this sum, nearly \$25,000 are yet to be raised before April 15. The aid of all Christians is solicited.

## SUMMARY REPORT

*Of the Receipts and Expenditures of the Western Foreign Missionary Society, up to July 3d, 1834.*

Western Foreign Missionary Society, Dr.

To amount paid on the <i>African Mission</i> , including outfit of the missionaries, bills of dry goods, groceries, provisions, carpenters' tools, agricultural implements, travelling expenses before embarkation, medicine, religious tracts, passage to Africa, and subsequent drafts of missionaries,	\$4,330 00
To amount paid on the <i>Mission to Northern India</i> , including travelling expenses and outfit of the missionaries, two boxes of half dollars, (amounting to \$2,000) bills of books, bed and bedding, freight and passage to Calcutta, and subsequent expenses by draft of the missionaries,	6,291 16
To amount paid on the <i>Mission to the Western Indians</i> , including outfit of the mission family, bills of clothing, groceries, implements of agriculture, passage via Cincinnati, Louisville, and Independence, to the village of the Weas, and subsequent expenses by draft of the superintendent,	2,404 09
To cash paid the Corresponding Secretary, salary for one year,	1,000 00
To cash paid the Assistant Secretary, for services performed since January, 1834,	154 99
To cash paid for agencies in making collections, forming auxiliary societies, exploring parts of the Indian country, &c., in the years 1832, 1833, and 1834,	1,500 96
To sundry expenses, including those of printing, stationary, mission room, postage, discount on depreciated paper, &c.	1,345 99
To cash on hand,	6,476 69
	<hr/>
	\$23,503 88
	Cr.
By amount of donations, contributions, legacies, bills receivable, premiums, and payments for the <i>Missionary Chronicle</i> ,	\$23,503 88

The friends of the Western Foreign Missionary Society, have met with another trial of their faith, and patience, and perseverance. The letter of Mr. Lowrie to the editor, of which an extract is subjoined, was written with the hope that it would be delivered by Mr. Reed. But the providence of God has otherwise ordered. That beloved brother and devoted missionary, after languishing with a consumptive complaint in India, which plainly forbade all expectation of any active usefulness there, was advised by his friends and physicians, as affording the only hope of prolonging his valuable life, to return to his native land. Accordingly, he and Mrs. Reed embarked for America, in July last. But he had not been three weeks on his voyage, before his disease terminated in death, and his body was committed to the deep—to be raised, we doubt not, in glory, when “the sea shall give up its dead.” Under the merciful providence of God, the uncommon Christian fortitude of Mrs. Reed sustained her, although she became a mother, about two weeks before she reached the American shore. She is now in this city, and with her infant child, is doing well—“The widow’s God” has been, and we trust will be, her stay, protector, and comforter. Great gratitude is expressed to the captain of the vessel in which she returned, for every kind attention that could be shown her on her voyage home.

We do hope that the concluding part of Mr. Lowrie’s letter, in which he deprecates despondency in regard to our India mission, will receive a marked attention. While he is not discouraged, it will be reproachful, if they who should sustain him become disheartened. He will be greatly cheered if he lives, as we trust he will, to meet the rein-

forcement that has gone to his assistance. May He who rules the winds and the waves, give a prosperous passage to the missionary family now on the bosom of the deep; and grant, that although this, as well as the African mission, has been sown in tears, it may result in a rich harvest of joy, from the many converts to the faith of the gospel, which shall yet be made, through its successful instrumentality.

“I am afraid the design of Providence, in placing these one hundred millions under a Protestant government, and in fully opening the door among them for Christian exertion, has not yet been duly considered by our American churches. A very intelligent Baptist missionary, who has been sixteen years in Calcutta, with the best opportunities for acquiring information, expressed his opinion to me not long since, that ten thousand missionaries might find immediate employment in India, if they could speak the language. I suppose their number is not at all exaggerated, and even with them all, there would only be one missionary to every ten or twelve thousand people. Yet in all this Bengal Presidency, there are not more than forty or fifty *ministers*; (*ordained*, I mean, for there are several *catechists*,) and there are no Americans amongst them excepting brother R. and myself—soon there will be none but myself. So exceedingly ignorant and stupid, as well as depraved, are the great mass of this people, that the means of instruction, which in the United States would be quite sufficient for any specified number of the inhabitants, would in this country be altogether inadequate to meet the wants of an equal number of the people. Our Negroes, and our Indians, are clever (in the English sense,) and intelligent, compared with the great majority of the Bengalees, and perhaps of the Hindoos generally; while as to morals, it is difficult to conceive how any fallen race could be more depraved than these Hindoos are in fact. The representations of Ward, and others, may be fully credited. And yet *half* a missionary to all the Indians in the bounds of the United States government, would be a greater numerical supply than the proportion which the Hindoos enjoy!

“The dealings of the Lord's providence towards our little company, have been in judgment and in goodness. The removal of my beloved wife left a mournful vacancy in our small number, and was by far the severest trial of my life; yet I can now see, as well as believe, it was for the best. But how the setting aside of brother Reed will prove for the best, I am not yet able to see—still we can *believe*—and it is a cause of thankfulness that we may take refuge in God's faithfulness to his promises, even when his dispensations are most discouraging. But whatever judgment we form concerning this trial, and, after separating what is personal, from what is designed to be general in the intention of it, whatever influence we suppose it should exert on the friends of the Society, still I pray that no friend of the cause may be discouraged.\* In writing to you, dear Dr. Green, it would be ill-judged to enlarge on the meaning of such a dispensation. Yet I cannot forbear to make one remark—while these dispensations of Divine Providence *do not shut the door*, so far as the heathen are concerned, can the Society hesitate for a moment about going forward? So strong is my own conviction that these events should not be so interpreted, that I should be exceedingly sorry were the Society to draw back, and refuse to enter on this field, even if we were *all* to be cut down or laid aside.

“But my paper is nearly full, and as I have not time to mention some other matters which I should be glad to notice, I conclude by assuring you of my sincere regard and affection in the bonds of the gospel.

“JOHN C. LOWRIE.”

We have just received, in manuscript, from our correspondent in London, a member of the Committee of the British and Foreign Bible Society, the following interesting article.

*Extract from Minutes of the Committee, Sept. 22, 1834.*

Mr. Leeves states his having become acquainted, during his stay at Napoli, with two members of the Greek Regency, Count Armandsberg and Mr. Maurer, besides several of the Greek ministers, and that to an application made by him to the Minister of the Interior, Mr. Coletti, he had received a most favourable reply, stating that full permission was given to him to sell or distribute the sacred Scriptures in the Modern

\* It will not be overlooked, I hope, that every thing is encouraging excepting our health—and my health is quite as good as usual. In all this, we can see goodness and favour.

Greek tongue, throughout the kingdom of Greece; and that an official circular had been addressed to all the Nomarchs (to be communicated by them to the Eparchs) instructing them to offer no obstacles either to himself or whomsoever he should entrust with the distribution and sale of the sacred volume. He had, in consequence, engaged a young man of great respectability (the nephew of a person well known in the history of Modern Greece, with whom the Rev. Mr. Hartly was also acquainted) as agent, and he was now employed in traversing the interior of the Peloponnesus.

*Resolved*, As the opportunities for disseminating the Scriptures in Greece appear at the present moment to be particularly favourable, that the 300 copies of the Modern Greek Pentateuch, originally destined to form the commencement of the Modern Greek Bible, be appropriated for immediate distribution.

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*From the Missionary Herald.*

### RELICS OF EARLY INDIAN CHURCHES.

Writing to a Christian friend, a missionary says—"I have, here in this part of the world, found some of the children of David Brainerd's church-members. My heart has been so full ever since I found them, that I have hardly thought of any thing else. And this morning, I resolved to return to the house and sit down and give some account of them.

"Last Saturday I went to a missionary station in the Shawnee nation, situated a little above the mouth of the Kansas river, and about a mile and a half from the river, on the south side. A two days' meeting among the Shawnee and Delaware Indians commenced on this day. Full a hundred Indians assembled. They were well dressed, and they behaved well. Many of them appeared to be serious. Mr. Kingsbury, and Mr. Pixley, late of the Osage mission, were there also. Two Methodists, and a Shawnee Indian addressed the people at the first meeting. At the second meeting Mr. Kingsbury and myself addressed the Indians through interpreters. We told them about the Choctaws and our labours among them. They were quite attentive. After the meeting closed, I walked a few steps and spoke to an old Indian woman, who spoke good English. I inquired of her concerning her origin. She said she belonged to David Brainerd's people. This at once roused up my heart to make many inquiries. At her side sat her sister, also a member of the church. Both could read in the Bible, and both had kept their Bibles through all their wanderings. Their father, and mother, and grandmother, were members of David Brainerd's church. These two women became pious about twenty years since, under the preaching of Isaac Wab-e, who was a disciple of Sampson Occum, at Brothertown, in the state of New York. When they were quite young, their father, Jacob Skikit, left the state of New Jersey, and removed to New York. The children yet remember how he prayed in his family. They spoke much of their grandmother, who often prayed with them, and when she prayed, Catharine, one of the sisters, said, 'I would look to see if I could see any body. But I could not see any one.' I asked Catharine if she had ever seen any trouble. 'Oh yes,' she replied. Have you ever seen the time when your children have cried for something to eat, and you had nothing to give them? 'Oh yes; when we lived down on James river, (which is a branch of White River that empties into the Mississippi,) we had hard times; we had to go 150 miles to buy corn, and we had no preaching.' Did not you almost forget the things of religion and your hearts become cold? 'Oh yes, my heart died;' and here she spoke at length. Elizabeth then spoke of her troubles, when she was on a journey of 900 miles from the state of New York, and while passing along on the south shore of Lake Erie her husband died with the lake fever, leaving her with six small children, and the youngest two days old. 'I thought I never should get through my troubles, but the Lord helped me: I did not forsake him.' She now has a son who is pious, and prays in his family. His mother lives with him. These two old women were well dressed, spoke good English, and seemed to be very happy, as now they live where they can attend religious meetings. They sustain a good religious character among their acquaintance. Their children have attended our mission school at Harmony. Think of this, and see how the Lord provides for his people, for their children, and for children's children. A school was established at Harmony, in the Osage nation, to educate the grand children of David Brainerd's church-members! Several of the children are hopefully pious.

"I also inquired about Brainerd—what did your grandmother say about him? 'He was a young man: he was a lovely man: he was a staff: he was a staff to walk with. He went about from house to house to talk about religion. That was his way. He slept on a deer skin or a bear skin: he ate bear meat and samp. Then we knew he was not proud. He would come to my grandmother's and say, 'I am hungry; make



haste.' Then she would take down the kettle, and he would eat. But some of the people did not like him, and said what has this white man come here for? We don't want him here, and they told him to go off. When the Indians assembled to dance and have a feast, he would go there also, and go away in the bushes and pray for them.

And then some said, 'We do not want this white man here; let us make way with him.' But others said, no, we will not kill him. After a while they found that he was an honest man, and then they would do any thing he said.' I then asked her why Brainerd died so soon, as he was a young man. 'My grandmother said, he had not been used to our way of living, so cold in the winter, sleeping on skins and on the ground. He went to New England and died of the consumption.' I then told her where and how he died. 'After his death his brother John came to our people. He died in Deerfield in New Jersey. He was in doubt when he was about to die, and one Indian woman went and talked to him.' Which did your grandmother like best, David or John? 'David, she liked him best.' I could tell you much more, and must add, what a girl residing in a missionary's family, said of these women one day to her mistress. 'I think these old Indian women have meetings enough now. When they lived on James River they always were talking about how much they wanted meetings; and when the Sabbath came, they would gather up all their children and have a meeting by themselves. No one ever went to see what sort of a meeting it was; but they always had their meetings on Sundays.'"

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## View of Public Affairs.

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The latest advices from Europe, are to the 16th of November; but from no quarter of the world have we received novel intelligence of much importance or of general interest, during the month past. The changes of the ministry both in England and France, and the indecisive military occurrences in Spain, are interesting to the inhabitants of those countries, but not greatly so elsewhere. In our own country, the message of the President, sent to Congress at the opening of the present session, is indeed interesting to every inhabitant of the United States. But it has ever been the course pursued by the editor of this Miscellany, to avoid all remarks on political papers and topics, when there is nothing in them that militates with moral duties, or religious truth; and of this character, we see nothing in the last presidential message, that calls for our animadversion. We shall, therefore, fill the small remainder of our space, in saying a few words on

### AFRICAN COLONIZATION.

There is no abolitionist in our country, who hates slavery worse than the writer; and for himself he would, if he lived in a slave-holding state, and was the possessor of slaves, never rest till, in the best and speediest method he could devise, he had given them their freedom. But this is not the feeling of the greater part of slave-holders in the states which contain the most slaves; and the constitution of our country forbids the general government to pass any laws for their emancipation. In addition to this, the coloured race, even in the states in which they have their freedom, remain in a degraded state—Many of the most valuable privileges of citizenship are denied them. In these circumstances, the colonization of those who are *willing to go* to Africa, has been provided for, at a very considerable expense. Now it does seem to us, that when it is considered that in the colony of Liberia, the coloured race will enjoy all the privileges of free citizens, and will be instrumental in spreading the Christian religion, and the arts of civilized life, through that benighted region of the earth, and that none are *constrained to go contrary to their own choice*—it is a most unreasonable thing, and one which we do not know how to reconcile with Christian benevolence, to oppose the measures of the African Colonization Society. These are our views, in regard to African colonization in general. At present, we wish particularly and earnestly to recommend to the patronage of the public, the enterprise of the Young Men's Colonization Society, for forming an establishment at Bassa-Cove—The enterprise is a noble one; and we learn that a hundred emigrants are waiting and wishing to depart, under the auspices of this Society, and cannot be sent for the want of funds. What benevolent individual, who has funds at command, can refuse to help them?

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### ERRATUM in our present Number.

In page 523, the third line below that which introduces the Valedictory Address, for *inculcates*, read *censures*.

